Greek New Testament Manuscripts from Albania

New Testament Tools, Studies and Documents

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Greek New Testament Manuscripts from Albania

By

Didier Lafleur

with the assistance of

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Abbreviations

Alb	*Albanohellenica*
ANTF	Arbeiten zur neutestamentlichen Textforschung
BHG	*Bibliotheca Hagiographica Graeca*
BNJ	Byzantinisch-Neugriechische Jahrbücher
BZ	*Byzantinische Zeitschrift*
CFHB	Corpus Fontium Historiae Byzantinae
CPG	Clavis Patrum Graecorum
ΔIEE	*Δελτίον τῆς Ἱστορικῆς καὶ Ἐθνολογικῆς Ἑταιρίας* (!) *τῆς Ἑλλάδος*
EEBΣ	*Ἐπετηρὶς Ἑταιρείας Βυζαντινῶν Σπουδῶν*
EA	*Ἐκκλησιαστικὴ Ἀλήθεια*
FilNeo	*Filología Neotestamentaria*
GRBS	*Greek, Roman and Byzantine Studies*
JBL	*Journal of Biblical Literature*
JÖB	*Jahrbuch der Österreichischen Byzantinischen Gesellschaft*
JSBLE	*Journal of the Society of Biblical Literature and Exegesis*
JTS	*The Journal of Theological Studies*
NE	*Νέος Ἑλληνομνήμων*
NP	*Νέα Ῥώμη*
NT	*Novum Testamentum*
NTTSD	New Testament Tools, Studies and Documents
PG	*Patrologia Graeca*
RGK	*Repertorium der griechischen Kopisten*
RSBN	*Rivista di studi bizantini e neoellenici*
SA	*Studia Albanica*
SD	Studies and Documents
SH	*Studime Historike*
SNTSMS	Society for New Testament Studies—Monograph Series
ST	Studi e Testi
SupNT	Supplements to *Novum Testamentum*
TS	Texts and Studies

a.	*ante*, before
ac	*ante correctionem*
pc	*post correctionem*
AQSh	Arkivi Qëndror i Shtetit (State Central Archives) = Albanian National Archives
cod.	codex

col.	column(s)
des.	desinit
ECM	Aland, *NTG ECM*, 2013
ed. eds. éd. éds.	edited, editor(s), édition, édité, éditeur(s)
fasc.	fascicle(s)
f. ff.	folio(s)
GA	Gregory-Aland
hrsg.	herausgegeben
ill.	illegible
inc.	incipit
L	Legg, *Euangelium secundum Marcum*, 1935
l.	*loco*, instead of
l	*lect.*, lectionary
lin.	line(s)
min.	minuscule(s)
ms. mss.	manuscript(s)
n.	note(s)
n.	notice(s)
NA27	Nestle-Aland, *NTG*, 2006
NA28	Nestle-Aland, *NTG*, 2012
non leg.	*non legitur*
om.	*omissio*, omission
p.	*post*, after
p(p).	page(s)
PA	the Pericope of the Adulteress
PASB	the Pericope of the Angel and the Sweat-like drops of Blood
pl. pl.	plate(s)
POST	the Pericope of the Signs of the Times
repr.	reprint
sqq.	*sequentes*
S	Swanson, *Mark* and *Matthew*, 1995
t.	tome(s)
1 2 3 4	1st edition, 2nd edition, etc.
augm. ed. rev. ed.	augmented edition, revised edition
[...]	restored Biblical text
(...)	resolved Biblical abbreviation(s), nomen/nomina sacrum/sacra
⟨...⟩	restored printed text (except quotations from Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885)
(!)	sic
*	indicates that the exact verse is doubtful

*	identifies the original reading when a correction has been made
|	back to the line, next folio

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CHAPTER 1

Introduction

1 History and Context

The Albanian National Archives of Tirana hold one of the least known collections of Greek manuscripts in the Balkans. That collection, currently known as the "Fonds 488", perfectly illustrates like no other the role of the manuscript tradition in preserving the continuous history of Byzantine heritage throughout the centuries. Due to its geographical position, ancient Illyria, or *Epirus Nova*, has provided a natural corridor through the *Via Egnatia*, from East to West, from Constantinople, the Byzantine capital, to *Dyrrachium*, currently Durrës, and *Apollonia*, north of Vlorë. After the disintegration of the Roman world, Albania was invaded and ruled successively by Byzantines, Huns, Bulgarians and Slavs. It was then absorbed into the Ottoman Empire in the early XVIth century and remained an Ottoman province until 1912. Thereafter, Albania experienced occupation by Italy (1939) and Germany (1943–1944).

Since the last two decades of the XIXth century, two world-famous manuscripts have been known to be housed in Albania: *Beratinus* 1 and *Beratinus* 2, known as *Codex purpureus Beratinus* and *Codex aureus Anthimi*, Gregory-Aland Φ.043 and Gregory-Aland 1143 respectively. The high renown of those two artefacts, considered by UNESCO as international documentary heritage, attracted New Testament scholars' attention even though very few of them were aware of the whole collection. But for more than 140 years this rich collection of manuscripts was kept away from Western scholarship, especially under the rule of Enver Hoxha, founder of the Party of Labour of Albania in 1941 and chief of state from the end of World War II until his death in April 1985. From 1945 to the end of the 1990s, Albania's path had been one of increasing isolation, renouncing alliances with Tito's Yugoslavia (1948), Khrushchev's Soviet Union (1960) and Mao's China (1978) until, by the late 1970s, it had decided to go it alone and had stubbornly isolated itself as few countries were able to do in the last century.

This fierce isolation led to some very dark hours for Albania. According to the *Institute for the Studies of Communist Crimes and Consequences* (*ISCCC*, Instituti i Studimeve për Krimet dhe Pasojat e Komunizmit), over 6,000 people were executed in Albania during the period 1944–1991, with or without a court order, mostly by being shot or hanged. At the same time, more than 59,000 people were sent to jail, including 12,500 who were sent to internment camps. One

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of Enver Hoxha's overarching objectives was the destruction of all organized religion in the country, towards which the Agrarian Reform Law of 1945–1946, which nationalized most property belonging to religious institutions, was one of the first steps. On 10 January 1949, the Communist regime signed the first decree (no. 649) to legalize "banishments and confiscation" applied against the enemies of the Party. The contents of this decree were incorporated on 2 August 1954 in another decree (no. 1906), which officially introduced internment as an administrative measure for political opponents. During the late 1940s and 1950s, the regime had already achieved control over the Muslim faith, eliminating all leaders who opposed Hoxha's policies. Steps were also taken to purge all Orthodox clergy who did not yield to the demands of the regime, and to use the church as a means of mobilizing the Orthodox population behind government policies. The Roman Catholic Church, chiefly because it maintained close relations with the Vatican and was more highly organized than the Muslim and Orthodox faiths, became the principal target of persecution. Between 1945 and 1953, numerous Catholics were stigmatized and the number of priests reduced drastically as did the number of Roman Catholic churches. The campaign against religion peaked in the 1960s. Inspired by China's Cultural Revolution, Hoxha called for an aggressive cultural-educational struggle against "religious superstition" and tasked Albanian students with an antireligious mission. By May 1967, religious institutions had been forced to relinquish all churches, mosques, cloisters and shrines in Albania, many of which were converted into cultural centres for young people. As the literary monthly Communist journal *8 Nëntori* reported—(the periodical taking its name from the date of the foundation of the Communist Party of Albania on 8 November 1941)—, Albanian young people were tasked with creating "the first atheist nation in the world".

This long and brutal Stalinist-style reign over the country, after centuries of foreign occupancy, necessarily had an effect on scholarship in all disciplines of the social sciences, humanities and fine arts: preservation of and research into manuscripts were set aside. The restoration of the two purple manuscripts *Beratinus* 1 and *Beratinus* 2 by a Sino-Albanian team during the years 1968–1972 might essentially be considered as a diplomatic issue.

The creation of the Byzantine and post-Byzantine collection of manuscripts occurred around 1978 when the Albanian scholar Theofan Popa (1914–1986) compiled a general index of the Greek manuscripts housed in the Archives. Popa's main goal was to gather on only one secure site all documents written in Greek, Latin and Arabic. It seems that this indexing work was initially intended for private circulation even though some scholars have later reported that a wider cataloguing process had been planned. It never happened. At first Popa

prepared a checklist of the manuscripts, arranged in chronological order. In spite of numerous troubles—lack of specialized material and a tough professional context as described above—he developed and improved this cataloguing process, describing each manuscript on a codicological basis. Later on his notes and descriptions were typewritten on a sheet of paper: they still appear in this way nowadays in all the documents he described. They are considered as the first—and unique—catalogue of the Greek manuscripts of the Archives. They were finally published in 2003: "Katalog i kodikëve kistharë mesjetarë të Shqipërisë", as a chapter of Professor Shaban Sinani's *Kodikët e Shqipërisë* (Drejtoria e Përgjithshme e Arkivave, Tiranë, pp. 87–198). As said above, due to the challenging political context which gave rise to a lack of information about the completeness of the collection, it was quite difficult to know how large it was. It is also hard to know how it was acquired: gifts, bequests, and transfers from regional libraries, some of such importance as Berat. With the exception of *Beratinus* 1 and *Beratinus* 2, it is not possible today to know how the collection achieved its current position of world importance. It seems that, at first, the Byzantine and post-Byzantine collection included ninety-eight manuscripts. Four manuscripts were added during the 1980s and seventeen fragments in 1992.

Then, at the turn of the 1990s, in the midst of the astonishing political and economic changes that swept through the countries of Eastern Europe, Albania too went through upheaval. Perhaps no transformations were as profound and dizzying as those that occurred there. In 1989, most of the states of the Eastern Bloc embarked on their dramatic political, social and economic shifts and it was to be only a matter of time before Albania followed suit. Four years earlier, in 1985, Ramiz Alia, the second and last Communist leader, succeeded Enver Hoxha but Alia was forced to bow to public pressure during the winter of 1990–1991 and in short order the country set off on the long and painful path towards democracy, freedom of religion, restoration of human rights and the implementation of a market economy. This slowly opened the country to the West and to Western scholarship.

On 7 November 1990, the government of Albania relaxed the enforcement of its laws against religious practice in the country. Concerning the Orthodox faith, on 8 January 1991, the Ecumenical Patriarchate appointed Anastasius as its Exarch, entrusting him with overseeing the re-establishment of the Autocephalous Church in Albania. A few months later, on 29 April 1991, a provisional constitutional law allowing freedom of religious practice came into effect. The Exarch secured permission to enter the country in July 1991, and one year later, on 24 June 1992, Anastasius was elected Archbishop of the Albanian Orthodox Church. He still holds this position (December 2016). Today, the Orthodox

Church of Albania encompasses several Metropolitanates including Tirana and Durrës, Berat, Korçë, Gjirokastër, and two recently created Metropolitanates: Apollonia and Fier, and Elbasan, both on 7 April 2016.

2 Aim and Methodology

This monograph does not intend to be a descriptive *catalogue* of Greek manuscripts. Its primary purpose is to offer textual critics of the Greek New Testament a fresh overview of a collection of Byzantine and post-Byzantine manuscripts written in Greek. As said above, Greek manuscripts from Albania, especially the Greek New Testament manuscripts, have long been recognized as being of particuliar importance but their extent has never been fully assessed. A single glimpse at the primary sources of the bibliography may allow readers to recognize how few scholars had examined these treasures of world significance. We are glad to present here, for the first time, some transversal perspectives of this important collection, focusing on the little known history of the manuscripts, their codicological qualities and their textual criticism features. All descriptions and collations detailed in this book are the results of autopsy of the manuscripts on twenty-four separate visits, from 2010 to 2017.

My first journey to Albania occurred at the end of spring 2010 when I was preparing a paper for the Society of Biblical Literature's Annual Meeting. The purpose of this first stay was to check *in situ* one of the supposed witnesses of the Family 13 Greek manuscripts of the Gospels which is housed in the Albanian capital, Tirana, in the National Archives: Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 19 (Gregory-Aland 1709), and formerly described by Johannes Koder and Erich Trapp as manuscript number 15 in their 1968 catalogue.

The first part of the book is devoted to the historical background of the artefacts described, especially the first sources published by the Biblical scholars who have studied these codices and their texts: Ἄνθιμος Ἀλεξούδης and Pierre Batiffol. It also presents unpublished documents relating to Fenton John Anthony Hort who amended Batiffol's proofs in 1886, and investigates in detail the codicological data published by Johannes Koder and Erich Trapp in 1968.

The bulk of the book is devoted to the textual analysis and description of twenty-one Greek New Testament manuscripts: sixteen are manuscripts of the four Gospels, one is a Commentary on the Gospel of John, one is a manuscript of the Acts, another is a manuscript of the Pauline and Catholic Epistles and there are also two fragments of two manuscripts of the Gospels. For each manuscript a physical description of the document, its contents and an exhaus-

tive bibliography are given. There are also the textual features of each codex, i.e. Matthew 16:2b–3 (the signs of the times), Mark 1:1, Mark 6:3 (Jesus, son of Mary), Luke 22:43–44 (the angel and the sweat-like drops of blood), and John 7:52–8:11 (the pericope of the adulteress). Moreover, with the aim of specifying the text form of each manuscript, we have also included a selection of variant readings. Regarding the manuscripts of the Gospels—with the exception of Φ.043 and min. 1143, this selection of several occurrences is always the same, picked out through the four texts and depending, indeed, on its legibility. This permanent selection of variant readings will allow us to determine whether or not one of these codices could be the exemplar of another.

Special atttention was focused on the two world-famous purple manuscripts, *Beratinus* 1 (Gregory-Aland Φ.043), and *Beratinus* 2 (Gregory-Aland 1143), both written in gold and silver ink and sent for restoration in China in 1968; this survey includes accurate collations of their Ammonian sections, titles and reading locations, all made by autopsy in the Albanian National Archives. Concerning *Beratinus* 1 and *Beratinus* 2, and especially the former, it has to be said that, unfortunately, digitalization does not help at all as we will explain later. Moreover, digitalization will never give readers access to the quality of the binding covers and will not allow codicologists to count the quires. In all cases study by autopsy was necessary for the descriptions and collations of the twenty-one manuscripts analyzed here and, for *Beratinus* 1, unavoidable.

A general bibliography, four appendices and a plate section complete the book. The first appendix is a numbering concordance of the Greek manuscripts from Albania, including the four extant Gospels, lectionaries and ecclesiastical books and also the manuscripts formerly described as part of the Albanian collections and currently abroad. The second appendix examines the common codicological features of some Tirana Greek manuscripts, while the third gives a non-exhaustive list of Biblical and non-Biblical manuscripts related to Albania and/or to the Metropolitan of Berat, Ἄνθιμος Ἀλεξούδης. The final appendix details the collations of the three different editions of the Σκουριπέκης' Chronicle. Lastly, two lists of indexes conclude the book.

PART 1

Greek Manuscripts from Albania: A Historical Background

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CHAPTER 2

Greek Manuscripts from Albania: A Historical Background

1 Ἄνθιμος Ἀλεξούδης (1868)

The very first attempt to describe the manuscripts from Albania was published by the Metropolitan of the city of Berat, Ἄνθιμος Ἀλεξούδης, in his 1868 *Σύντομος Ἱστορικὴ Περιγραφὴ τῆς Ἱερᾶς Μητροπόλεως Βελεγράδων*.[1] Ἀλεξούδης was born in Μάδυτος, currently Eceabat, in the Marmara region of Turkey, in 1824. Initially he studied in his native city where his father was a teacher before going to Constantinople. Later on he became the secretary to the Bishop of Ephesus, Ἄνθιμος Κουταλιανός.[2] On 26 February 1855, when he was 31, Ἀλεξούδης was ordained Metropolitan of Berat (Fedalto, *Hierarchia*, 2006, p. 180). He kept this position more than 32 years until he became the Metropolitan of Amasya (Amaseia) in Pontus, the present capital of the administrative district of the Amasya Province, in Northern Turkey, on 22 July 1887 (Id., *Hierarchia*, 1988, p. 78; Kiminas, *The Ecumenical Patriarchate*, 2009, p. 97). In a letter sent to Pierre Batiffol from Samsoun, by the Black Sea shore, "le 14/26 Décembre 1890",[3] and written in French by his nephew who was visiting his uncle at that time,[4] Ἀλεξούδης wrote: "You will undoubtedly be astonished to receive this letter dated from Samsoun, by the Black Sea shore. In order to remove the surprise that this change of location might cause you, may I inform you that, following an unanimous vote of the Holy Synod, the Ecumenical Patriarchate promoted me from the metropole (!) of Berat which, by the grace of Our Lord Jesus Christ,

1 *… καὶ τῆς ὑπὸ τὴν πνευματικὴν αὐτῆς δικαιοδοσίαν ὑπαγομένης χώρας, νῦν πρῶτον συνταχθεῖσα καὶ ἰδίοις ἀναλώμασι τύποις ἐκδοθεῖσα ὑπὸ τοῦ Μητροπολίτου Βελεγράδων Ἀνθίμου Δ. Ἀλεξούδη τοῦ ἐκ Μαδύτων τῆς Θρᾳκικῆς Χερσονήσου*, Ἐν Κέρκυρᾳ: Τυπογραφεῖον "Η ΙΟΝΙΑ" Ἀδελφῶν Κάων, pp. 113–115. An Albanian translation of this 1868 Ἀλεξούδης' description was published by Sinani, S., *Kodikët e Shqipërisë*, Tiranë: Drejtoria e Përgjithshme e Arkivave, 2003, pp. 23–24 (= Αλεξουδη, *Libra të shenjtë*, 1868 [2003]). Except for a short introduction in French (pp. 17–21), all the reprints of this volume were in Albanian.

2 See Fedalto, *Hierarchia*, 1988, p. 116; Τωμαδακης, N.B., "Ἡ μητρόπολις Ἐφέσου κατὰ τὴν Τουρκοκρατίαν", *EEBΣ* ΜΓ' (1977–1978): 95.

3 Julian/Gregorian calendars.

4 Ἀλεξούδης' nephew, D.Ch. Alexoudis, lived in Marseille.

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I had ruled spiritually for 33 years running, on 22 July 1887, to the Metropole of Amassia which I run now. My present diocese includes, amongst others, the city of Amassia, the seaports of Sinope and Samsoun, the latter city being my principal home".[5] Ἀλεξούδης remained Metropolitan of Amasya until 1909 and passed away the same year, on 11 February, "ἐν Μουχλίῳ", the monastery of St. Mary of the Mongols (Μονὴ τῆς Θεοτόκου τῆς Παναγιωτίσσης/Παναγία Μουχλιώτισσα), located at the Phanar quarter, in Constantinople.[6]

In addition to the duties of his office, Ἄνθιμος Ἀλεξούδης was also a scholar, knew Latin and Italian, and published numerous articles about many different research fields including manuscripts, liturgy, epigraphy and Church history.[7] He was also a composer and, as reported by Κωνσταντίνος Γιακουμής, "on the 6th of February 1884 Metropolitan Anthimos Alexoudis of Berat inaugurated a new belfry on the Prodigal Son's Sunday. To celebrate the occasion, Metropoli-

5 "Vous serez sans doute étonné de recevoir la présente datée de Samsoun, des bords de la Mer Noire; pour vous tirer de la surprise que ce déplacement pourrait vous causer, permettez-moi de vous annoncer que de la métropole (!) de Bérat que, par la grâce de Notre Seigneur Jésus-Christ, j'avais gouvernée spirituellement durant 33 ans consécutifs, le 22 juillet 1887, à la suite d'un vote unanime du St. Synode, le Patriarcat Œcuménique me promut à la Métropole d'Amassia que j'administre jusqu'à présent. Mon diocèse actuel comprend, entre autres, la ville d'Amassia, les ports de mer de Sinope et de Samsoun, cette dernière ville étant ma résidence principale", Fonds Batiffol, Séminaire Saint-Sulpice, Paris. Concerning the change of bishopric, the Ecumenical Patriarchate in Istanbul, keeps two important letters sent to Ἄνθιμος Ἀλεξούδης: the first, dated 22 July 1887, was addressed "Τῷ Βελεγράδων Ἀνθίμῳ", and the second, dated 23 July of the same year, was addressed "Τῷ Ἀμασείας Ἀνθίμῳ".

6 Concerning Ἀλεξούδης' obituary, see *EA* 29/8 (1909): 64. Concerning this monastery, see Janin, R., *La géographie ecclésiastique de l'empire byzantin*. Première partie, *Le siège de Constantinople et le Patriarcat Œcuménique*, t. III, *Les églises et les monastères*, Paris: Publications de l'Institut Français d'Études Byzantines, 1969[2], pp. 195–197, 213–214.

7 Amongst these two last fields, we may note: 1) "Περί τινων νομισμάτων καὶ ἐπιγραφῶν Μακεδονίας καὶ Θρᾴκης", *Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος*, 4 (1871): 124–125[pl.]; "Ἐπιγραφαὶ τῆς ἐν Ἠπείρῳ Ἀπολλωνίας", *Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος. Ἀρχαιολογικὴ Ἐπιτροπή*, Παράρτημα τοῦ ΙΖ′ τόμου (1886): 182–186; "Δύο ἐπιγραφαὶ ἐξ Ἀχρίδος", *ΔΙΕΕ* 4 (1892): 573–574; "Περιγραφὴ ἀγάλματος εὑρεθέντος ἐν "Αγίᾳ Παρασκευῇ", προαστείῳ τῆς πόλεως Σινώπης, μετενεχθέντος δὲ καὶ εὑρισκομένου ἐν τῷ διοικητηρίῳ Σινώπης", *Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος*, 27 (1900): 263–264; 2) "Συμβολαὶ εἰς τὴν ἱστορίαν τῶν μεταξὺ τῶν Ἐκκλησιῶν σχέσεων", *EA* 9/15 (1889): 117–118; "Χρονολογικὸς κατάλογος τῶν πάλαι ποτὲ ἀρχιεπισκόπων τῆς Α′ Ἰουστινιανῆς Ἀχριδῶν", *EA* 9/20 (1889): 158; "Τὰ ληξιαρχικὰ βιβλία παρ' ἡμῖν", *EA* 9/30 (1889): 235; "Ἡμαρτημένων ἱστορικῶν ἀφηγήσεων ἐπανόρθωσις", *EA* 11/16 (1891): 123–124; "Συνοδικαὶ πράξεις τῆς Ἀρχιεπισκοπῆς Ἀχριδῶν καὶ πάσης Βουλγαρίας", *ΔΙΕΕ* 4 (1892 [1893]): 547–573.

tan Anthimos composed a short prayer that was said after the Great Doxology".[8] Ἀλεξούδης' surveys on manuscripts were not only concerned with the codices from Berat: he also studied codices from other cities.[9]

The ninth chapter from Ἀλεξούδης' 1868 *Σύντομος Ἱστορικὴ Περιγραφή* was devoted to some holy parchment manuscripts, "ἱερὰ βιβλία ἐν μεμβράναις χειρόγραφα", where the following manuscripts were reported:[10]

8 See "The Orthodox Church in Albania under Ottoman Rule 15th–19th Century", in Schmitt, O.J. (ed.), *Religion und Kultur im albanischsprachigen Südosteuropa*, Pro Oriente 4, Schriftenreihe der Kommission für südosteuropäische Geschichte, Peter Lang: Frankfurt am Main, 2010, pp. 76–77. According to K. Giakoumis, the Ἀλεξούδης' original Greek text should be found by the "Central Archives of the State, Tirana", shelfmark "F. 143, D. 1, f. 6–7". Unfortunately, when we tried to check the quoted references, the AQSh's staff were not able to locate this document (12 May 2014). Amongst Ἀλεξούδης' surveys of liturgy, see: "Περὶ τῶν ἐν τῇ ἱερᾷ λειτουργίᾳ προτεινομένων λεκτικῶν διορθώσεων", *EA* 10/16 (1890): 125.

9 See "Εἰδήσεις περὶ τῆς ἐν Ραιδεστῷ μητροπόλεως καὶ τῶν ἐν τῇ βιβλιοθήκῃ αὐτῆς ἀρχαίων χειρογράφων βιβλίων", *EA* 10/20 (1890): 158–159 [*Θρᾳκικὴ Ἐπετηρίς* 1 (1897): 27–31[repr.]]; "Περιγραφὴ δύο ἀρχαίων εὐαγγελίων", *EA* 19/41 (1899): 365–367; "Περιγραφὴ ἀρχαίου χειρογράφου κώδηκος", *EA* 22/25 (1902): 260–261. Amongst studies over Ἀλεξούδης' manuscripts, see Kotzabassi-Ševčenko, *Greek Manuscripts at Princeton*, 2010, pp. 17, 232, 289.

10 A French translation of this passage was published in 1887 by Pierre Batiffol: "Ch. IX. *Vieux livres manuscrits sur parchemin*. La métropole de Bérat contient encore les livres saints manuscrits suivants: 1° un saint évangile se trouvant dans l'église paroissiale de l'Annonciation du Kastro, à Bérat, cru et honoré par tous les habitants chrétiens, d'après une tradition ancienne, comme manuscrit de notre père saint Jean Chrysostome, archevêque de Constantinople, à la fête duquel une messe pontificale est chantée chaque année, messe pendant laquelle ce manuscrit est exposé dans l'église, où tous les chrétiens accourent en foule le baiser avec dévotion, honneur et respect. Les lettres des mots de ce saint évangile sont tracées en or ainsi que les lettres initiales de chaque paragraphe, qui sont majuscules. Au commencement de chacun des quatre évangiles, il y a l'image de chacun des quatre évangélistes peinte en or. 2° Un autre évangile très ancien, renfermant le texte des évangélistes Mathieu et Marc seulement, se trouve dans l'église Saint-Georges de la même paroisse: les caractères en sont tracés avec de l'argent sur parchemin couleur cerise foncé, et les majuscules sont écrites avec de l'or et de l'argent en forme de ronde. Sur un des côtés de la couverture est écrit, avec des lettres d'une époque ancienne, l'avis suivant: "Voyez les lettres de cet évangile écrites par les propres mains de saint Jean Chrysostome, lorsqu'il était dans sa patrie, à Antioche, diacre de l'évangile …". 3° Un autre évangile manuscrit grand et volumineux, relié en argent comme les deux précédents, est la propriété de notre église cathédrale. Dans la même église, il y a encore un autre évangile écrit sur parchemin et dans un petit format. 4° Enfin il y a encore deux évangiles manuscrits sur parchemin blanc dans l'église de la paroisse de Mangalémi", Batiffol, *Les manuscrits grecs de Bérat*, 1887 [2003], pp. 439–440, 552–553.

(I.) One finds one holy Gospel inside the holy Church of the Annunciation in the Berat district of *Kastro*, object of belief and praise by all the Christian inhabitants. According to an ancient tradition, ⟨it is⟩ an autograph by our Father, ⟨saint⟩ amongst the saints, John Chrysostom, Archbishop of Constantinople. In memory of him (27 January), during the celebration of a pontifical mass, this ⟨manuscript⟩ is displayed in this holy Church for veneration, kissed by all the Christians coming together from everywhere with high devotion, praise and respect.

The letters of the words of this holy Gospel are written with gold ink, as well as the initial letters which are all capital letters. Its four Gospels are decorated at their beginning with an image of the relevant Evangelist painted in gold.

(II.) Another very ancient Gospel which has the text of the two Evangelists Matthew and Mark, is in the Church of Saint George in the same district. The words of the text are written with silver ink over a deep cherry-coloured parchment and the initial letters of these ⟨words⟩ are round shaped, written with gold and silver ink (1).

(III.) A similar Gospel manuscript in parchment, large and bulky, which has both boards enveloped with golden silver, like the two ⟨manuscripts⟩ noted above, is the property of the episcopal Church of our Metropolis of Berat. In this same Church, there is also another Gospel written on parchment, small in size.

(IV.) Two other Gospels, small ⟨in size⟩, handwritten over white parchment, are also kept in the Church of the Mangalemi area.

(Α.') Ἓν ἱερὸν Εὐαγγέλιον εὑρισκόμενον ἐν τῇ κατὰ τὴν συνοικίαν Κάστρου Βερατίου ἱερᾷ Ἐκκλησίᾳ τοῦ Εὐαγγελισμοῦ τῆς Θεοτόκου, πιστευόμενον καὶ τιμώμενον ὑπὸ πάντων τῶν κατοίκων Χριστιανῶν, ἀρχαίᾳ διαδοχικῇ παραδόσει, ὡς ἰδιόχειρον τοῦ ἐν ἁγίοις Πατρὸς ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου, ἐν τῇ μνήμῃ τοῦ ὁποίου (Ἰανουαρ. 27), ἀρχιερατικῆς λειτουργίας καὶ πανηγύρεως τελουμένης, ἐκτίθεται τοῦτο ἐν τῇ Ἱερᾷ Ἐλκκλησίᾳ ἐκείνῃ εἰς προσκύνησιν, ἀσπαζόμενον ὑπὸ πάντων τῶν πανταχόθεν συῤῥεόντων (!) εὐλογημένων Χριστιανῶν μετ' ἄκρας εὐλαβείας, τιμῆς καὶ σεβασμοῦ.

Τοῦ ἱεροῦ τούτου Εὐαγγελίου τὰ στοιχεῖα τῶν λέξεων εἰσὶ χρυσογεγραμμένα, ὡσαύτως καὶ τὰ ἀρκτικὰ γράμματα, ἅτινα πάντα εἰσὶ κεφαλαιώδη, τὰ δὲ τέσσαρα ἐν αὐτῷ περιεχόμενα Εὐαγγέλια κοσμοῦνται ἔχοντα προτεταγμένην ἐν ἀρχῇ τὴν εἰκόνα τοῦ οἰκείου Εὐαγγελιστοῦ χρυσοεζωγραφισμένην.

(Β.') Ἕτερον πανάρχαιον Εὐαγγέλιον περιέχον τὸ κείμενον τῶν δύω Εὐαγγελιστῶν Ματθαίου καὶ Μάρκου, εὑρίσκεται ἐν τῇ Ἐκκλησίᾳ ἁγίου Γέωργίου τῆς

> αὐτῆς Συνοικίας· αἱ λέξεις τοῦ κειμένου εἰσὶν ἀργυρογεγραμμέναι ἐπὶ περγαμηνῆς χρώματος βυσσινοειδοῦς βαθέος, τὰ δὲ ἀρκτικὰ τούτων γράμματα ὑπάρχουσι κεχαραγμένα ἐκ χρυσοῦ καὶ ἀργύρου. (1) στρογγύλα
>
> (Γ.') Ὅμοιον χειρόγραφον ἐν μεμβράναις Εὐαγγέλιον μέγα καὶ ὀγκῶδες, ἀμφοτέρας τὰς πλάκας ἔχον περικεκαλυμμένας δι' ἀργύρου περιχρύσου, καθὼς καὶ τὰ ἄνω σημειωθέντα δύω, ὑπάρχει κτῆμα τοῦ καθεδρικοῦ Ναοῦ τῆς καθ' ἡμᾶς Μητροπόλεως Βελεγράδων. Ἐν τῇ ἰδίᾳ Ἐκκλησίᾳ ταύτῃ εὑρίσκεται καὶ ἕτερον Εὐαγγέλιον ἐπὶ περγαμηνῆς γεγραμμένον εἰς σχῆμα μικρόν.
>
> (Δ.') Ὡσαύτως καὶ ἕτερα δύω Εὐαγγέλια γεγραμμένα διὰ χειρὸς ἐπὶ περγαμηνῆς λευκῆς μικρὰ σώζονται ἐν τῇ Ἐκκλησίᾳ τῆς Συνοικίας Μαγκαλεμίου. sic

The first three items described by Ἀλεξούδης as "A.'" and "B.'" may still be easily identified today. They are the minuscule 1143 as "A.'" and the uncial Φ.043 as "B.'". At the end of the second paragraph, the footnote with reference number "(1)", misplaced in Ἀλεξούδης' layout before the last word of the sentence, referred back to the following text:[11]

> Over one of the two boards is the following notice, written in letters from an ancient period: "You who have eyes, look at the letters of this extant Gospel, written by Saint John Chrysostom in his own hand, when he was in Antioch, his own country, deacon of the Gospel. Until his days at least, separate letters were written by many, but he did not manage to accentuate the values of the letters with gold signs, i.e. the acute, grave ⟨and⟩ circumflex ⟨accents⟩, the rough and smooth ⟨breathings⟩. Indeed, the four Gospels were in ⟨separate⟩ parts: there is the extant Gospel of Matthew and ⟨the Gospel⟩ of Mark but the corresponding parts of Luke and John have been lost. Indeed, the founder of the ⟨Monastery⟩ of the Theologos brought these parts to his monastery on account of a vision and a miracle only for the glory of Saint Chrysostom and for the expression of the love he had for Christ. The dismemberment of the extant Gospel thus occurred when the Franks, called the *Kampanesioi*, looted the books of the ⟨Monastery⟩ of the Theologos. Do you see the wonderful colour of

11 In his 1887 edition, Batiffol translated only the beginning of this footnote at first: "Sur un des côtés de la couverture est écrit, avec des lettres d'une époque ancienne, l'avis suivant: "Voyez les lettres de cet évangile écrites par les propres mains de saint Jean Chrysostome, lorsqu'il était dans sa patrie, à Antioche, diacre de l'évangile …"", Batiffol, *Les manuscrits grecs de Bérat*, 1887 [2003], p. 440. Further on, he provided comments and translation over the full text of the notice, *ibidem*, pp. 447–449. See also Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, pp. 361–362.

the leaves but also the beauty of the letters? Considering the Gospel of the ⟨Monastery⟩ of the Theologos written in Patmos, its letters are separate ⟨letters⟩ as I saw with my own eyes in Ephesus".

Ἐπὶ τῆς ἑτέρας τῶν δύω πλακῶν ὑπάρχει γεγραμμένη, γράμμασιν ἐποχῆς ἀρχαίας, ἡ ἔξῆς εἴδησις "Βλέπετε οἱ ὁρῶντες τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου οἰκειόχειρα γράμματα τοῦ παρόντος τούτου Εὐαγγελίου, ὄντος αὐτοῦ εἰς Ἀντιόχειαν τὴν αὐτοῦ πατρίδα, ὑπάρχοντος αὐτοῦ διακόνου τοῦ Εὐαγγελίου. Μέχρι γοῦν τῶν ἡμερῶν αὐτοῦ ἐγράφοντο παρὰ πολλῶν τὰ λυτὰ γράμματα, πλὴν δὲν ἔφθασεν ἵνα τονίσῃ τὰς δυνάμεις τῶν γραμμάτων διὰ χρυσῶν σημείων, ἤγουν ὀξείας, βαρείας, περισπωμένας, δασείας καὶ ψιλάς. Ἐπειδὴ γοῦν κομμάτια ᾖσαν τὰ τέσσαρα Εὐαγγέλια, τὸ γοῦν παρὸν Εὐαγγέλιον Ματθαίου καὶ Μάρκου ἐστὶν, ὁ δὲ Λουκᾶς καὶ Ἰωάννης ἐχάθη τὸ τοιοῦτον κομμάτιον· ὁ γὰρ κτήτωρ τοῦ Θεολόγου ἔφερε ταῦτα ἐν τῇ Μονῇ αὐτοῦ ἕνεκεν θέας καὶ θαύματος μόνον εἰς τιμὴν τοῦ Ἁγίου Χρυσοστόμου καὶ εἰς ἔνδειξιν τοῦ πόθου αὐτοῦ, ὃν εἶχε πρὸς τὸν Χριστὸν· ἡ δὲ κατάλυσις τοῦ παρόντος Εὐαγγελίου γέγονεν οὖν κἄποτ' ὅτε ἐκούρσεοσαν τοῦ Θεολόγου βιβλία Φράγγοι λεγόμενοι Καμπανέσιοι. Ὁρᾶτε βαφὴν τῶν χαρτίων ἐξαίσιον, ἀλλὰ καὶ τὴν εὐμόρφωσιν τῶν γραμμάτων; ἀλλὰ καὶ τὸ Εὐαγγέλιον τοῦ Θεολόγου τὸ γραφὲν ἐν τῇ Πάτμῳ λυτὰ εἰσὶ τὰ τούτου γράμματα, καθὼς τοῦτο ἑώρακα οἰκείοις ἐμοῦ ὀφθαλμοῖς ἐν τῇ Ἐφέσῳ".

Therefore, according to the description of min. 1143 in section "A.'" and the above footnote, we can conclude that both *Beratinus* 1 and *Beratinus* 2 were supposed to have been written by John Chrysostom. Oddly enough, during Ἀλεξούδης' Metropolitanate, only *Beratinus* 2 was worshipped, most probably because it had all four Gospels and was written in gold. During his stay in Berat, Batiffol examined the above notice which was written over one of the flyleaves of *Beratinus* 1. He asserted that, in his view, the writing could be dated from the XVIIIth century, "à mes yeux du siècle dernier", and was certainly older than the binding. This notice is no longer extant: written in a poor Greek, it gives chaotic information about John Chrysostom, the presence—or not—of *Beratinus* 1 in Berat and also about the history of palaeography.[12] Main issues remain concerning the production of this purple manuscript and its supposed connections with Patmos and Ephesus.

12 Some of the terms of this notice, such as "λυτὰ γράμματα", "separate letters", i.e. "uncial" letters, "κομμάτιον" and its plural "κομμάτια", literally "pieces", and thus "parts" or "volumes", have been analyzed by various scholars, including Pierre Batiffol. The history and uses of these words may be found in Atsalos, *La terminologie*, 1971, pp. 140–141, 219–224, as well as an excerpt from the notice; see also Gardthausen, *Die Namen*, 1922, pp. 1–11.

Concerning the last three items:

> ... εὑρίσκεται καὶ ἕτερον Εὐαγγέλιον ἐπὶ περγαμηνῆς γεγραμμένον εἰς σχῆμα μικρόν.
>
> (Δ.') Ὡσαύτως καὶ ἕτερα δύω Εὐαγγέλια γεγραμμένα διὰ χειρὸς ἐπὶ περγαμηνῆς λευκῆς μικρὰ σώζονται ἐν τῇ Ἐκκλησίᾳ τῆς Συνοικίας Μαγκαλεμίου.

their descriptions were unfortunately so concise that we cannot identify them precisely.

One important manuscript, the *Liturgia argentea*, Ἀλεξούδης' own property, was not recorded in this first description. It remained for a long time in Ἀλεξούδης' hands as evidenced by two notes he wrote on 29 April 1900, in Constantinople. These handwritten notes were inserted into the binding of the ms. Princeton, Princeton University Library, Garrett MS. 2 (GA 1530, see below Appendix C, pp. 554–555). Within the first note (on plain white paper), Ἀλεξούδης presented his gift of the *Liturgia argentea* to the Abbot of the Andreasskete metochion in the Ottoman city:

> We have given the holy liturgy of our Father John Chrysostom, ⟨saint⟩ amongst the saints, our own property, written on purple parchment in silver and gold, to the Abbot Sophronios, venerable ⟨amongst⟩ the Hieromonks, Hegumen, in ⟨the⟩ Galata ⟨district⟩, of the Metochion of the Holy Andreasskete of the Holy Mountain. And from now on, this holy document is the inalienable property of the aforementioned Skete, and to be used as evidence,
>
> In Con[stantino]ple, 29 April 1900
> *followed by a monocondyle*: Amaseias Anthimos

> ἐπὶ μεμβράνης πορφυρᾶς ἀργυρογε|γραμμένη καὶ χρυσογεγραμμένη τὴν | ἱερὰν λειτουργίαν τοῦ ἐν ἁγίοις πατρὸς | ἡμῶν Ἰωάννου τοῦ Χρυσοστόμου κτήματος | ἡμετέρου παρεχωρήσαμεν τῷ ὁσιολο|γιωτάτῳ ἐν Ἱερομονάχοις κυρίῳ Σωφρο|νίῳ Ἡγουμένῳ τοῦ ἐν Γαλατᾷ Μετοχίου | τῆς ἐν ἁγίῳ ὄρει Ἱερᾶς Σκήτης τοῦ Ἁγίου | Ἀνδρέου καὶ τοῦ λοιποῦ τὸ ἱερὸν τοῦτο ἔγγρα|φον τυγχάνει κτῆμα ἀναφαίρετον τῆς εἰρη|μένης Σκήτης καὶ εἰς ἔνδειξιν.
>
> Ἐν Κων[σταντινου]πόλει τῇ 29ῃ Ἀπριλίου 1900
> *followed by a monocondyle*: Amaseias Anthimos

In the second note (on cross-ruled paper, one full-page written with some Latin majuscules), the Metropolitan recalled the other extant purple manuscripts, including *Beratinus* 1 which he called "Φ", and gave a short description of the

purple-dyed parchment roll with the Liturgy of St. John Chrysostom. This second note echoed a very similar description written by Pierre Batiffol three years earlier in *Les manuscrits grecs de Bérat*.[13] The Princeton note has no date and no signature:[14]

> Description of a parchment roll in which is written on purple parchment the whole holy liturgy of Saint Chrysostom.
>
> Witnesses of Byzantine chrysography known so far in this year 1900, year of the Saviour, are on white parchment as follows: one psalter housed in London, one Gospel in Florence. Also on purple parchment written in silver are one Gospel from Saint Petersburg with the fragment of Uspensky, the Genesis of Vienna, the Psalter of Zurich, the Gospel of Patmos, the Gospel of Rossano, one lectionary of Vienna from the [erased text] century, some palimpsest leaves from Dublin, the one in Berat, i.e. the gold codex of Anthimos Alexoudis [erased text], there, in the church of the Virgin ⟨which is⟩ the Berat Gospel codex Φ housed in the church of Saint George of the same city of Berat and the holy liturgy of John Chrysostom ⟨which belongs⟩ to the holy Skete of Saint Andrew on the Holy Mountain. ⟨It is⟩ a purple parchment roll written in silver, 2.85 m long, 0.22 m wide, except the divine names and the memento (remembrance) which are written in gold. This piece of work is ⟨dated⟩ 11th ⟨century⟩ or beginning of the 12th century as suggested by the shape of the writing of this ecclesiastical and religious [illegible].
>
> The above description has been done on the same day.

Περιγραφὴ μεμβρανίου εἰλιτοῦ ἐν ᾧ γέγραπται ἐπὶ | πορφυρᾶς μεμβράνης ἅπασα ἡ ἱερὰ λειτουργία τοῦ ἱεροῦ | Χρυσοστόμου.

Δείγματα (!) τῆς βυζαντινῆς χρυσογραφίας εἰσι γνωστὰ με|χρισήμερον 1900 Σωτηρίου ἔτους τὰ ἑξῆς ἐκ μεμβράνης λευ|κῆς μὲν ἓν ψαλτήριον εὑρισκόμενον

13 "Les spécimens de la chrysographie byzantine sont en fort petit nombre. Je vois citer un psautier à Londres, un évangile à Florence, un évangile à Saint-Pétersbourg; encore ce dernier seul est-il sur vélin pourpre. Avec le fragment d'Uspenky, je n'en connais pas d'autre. Les manuscrits sur pourpre à encre d'argent ne sont pas plus répandus: on ne connaît que la Genèse illustrée de Vienne, le psautier de Zürich, l'évangile de Patmos, l'évangile de Rossano; si nous y ajoutons les feuillets palimpsestes de Dublin et un évangéliaire de Vienne (IXe siècle), nous aurons le catalogue complet des manuscrits pourpres et à encre d'argent connus jusqu'à ce jour", pp. 443–444.

14 See also Kotzabassi-Ševčenko, *Greek Manuscripts at Princeton*, 2010, pp. 17–18. The abbreviation below "μ. γ." stands for μ⟨έτρος⟩ γ⟨αλλικός⟩.

ἐν Λονδίνῳ, ἓν εὐαγ|γέλιον δὲ ἐν Φλωρεντίᾳ. Ἐκ μεμβράνης δὲ πορφυρᾶς ὡσαύτως | ἀργυρογεγραμμένα εἰσιν ἓν εὐαγγέλιον εἰς Ἅγιον Πετεροβούλῃ | μετὰ τοῦ ἀποσπάσματος τοῦ Οὐσπέγκη, ἡ γένεσις τῆς Βιέννης, | τὸ ψαλτήριον τῆς Ζηρίχης, τὸ εὐαγγέλιον τῆς Πάτμου, τὸ | εὐαγγέλιον τοῦ Ῥωσσάνου, ἓν εὐαγγελιστάριον τῆς Βιέννης τοῦ [erased text] | αἰῶνος, φύλλα τινὰ παλίμψιστα τοῦ Δουβλίνου (!), τὸ ἐν Βε|ρατίῳ, ἤτοι ὁ χρυσοῦς κώδιξ Ἀνθίμου Ἀλεξούδῃ [erased text]||να ἐν τῇ ἐκεῖσε ἐκκλησίᾳ τῆς Παναγίας εὐαγγέλιον [erased text] | Βεράτινος κώδιξ Φ ἀποκείμενος ἐν τῇ ἐκκλησίᾳ τοῦ | ἁγίου Γεωργίου τῆς αὐτῆς πόλεως Βερατίου καὶ ἡ τῆς ἱερᾶς | Σκήτης τοῦ ἁγίου Ἀνδρέου ἐν ἁγίῳ ὄρει ἱερὰ λειτουργία | Ἰωάννου τοῦ Χρυσοστόμου ἐν κυλίνδρῳ ἐπὶ μεμβράνης πορ|φυρᾶς ἀργυρογεγραμμένης μήκους μὲν 2,85 μ. γ. πλάτους δὲ 0,22 | ἐκτὸς τῶν θείων λέξεων καὶ τοῦ ἐνθυμήματος (μνημοσύνου) ἅτινα | εἰσι χρυσογραφῆ· τυγχάνει δὲ ἔργον τοῦ ια′ ἢ τῆς ἀρχῆς τοῦ ιβ′ | αἰῶνος ὡς ἐξῆς εἰκάσαι ἐκ τῆς εἰκονῆς τῆς γραφῆς τοῦ [εὐαγγε]||λίου τούτου τοῦ θρησκευτικοῦ καὶ ἐκκλησιαστικοῦ.

Ἡ ἄνω περιγραφὴ ἐγένετο αὐθημερόν.

As related by Pierre Batiffol in 1887 (*Les manuscrits grecs de Bérat*, pp. 440, 444):

The bishop himself owns a certain number of manuscripts which he keeps in his episcopal house, the metropolis ⟨…⟩. ⟨The Liturgia argentea⟩ is Mr Alexoudis' own property; I was not able to find out where it comes from. It is a *Liturgy of Saint Chrysostom*, written in good cursive which one could easily date back the XIIth century, the ink is made of silver but the divine names and the *memento* are written with gold ink, as well as the title. The text is not written on leaves, but on a purple parchment roll, two meters and eighty-five centimeters long (2.85 m) and twenty-six centimeters wide (0.26 m). The lower part of it is mutilated; the roll is written on both sides in one column thirteen centimeters wide (0.13 m). The memento is composed as follows:

Remember also, o Lord,
your servants: Nicholaos
Helena, Gregorios, Nicholis
nun Anastasia, nun Natalia,
Hypatia, nun Zena, Demetrios and Anna

L'évêque est personnellement propriétaire d'un certain nombre de manuscrits qu'il garde dans sa maison épiscopale, la métropole ⟨…⟩. ⟨La *Liturgia argentea*⟩ est la propriété personnelle de M. Alexoudis; je n'en

ai pas pu connaître la provenance. C'est une *Liturgie de saint Chrysostome* écrite en bonne cursive que l'on pourrait faire remonter sans peine au XIIe siècle; l'encre est d'argent, mais les noms divins et le *memento* sont chrysographiés, ainsi que le titre. Le texte est écrit, non sur feuillets, mais sur un rouleau de parchemin pourpre, long de deux mètres quatre-vingt-cinq centimètres (2^{m},85) et large de vingt-six centimètres (0^{m},26). L'extrémité inférieure est mutilée; le rouleau est écrit des deux côtés en une colonne large de treize centimètres (0^{m},13). Le memento est ainsi conçu:

μνήσθητι κε̄ καὶ
τῶν σῶν δούλων · νικολάου
ἑλένης · γρηγορίου · νικολ^{η}
ἀναστασίας α^{χ} · ναταλίας α^{χ} ·
ὑπατίας · ζένης α^{χ} · δημη
τρίου καὶ ἀννῆς ·

We can thus surmise that, when he left Berat during the summer of 1887, Ἀλεξούδης took away some of the manuscripts he had kept in his house for so long. It must be noted that he never described the *Liturgia argentea*, neither in his 1898 Κατάλογος nor in the further instalments of the *Ἐκκλησιαστικὴ Ἀλήθεια*. Moreover, the roll was not part of the purple treasures rediscovered in 1968 for the very reason that Ἀλεξούδης took the *Liturgia argentea* with him when he left Epirus for Pontus. He gave it to the Abbot of the Andreasskete metochion, in Istanbul, on 29 April 1900.[15]

15 Three pieces of a parchment roll containing a liturgical text were described in 1972 by Lloyd W. Daly in his article "*Rotulus Beratinus*, A Greek Liturgy Roll", *GRBS* 13: 109–117. Contrary to what the title suggested, the three pieces described, which in 1972 were "the property of Mrs Theodore Kuchova of Atlantic City", were not parts of the *Liturgia argentea*. Daly recalled that "among other items, ⟨Batiffol⟩ describes a roll containing the liturgy of St John Chrysostom in letters of silver on purple parchment, which he judged one might date as early as the twelfth century". Daly added that "although the dimensions of this roll are apparently about the same as those of the pieces here to be described, and although Battifol (!) mentions that the piece he describes was mutilated at the bottom, there is no question of the identity of the two, since their content as well as their style is different. There is also no reason to suppose that our pieces were part of the much-neglected archiepiscopal collection".

2 Louis Duchesne and Pierre Batiffol (1885, 1887)

Two Western scholars were mainly involved in further investigations about the Greek manuscripts in Albania: Pierre Batiffol and Louis Duchesne.

Louis Marie Olivier Duchesne was a philologist and a renowned historian of Christianity and Roman Catholic liturgy and institutions. Born at Saint-Servan, Brittany, on 13 September 1843, he was ordained a priest in 1867 and ten years later gained his doctorate by two theses, one in Latin and one in French on the *Liber Pontificalis*, the history of the early popes, after collating 150 manuscripts. As a member of numerous institutions, including the *Académie française*, he was entrusted in the 1870s with missions to Mount Athos, Salonika, Patmos and the South of Asia Minor. In February 1874, Louis Duchesne and his travelling companion, Charles Bayet, left Rome, crossed Epirus and made a stop in Ιωάννινα, visited Thessaly and stayed in Mount Athos. In 1913, the French Government appointed Duchesne as Director of the French School of Rome and he died there on 21 April 1922.[16]

When he returned from Mount Athos, Duchesne made a stop on Patmos Island with the aim—amongst others—of studying the thirty-three purple folios of the Gospel of Mark in the ms. Μονὴ Ἁγίου Ἰωάννου τοῦ Θεολόγου 67 (GA N.022).[17] There he met the librarian, Ἰωάννης Σακκελίων, who informed him about the 1868 Ἀλεξούδης' survey. In 1881, when he reviewed Oskar von Gebhardt and Adolf von Harnack's publication, *Evangeliorum codex Graecus purpureus Rossanensis* (*Σ*),[18] in the *Bulletin critique de littérature, d'histoire et de théologie*,[19] Duchesne evoked in a footnote the discovery of a new purple manuscript (p. 451):

16 Concerning Louis Duchesne, see Wachέ, B., *Monseigneur Louis Duchesne (1843–1922). Historien de l'Église, directeur de l'École française de Rome*, Collection de l'École française de Rome 167, Rome, 1992.

17 See the report on the trip in Duchesne, L.-Bayet, C., *Mémoire sur une mission au Mont Athos*, Bibliothèque des Écoles françaises d'Athènes et de Rome, Paris: Ernest Thorin, 1876, pp. 190–223, 236–248. A modern description of the ms. was published by Kominhς, Ἀ.Δ., *Πατμιακὴ Βιβλιοθήκη ἤτοι νέος κατάλογος τῶν χειρογράφων κωδίκων τῆς Ἱερᾶς Μονῆς Ἁγίου Ἰωάννου τοῦ Θεολόγου Πάτμου*, Τόμος Α', Κώδικες 1–101, ἐν Ἀθήναις: Εκδοτική Ελλάδος, 1988, pp. 173–174.

18 *… litteris argenteis sexto ut videtur sæculo scriptus picturisque ornatus. Seine Entdeckung, sein wissenschaftlicher und künstlerischer Werth*, Leipzig: Giesecke und Devrient, 1880.

19 N°23, dated 15 April 1881, pp. 449–451.

> (1) It is with great pleasure that the author of this review is able to announce that a fifth witness of Greek manuscript in purple-dyed parchment exists, written with silver letters. The manuscript in question shows the text of the Gospels of Saint Matthew and Saint Mark, like the one from Rossano.
>
> (1) Le signataire de ce compte-rendu a le plaisir de pouvoir annoncer qu'il existe un cinquième spécimen de manuscrit grec en parchemin couleur pourpre, écrit en lettres d'argent. Le manuscrit en question contient, comme celui de Rossano, le texte des évangiles de saint Matthieu et de saint Marc.

This simple note, with no mention to either Ἄνθιμος Ἀλεξούδης or *codex Beratinus*, was the very first reference about ANA 1 in Western Europe. Later on, in 1884, Caspar René Gregory, in his *Prolegomena* to Tischendorf's *Editio Octava Critica Maior*, (p. 409, note 2), also made reference, thanks to Louis Duchesne, to a new extant purple parchment. Gregory recalled:

> The eminent Louis Duchesne, Professor in Paris, wrote (*Bulletin critique*, Paris, 15 April, vol. 1 ⟨1881⟩, p. 451, n. 1), that a new purple and silver manuscript of Matthew and Mark, had been found. In a very friendly letter dated 4 July 1881, this eminent man informed me that the manuscript had not yet been studied by a scholar and was, at this time, completely inaccessible.
>
> V. cl. Ludovicus Duchesnius, professor Parisiensis, *Bulletin critique*, Parisiis die 15 mensis aprilis, vol. 1 ⟨1881⟩, p. 451, adn. 1, scripsit codicem novum purpureo-argenteum Matthaei et Marci exstare. Litteris amicissimis die 4 mensis iulii anni 1881 me certiorem fecit vir clarissimus codicem a viro docto nondum exploratum esse et illo tempore prorsus inacessum esse.[20]

20 Gregory also kept in touch with Batiffol in the following years as proved by a letter written in French and dated 19 June 1890: "Mon cher ami", Gregory wrote, "Quand votre lettre du 20 décembre ⟨1889⟩ m'est parvenue j'ai été pressé de finir Proll. II, et, cela fini, j'ai été fini moi-même; voilà ce que vous aurez pensé pour vous-même. En dessus un joli petit homme est arrivé chez nous le 20 février. ⟨…⟩ Acceptez, je vous prie, avec mes excuses condamnantes, mes remercîments sincères pour toute votre bonté, ⟨…⟩ pour la recension de Proll. II que j'attends avec plaisir, et aujourd'hui pour le beau volume sur "La Vaticane de Paul III à Paul V" que je dévorerai à côté du berceau ⟨…⟩. Ne soyez pas trop mécontent de votre dévoué Caspar René Gregory" sic, Fonds Batiffol, Séminaire Saint-Sulpice, Paris.

Then, as reported by Brigitte Waché in her biography of Duchesne, it was thanks to Monseigneur Duchesne that his pupil, Pierre Batiffol, travelled to Albania during the spring of 1885 (*op. cit.*, pp. 145–146). The reasons why Duchesne invited Batiffol to make the trip instead of him are not absolutely clear, but one may suggest that in 1884–1885 Duchesne was already involved with the French *crise moderniste* and so undertaking another journey to the Balkan region was not appropriate. It was therefore fortunate for both of them, especially for the twenty-four-year-old priest, Pierre Batiffol.

Pierre Batiffol was born in Toulouse on 27 January 1861. His family, which originated from the *Massif Central*, an elevated region in the middle of Southern France, came from a modest background. Pierre had one sister and two brothers, the most renowned of whom was Louis, the final director of the Arsenal Library.[21] After leaving Toulouse, the family settled in Versailles in 1881: indeed, Pierre's mother came from Boulogne-Billancourt, a suburb to the west of Paris. He studied first at the seminary of Saint-Sulpice, in Issy-les-Moulineaux, then at the *Institut catholique* and the *École des hautes études* where he was taught by Louis Duchesne. Within Batiffol's papers, currently housed by the Sulpician House in Paris Saint-Germain des Prés, we have discovered the draft of Batiffol's autobiography. This draft, most likely begun in 1919, consists of nine handwritten quires. The second of those relates the years 1882–1886 and includes first the years of study in Paris:

> Pierre Batiffol, during those years 1882–1886, lived very close to Father Duchesne; however he only attended his lectures at the *École des hautes études* ⟨…⟩. He had to provide for his technical education. "First, you will be Bachelor of Arts", Father Duchesne said, "second, you will learn German, then we shall see". Father Duchesne planed to entrust him to Charles Graux, who lectured at the *École des hautes études*, but Graux passed away too soon. Pierre Batiffol registered for Tournier's Greek class, Chatelain and Jacob's palaeography classes. ⟨…⟩ His life was split between his family who had been settled in Versailles since 1881, the pupils of the *École Bossuet*, and courses at the *École des hautes études*. It was a compartmentalized life, but compartmentalized on purpose.
>
> At the *École des hautes études* Tournier taught verbal criticism: during his lessons, one dissected texts by Plato, Herodot or Lucian, in order to discover "copyists' mistakes" and amend them by conjectures. The

21 All information concerning the Batiffol family was kindly provided by Laurence Pasteau, Louis Batiffol's granddaughter (email to Luc Brogly, dated 2 November 2015).

austere teaching was supposed to lead to everything since Father Duchesne had attended it with Paul Bourget. Pierre Batiffol had as his fellow students Father Ragon, the well-known grammarian, and the hellenist Desrousseaux ⟨…⟩. Tournier, "the Judge", as the students of the *École normale* called him, was a demanding philologist whose rigorous field provided excellent examples: however opening one volume of the *Monumenta Germaniae* or the Vienna *Corpus* was sufficient to demonstrate the weakness of Tournier's views, since he did textual criticism without manuscripts. On Father Duchesne's instructions, Pierre Batiffol made an attempt to classify Saint Jerome's *De viris inlustribus* manuscripts and update Heinichen's classification of the Eusebius' *Ecclesiastical History*. He also studied the Greek *Vita Silvestris* which is sometimes attributed to Eusebius, and thus, on this point, collaborated on the introduction of Duchesne's *Liber pontificalis*.

Pierre Batiffol, en ces années 1882–1886, vécut très près de l'abbé Duchesne; toutefois il ne suivit ses cours qu'à l'École des hautes études ⟨…⟩. Il avait à pourvoir à sa formation technique. "Vous serez d'abord licencié en lettres", lui avait dit l'abbé Duchesne, "après quoi, vous apprendrez l'allemand, ensuite on verra". L'abbé Duchesne méditait de le confier à Charles Graux, qui enseignait à l'École des hautes études, mais Graux mourut prématurément. Pierre Batiffol s'inscrivit au cours de grec de Tournier, aux cours de paléographie de Chatelain et de Jacob. ⟨…⟩ Sa vie s'encadrait entre sa famille établie à Versailles depuis 1881, les élèves de l'École Bossuet, les cours de l'École des hautes études. C'était une vie partagée, mais partagée à dessein.

À l'École des hautes études, Tournier professait la critique verbale: on épluchait avec lui le texte de Platon, d'Hérodote ou de Lucien, pour y surprendre des "fautes de copistes" et les corriger par des conjectures. Le cours austère passait pour mener à tout, depuis que l'abbé Duchesne l'avait suivi avec Paul Bourget. Pour condisciples, Pierre Batiffol y eut l'abbé Ragon, le grammairien bien connu, et l'helléniste Desrousseaux ⟨…⟩. Tournier ou "le juge", comme l'appelaient les Normaliens, était un philologue exigeant, dont la discipline était par sa rigueur même d'excellent exemple: il suffisait cependant d'avoir ouvert un volume des *Monumenta Germaniae* ou du *Corpus* de Vienne, pour voir le faible de la méthode de Tournier, qui faisait de la critique textuelle en se passant des manuscrits. Sur les indications de l'abbé Duchesne, Pierre Batiffol s'essaya à une classification des manuscrits du *De viris inlustribus* de saint Jérôme, et à une révision de la classification établie par Heinichen des

> manuscrits de l'*Histoire ecclésiastique* d'Eusèbe. Il étudia de même la *Vita Silvestis* grecque qui porte quelquefois le nom d'Eusèbe, et collabora ainsi sur un point à l'introduction du *Liber pontificalis* de Duchesne.

Pierre Batiffol fulfilled his father's youthful desire: to be a priest. He was consecrated in 1884 and later on continued his studies in Rome under the patronage of Giovanni Battista de Rossi, learning archaeology and ancient Christian literature, especially liturgy. During these years of study, Duchesne's relationship with his pupil seemed a little strained, as revealed by his correspondence: "Dear and charming one", "Être cher et charmant", the teacher wrote to his pupil on 18 July 1881, or "My little angel", "Mon petit ange" on 1 August of the same year, but eight years later, on March 1889: "Silly Batiffol", "Imbécile de Batiffol".[22] In the same way, before Batiffol's departure to Italy, Duchesne wrote to de Rossi: "Batiffol is leaving today for Rome, not exactly knowing what to do, but having positively in mind to do everything. He will pay a visit to you. Do not compliment him, he would believe you, and it would do him a disservice. Neither preach to him; he would not believe you and you would have wasted your time".[23]

From 1889 to 1898 and from 1907 until 1929, Pierre Batiffol was chaplain at the *Collège Sainte-Barbe* in Paris. Together with his friend Marie-Joseph Lagrange, Batiffol founded the *Revue Biblique* in 1892, mainly focusing on the historical-critical method of exegesis of the Old and New Testaments and, in 1899, he founded the *Bulletin de littérature ecclésiastique*.

In 1898, Pierre Batiffol became the head of the *Institut catholique* in Toulouse. He used historical criticism in his theological studies and applied a strict critical method while focusing on the Church dogma and history, as well as on the manuscripts of the Holy Scripture. He lost his chair at the Toulouse Institute in the aftermath of the publication of *Pascendi Dominici Gregis* (8 September 1907), an encyclical of Pope Pius X. That was due particularly to his book on the Eucharist (1905) being put on *Index librorum prohibitorum* and his affinity to the historical-critical method.[24] Like his teacher Louis Duchesne, he was con-

22 Fonds Batiffol, Séminaire Saint-Sulpice, Paris.

23 "Batiffol part aujourd'hui pour Rome, sans trop savoir ce qu'il va faire, mais avec la disposition certaine d'avoir envie de tout faire. Il vous ira voir. Ne lui faites pas de compliments, il vous croirait, et cela lui rendrait un bien mauvais service. Ne lui faites pas non plus de sermons; il ne vous croirait pas et vous auriez perdu votre temps", letter dated 11 January 1887 (see Wachè, *Monseigneur Louis Duchesne*, 1992, p. 146).

24 Within Batiffol's papers, we have rediscovered the draft of a letter, dated 22 October 1907, addressed to Pope Pius X: "Introduced, twenty years ago, by the eminent De Rossi, to the

sidered falling into Catholic modernism. Pierre Batiffol passed away in Paris, on 13 January 1929.

Batiffol's review of his own years of study in Paris shows us how close he was then to textual criticism and how attached he was to the manuscripts. He wrote:

> It was at that time that Father Duchesne offered him a work he had himself renounced carrying out: ⟨the task⟩ consisted in identifying and collating the manuscript of the Gospels ⟨written⟩ in silver letters over purple parchment owned by the Orthodox cathedral of Berat in Albania: its report had not yet reached the relevant critics. The value of this manuscript, dating back to the VIth century, was not insignificant ⟨and⟩ was increased due to the discovery and publication by Gebhardt and Harnack of the purple manuscript of the cathedral of Rossano. With a youthful enthusiasm, Pierre Batiffol welcomed the plan of leaving for Berat on a mission on behalf of the Ministry of Public Instruction.
>
> Ce fut en ce temps-là que l'abbé Duchesne lui proposa un travail qu'il avait renoncé à exécuter lui-même, et qui consistait à aller reconnaître et collationner le manuscrit des Évangiles en lettres d'argent sur parchemin pourpre que possédait la cathédrale orthodoxe de Berat (!) en Albanie, et dont le signalement avait jusque-là échappé à la critique compétente. L'intérêt de ce manuscrit, attribué au VIe siècle, n'était pas négligeable: il s'était accru du fait de la découverte et de la publication par Gebhardt et Harnack du manuscrit pourpre de la cathédrale de Rossano. Pierre Batiffol accueillit avec une ardeur juvénile la proposition de partir pour Berat (!), ~~avec une~~ (!) en mission du ministère de l'Instruction publique.

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historical and archaeological method, I have applied this method to all my works, and especially to my *Histoire du bréviaire romain* (1892), which your Holiness perhaps know. More recently, I have applied this method to the ancient history of the discipline and dogmatic of the Church; doing so, I thought I could throw more light on positive theology with the light of history", "Formé par l'illustre de Rossi, voici vingt ans, à la méthode historique et archéologique, j'ai appliqué cette méthode dans tous mes écrits, et notamment dans mon *Histoire du bréviaire romain* (1892), que Votre Sainteté connaît peut-être. Je l'ai appliquée plus récemment à l'histoire ancienne de la discipline et de la dogmatique de l'Église, pensant ainsi faire plus de lumière dans la théologie positive en y projetant celle de l'histoire", Fonds Batiffol, Séminaire Saint-Sulpice, Paris.

On 17 November 1884, Batiffol wrote to the French vice-consul of the city of Ιωάννινα, Auguste Henri-Joseph Sauvaire,[25] asking him details and advice for his trip. The first part of Sauvaire's answer, dated 27 November, was the translation of the beginning of the ninth chapter of Ἄνθιμος Ἀλεξούδης' *Ἱστορικὴ Περιγραφή*.[26] The second and the third parts were travel recommendations:

> Answering your second question, Father, I might obtain for you introductory letters from the Bishopric of Ioannina to the Bishopric of Berat, thanks to which you will undoubtedly be able to examine and collate these interesting manuscripts; I cannot promise you that you will be able to photograph them. The Greek clergy, especially in these parts, is ignorant and fanatic, but open to small gifts. If you speak modern Greek, the task you are going to plan will be that much easier: if not, you would be obliged to have the company of a drogman because people in Berat only speak Greek and Albanian.
>
> Finally, Father, here is a brief account of the roads and means of transport for the trip you have planned. You will have to ask our Embassy in Constantinople first, through the Ministry, for a Boyourouldou, an essential travel document in Turkey. ⟨…⟩ To go from Brindisi to Berat, one must first call at Corfu; there are scheduled steamer services between Corfu and Brindisi. At the moment, however (I have to mention this detail here), travellers coming from France are subject to a ten-day quarantine. From Corfu, an Austrian steamer departs every Saturday at nine o'clock in the evening for the Albanian coast: it arrives on Sunday morning at Valona. There, if you will be so kind as to let me know in advance of your arrival, I will make sure that horses will be ready for you: the trip from Valona to Berat lasts 10 to 12 hours by very bad tracks, especially during winter; one must take with oneself what one will need for sleeping and eating on the way because you will find there, as in all Epirus and in all Albania, a country as wild as primitive.

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25 Marseille, 15 March 1831-Robernier, 4 April 1896. Renowned Arabist, historian and diplomat, Sauvaire collected many Arabic manuscripts during his career, from North Africa to the Middle East. See SCHLUMBERGER, G., "Éloge funèbre de M. Henri-Joseph Sauvaire, correspondant de l'Académie", in *Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres*, 40e année, N. 2, 1896, pp. 151–152.

26 All Sauvaire's letters are signed as "A. Sauvaire", Fonds Batiffol, Séminaire Saint-Sulpice, Paris.

> À votre seconde question, je répondrai, Monsieur l'Abbé, que je pourrai vous avoir de l'Évêché de Janina des lettres d'introduction pour celui de Bérat, à la faveur duquel vous pourrez sans nul doute consulter et collationner ces intéressants manuscrits; je ne saurai vous affirmer que vous arriverez à les photographier. Le clergé grec, dans ces parages surtout, est ignorant et fanatique, mais sensible aux petits cadeaux. Si vous parlez le grec moderne la tâche que vous vous proposez n'en sera que plus facile: vous seriez dans le cas contraire obligé de vous faire accompagner d'un drogman car on ne parle à Bérat que le Grec et l'Albanais.
>
> Enfin, Monsieur l'Abbé, voici le résumé des voies et moyens à prendre pour l'excursion que vous projetez. Il faut d'abord faire demander par le Ministère à notre ambassade à Constantinople un Boyourouldou, titre de voyage indispensable en Turquie. ⟨…⟩ Pour aller de Brindisi à Bérat il faut passer d'abord par Corfou; il y a des services réguliers de bateaux à vapeur entre Corfou et Brindisi. En ce moment seulement (je dois mentionner ici ce détail) les voyageurs venant de France sont soumis à une quarantaine de dix jours. De Corfou un vapeur autrichien part chaque samedi à neuf heures du soir pour la côte albanaise: il arrive le dimanche matin à Valona. Là, si vous voulez bien m'informer à l'avance de votre arrivée, j'aurai soin de vous faire préparer des chevaux: le voyage de Valona à Bérat dure de 10 à 12 heures par de fort mauvais chemins, en hiver surtout; il faut porter avec soi de quoi se coucher et de quoi se nourrir en route car vous trouverez là, comme dans toute l'Épire et dans toute l'Albanie, un pays aussi sauvage que primitif.

Sauvaire's letter proves that Batiffol's journey was carefully prepared. It also proves how scientific his purpose was: consulting the manuscripts, especially collating *Beratinus* 1 and—if possible—taking photographs of it. On 25 February 1885, Batiffol received the French administrative agreement concerning his Albanian trip. As he recounted to his father on the same day: "Dear father, I was summoned today to the Ministry of Public Instruction where I was told that I would receive the relevant mission in Albania. The decree will be officially published soon, ⟨according to⟩ the conditions I have told you".[27] Over the next months, Batiffol wrote twice to Sauvaire whose replies confirmed

27 "Cher père, J'ai été appelé aujourd'hui au ministère de l'instruction publique où l'on m'a annoncé que l'on me donnait la mission en question en Albanie. Le décret en paraîtra à l'officiel d'ici quelque temps, les conditions étant celles que je vous ai dites", Fonds Batiffol, Séminaire Saint-Sulpice, Paris.

Batiffol's practical concerns. Posted from Ιωάννινα on 6 March 1885, Sauvaire's last reply was as follows:

> As I promised you, I have the honour to enclose herewith a letter of recommendation from the bishopric of Ioannina for the bishopric of Berat thanks to which the library of the Metropolis of the latter city will certainly be open to you. The bishop of Ioannina, who has been staying in Constantinople, will be here within a fortnight, and I will send you to Valona, where you will find a new introductory letter for the bishop of Berat on your arrival. Moreover, you will find in Valona a letter of recommendation for one of the local dignitaries who will be pleased to make your trip, as well as the aim that you have in mind, easier, and who will perhaps travel with you to Berat.
>
> I ⟨here⟩ renew my request to you to inform me of the exact date of your departure from Paris. Please accept, Father, my respects once again.
>
> Ainsi que je vous l'avais promis, j'ai l'honneur de vous adresser sous ce pli, une lettre de recommandation de l'évêché de Janina pour celui de Bérat grâce à laquelle la bibliothèque de la Métropole de cette dernière ville vous sera sans nul doute ouverte. L'évêque de Janina, qui était à Constantinople, arrivera ici dans une quinzaine de jours, et je vous enverrai à Valona, où vous trouverez à votre arrivée, une nouvelle introduction pour l'évêque de Bérat; vous trouverez de plus à Valona une lettre de recommandation pour un des notables de l'endroit qui se fera un plaisir de vous faciliter encore votre voyage et le but que vous proposez et qui peut être même vous accompagnera à Bérat.
>
> Je vous renouvelle la prière que je vous ai faite et m'informer de la date exacte de votre départ de Paris, et vous prie d'agréer, Monsieur l'Abbé, la nouvelle assurance de mon respect.

Batiffol began his Albanian trip on Palm Sunday 1885, 29 March. He travelled by train to Rome and first broke his journey in Florence.[28] The next day, Batiffol

28 In a letter dated 2 April 1885 and posted from Rome, Batiffol related to his father the first part of his trip: "Rome, Jeudi saint au matin, 1885. Cher père, Vous avez dû recevoir la carte postale que je vous ai adressée à mon départ de Florence. J'y étais arrivé Lundi soir [30 mars] après une longue étape de chemin de fer, très fatigué et éprouvant un extrême besoin de repos. La route avait été bonne, mais longue: car le chemin de fer étant intercepté entre Gênes et La Spezia à la suite d'un éboulement considérable, j'ai eu encore avantage à passer par Florence. Florence, que j'ai pu revoir mardi matin, en une demi-

arrived late in the afternoon in Rome, on Tuesday 31 March, and met two friends of his there, Pierre Vignot and Henri Maréchal.[29] They visited the Eternal City and stayed together until Tuesday 7 April. The next day, early in the morning, the three friends made their way to Naples where Vignot and Maréchal left Batiffol, who was, as he said "slightly moved by this loneliness new to him and by the unknown into which he was entering", "un peu ému de cette solitude nouvelle pour lui et de l'inconnu où il s'engageait". During the first part of his journey, Batiffol kept in mind Duchesne's fatherly words: "Let's hope that my ghost will not be outlined against your Albanian enthusiasms", "Que mon fantôme ne se profile pas sur vos enthousiasmes d'Albanie", he said. To which he added: "Now, a last piece of advice. Try and get a flask filled with good Cognac, and do not be afraid to refill it if it gets empty", "Maintenant une dernière recommandation. Tâchez de vous affubler d'une gourde, avec d'excellent cognac dedans, et ne craignez pas de vous mettre en mesure de la remplir, si elle venait à se vider".[30] After Naples, the young priest crossed Italy through Foggia and arrived on Friday 10 April in Brindisi. According to Batiffol's autobiography:

> The abbot embarked at Brindisi for Corfu, and from Corfu to Valona where there lived a French engineer named Barthélemy to whom he had a recommendation. The road from Valona to Berat was less a road than a bridle path through a hilly and suspiciously safe country. We arrived in Berat after about a ten-hour horse ride; we stayed at the khan, in the lower city which was Turkish, and we postponed till the next day the visit to the Metropolitan. Would he welcome the foreigner's request favourably? Would he let us see the precious manuscript? In the morning, Pierre Batiffol introduced himself to the Metropolitan, Anthime Alexoudis, who lived in the upper city, the castro, and to whom he was recommended

heure, n'a pas changé beaucoup depuis dix ans. ⟨…⟩ J'en suis reparti à 8h", Fonds Batiffol, Séminaire Saint-Sulpice, Paris.

29 "Je suis arrivé à Rome [mardi 31 mars] à quatre heures", Batiffol wrote to his parents. "De Rome je n'ai pas vu grand chose encore, sinon que c'est sale et pompeux: les rues sont envahies d'équipages brillants et de moines crasseux. Les italiens sont invisibles, sauf la reine que l'on voit partout, on ne rencontre que des romains et des catholiques. ⟨…⟩ Je vous écrirai Samedi ou Dimanche: je ne compte quitter Rome que mercredi [8 avril] prochain", *ibidem*.

30 Batiffol's stay in Rome was confirmed by an invitation card he received from Edmond-Frédéric Le Blant, then director of the French School of Rome and Louis Duchesne's predecessor in this position. The invitation card was dated from "Rome, le vendredi 188" (sic) but the Italian postmark on the envelope indicated 3 April 1885, *ibidem*.

thanks to a letter from the consul general of Russia in Ioannina, Mr Trojanski. The Metropolitan's welcome was full of gentleness and good grace: the old bishop with the bushy beard was evidently sensitive to the fame of his manuscript; straight away, he asked for the manuscript to be brought to him, opened it, browsed it under the visitor's very eyes and, as the latter explained that he would be pleased to be able to collate it, the Metropolitan did not hesitate at all, and held the volume out to him. His sole condition was that the manuscript should not leave the room where the Metropolitan gave his audiences. One could not have hoped for more. The collation was therefore carried out on the divan of the bishopric. The good Metropolitan took an interest in the work and asked for the important readings to be mentioned to him. He was so kind as to provide the abbot with a house in the castro, which was the Christian part of the city, and to put at his disposal his nephew who knew a little French and helped the abbot with the gaps in his modern Greek. When the work was completed and the day of departure arrived, the Metropolitan regaled his guest with a meal, the courses of which revealed by their quantity at least, the good wishes of his Holiness.

L'abbé embarqua à Brindisi pour Corfou, et de Corfou passa à Valona, où résidait un ingénieur français, nommé Barthélemy auquel il était recommandé. La route de Valona à Bérat était moins une route qu'un sentier cavalier, à travers un pays montueux et d'une sûreté suspecte. On arriva à Bérat après une dizaine d'heures de cheval; on descendit au khan, dans la ville basse qui était la ville turque, et on remit au lendemain de se présenter chez le métropolite. Accueillerait-il favorablement la requête de l'étranger? Communiquerait-il le précieux manuscrit? Dans la matinée, Pierre Batiffol se présenta chez le métropolite, Anthime Alexoudis, qui habitait dans la ville haute, le castro, et auprès duquel il était introduit par une lettre du consul général de Russie à Janina, M. Trojanski. L'accueil du métropolite fut plein de douceur et de bonne grâce: le vieil évêque à la barbe ~~chenue~~ (!) fleurie, ~~fut~~ (!) se montra sensible à la gloire de son manuscrit: il le fit apporter aussitôt, l'ouvrit, le feuilleta sous les yeux du visiteur et, comme celui-ci lui ~~demandait timidement~~ (!) expliquait qu'il lui sourirait fort de le collationner, le métropolite n'eut pas une hésitation, et lui tendit le volume. Il n'y mettait qu'une condition qui était que le manuscrit ne sortirait pas de la pièce où le métropolite donnait ses audiences. On ne pouvait souhaiter mieux. Ce fut donc sur le divan de l'évêché que ~~Pierre Batiffol exécuta~~ (!) fut exécutée la collation. Le bon métropolite s'intéressait au travail et se faisait signaler les variantes importantes. Il

> eut la gentillesse de procurer à l'abbé une maison dans le castro, qui était la partie chrétienne de la ville, et de mettre à sa disposition son neveu qui savait un peu de français et suppléait aux lacunes du grec moderne de l'abbé. Le travail achevé et le jour du départ venu, le métropolite régala son hôte d'un repas dont les plats témoignaient au moins par leur nombre des bons sentiments de sa Sainteté.

According to Batiffol's correspondence with his parents and the draft of his autobiography, we can assume that Batiffol arrived in Berat on Wednesday 15 April 1885, in the evening. He slept in the lower town, by the *khan*'s place in the Ottoman neighbourhood, and the next day, early in the morning, climbed to the *Kastro*, the Greek quarter, where the Metropolitan's place was located. He stayed there six complete days, from Thursday 16 to Tuesday 21 April. During his stay, the young priest received many visitors and attended the Greek service on Sunday 19 April.

Batiffol left the Berat *Kastro* on Wednesday 22 April. After a two-day ride, he arrived at the coast, in Vlorë, and first boarded a boat to Corfu. After a very short stay on the island, he boarded a boat again, to Preveza on the Epirote coast. If Batiffol had received a grant from the French *Ministère de l'Instruction publique* in order to study the purple manuscripts, he had also obtained some private funds from the Hachette bookstore in Paris in order to give some new description of the Epirote scenic route, from Άρτα to Ιωάννινα.[31] In his unpublished biography, Batiffol wrote:

> Pierre Batiffol got a grant from the Hachette ⟨publishing⟩ house to map out anew the route from Arta to Ioannina for the up-to-date edition of the Joanne Guide to Greece which Mr Haussoullier was preparing; ⟨Pierre Batiffol was expected⟩ to describe the site and the ruins of Dodona, formerly excavated by Carapanos. One could not risk the direct road from Berat to Ioannina, fearing to encounter some king of the mountains. One had to come back to Valona, to Corfu, then from Corfu to Preveza; nevertheless, in May, those short crossings were exceedingly pleasant: Ithaca recalled Ulysses' memory, Preveza the battle of Actium, and the entrance to the Bay of Arta was glorious. At that time, the Greek border stopped in

31 Haussoullier, B. (ed.)-Fougères, G. (collab.)-Monceaux, P. (collab.)-Lechat, H. (collab.)-Batiffol, P. (collab.), *Guide en Grèce. II, Grèce continentale et îles*, Collection des guides Joanne, Paris: Hachette, 1891. Batiffol's collaboration with the updated Hachette travel guide was confirmed by a letter dated 13 March 1885 and signed by Bernard Haussoullier (Fonds Batiffol, Séminaire Saint-Sulpice, Paris).

Arta. One went up from Arta to Ioannina by a road which was supposed to be suitable for vehicles but which barely was: one could expect to reach it by a nine or ten-hour horse ride.

Ioannina ⟨was⟩ an observation post ⟨and⟩ had consuls from all great powers, for whom the coming of a foreigner was a rare event and an opportunity for receptions. The French consul, Mr Sauvaire, a warm and subtle man from Marseilles, who had efficiently devoted himself to make Berat accessible for him, offered Pierre Batiffol the most affable hospitality, went with him to Dodona, and who, in order to protect him from the bandits for on his return from Ioannina to Sagiada, provided him an escort of two officiers on horseback who robbed him along the way: he suffered no other harm.

Pierre Batiffol avait une subvention de la maison Hachette pour refaire l'itinéraire d'Arta à Janina dans la nouvelle édition que M. Haussoullier préparait du guide Joanne de Grèce, et pour y décrire le site et les ruines de Dodone, fouillées naguère par Carapanos. On ne pouvait risquer la route directe de Bérat à Janina, crainte de rencontrer quelque roi des montagnes. Il fallut revenir à Valona, à Corfou, puis de Corfou joindre Prevesa; mais ces petites traversées étaient en mai délicieuses, Ithaque évoquait le souvenir d'Ulysse, Prevesa celui de la bataille d'Actium, l'entrée du golfe d'Arta (?) était admirable. La frontière grecque s'arrêtait alors à Arta. On montait d'Arta à Janina par une route qui avait la prétention d'être carrossable, mais qui ne l'était guère: en neuf ou dix heures de cheval on pouvait espérer arriver.

Janina, poste d'observation, avait des consuls de toutes les grandes puissances, pour qui la venue d'un étranger était un événement rare et une occasion ~~de fêtes et~~ (!) de réceptions. Le consul de France, M. Sauvaire, un marseillais cordial et fin, qui s'était employé efficacement à lui rendre Berat abordable, offrit à Pierre Batiffol la plus affable hospitalité, l'accompagna à Dodone, et pour son retour de Janina à Saiada lui procura ~~pour~~ (!) afin de le protéger contre les brigands une escorte de deux gendarmes à cheval qui le volèrent en cours de route: il n'eut pas d'autre mal.

One year later, the picturesque journey back from Ιωάννινα to Corfu was evoked by Batiffol's fellow traveller, the French engineer A. Barthélemy. According to a letter which he sent to the young priest on May 1886, Barthélemy recalled: "As for me, I always keep in mind our trip to Berat with the utmost pleasure and the story of the hats which the young children in kind-hearted bishop Anthimos' district enjoyed so much. I have equally good memories of our journey to

Janina, in spite of our greater and especially more colourful difficulties on this coast, particularly on our way back at night across the sea from Sajada to Corfu, on this fisherman's boat with its unreliable crew, as I discovered afterwards, I may confess it to you today".[32]

When he returned from Epirus, Batiffol made a stop in Venice. He stayed at the Biblioteca Marciana and made the collations of a few folios from the "*Marcianus*, 498".[33] This stay was both confirmed by his correspondence with his family and Louis Duchesne, and through an article about the "Canones Nicaeni Pseudepigraphi" published the same year in the *Revue archéologique*.[34] Apart from the text, what was interesting there was the method the French young scholar used to make the collation of the manuscript:

> It is this text which I give below: I have copied it from a XIVth century manuscript ⟨housed in⟩ the Library of Saint Mark. As it is the work of an ignorant and inattentive scribe, who certainly copied by means of dictation, this ms. has only kept an exceedingly corrupt text. I have boldly "cleaned" it up, perhaps too boldly; but if I have added or deleted regardless of the authority of my Greek ms., it has always been in accordance with the Coptic text. When a text is published for the first time, when this text is written in such poor Greek as this one and for which the only source is a ms. of such doubtful quality as ours, one can, in my opinion, be forgiven for looking for readability at any price: this is what I have attempted to do.

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32 "C'est toujours avec le plus vif plaisir, pour ma part, que je me rappelle notre excursion à Berat, et l'épisode des chapeaux qui faisaient tant la joie des jeunes enfants du quartier du bon évêque Anthimos. Je n'ai pas conservé un moins bon souvenir de notre voyage à Janina, bien que de ce côté nos tribulations furent plus grandes et surtout plus pittoresques, comme le fut particulièrement notre retour de nuit par mer, de Sajada [Σαγιάδα] à Corfù, sur cette barque de pêcheur dont l'équipage n'était pas des plus rassurants, comme je le sus ensuist, je puis vous l'avouer aujourd'hui" sic, Fonds Batiffol, Séminaire Saint-Sulpice, Paris.

33 Ff. 426^{v}–433^{r}, according to the catalogue of Mioni, E., *Bibliothecae Diui Marci Venetiarum Codices Graeci manuscripti*, vol. II, Thesaurus Antiquus, Codices 300–625, Roma: Istituto Poligrafico e Zecca dello Stato, 1985, p. 335. Batiffol referred to the sole available catalogue of his time: Zanetti, A.M.-Bongiovanni, A. *Graeca D. Marci Bibliotheca codicum manu scriptorum*, Venetiis: Apud Simonem Occhi Bibliopolam, 1740, p. 263.

34 (*Antiquité et Moyen Âge*), Troisième série, tome VI, Juillet-Décembre 1885: 133–141. It is interesting to note that the publication of this article was soon after Batiffol's return to Paris.

> C'est ce texte que je donne ci-après: je l'ai copié dans un manuscrit du XIV^{è} siècle de la bibliothèque de Saint-Marc. Œuvre d'un scribe ignorant et distrait, qui copiait certainement sous la dictée, ce ms. ne nous a conservé qu'un texte extrêmement corrompu. Je l'ai "nettoyé" hardiment, très hardiment peut-être: mais si j'ai ajouté ou supprimé sans grand respect pour l'autorité de mon ms. grec, ç'a toujours été en me guidant sur le texte copte. Quand on édite un texte pour la première fois, que ce texte est d'une langue d'une aussi basse grécité que celle-ci, et n'a pour toute source qu'un ms. d'aussi mauvais aloi que le nôtre, on est, ce me semble, excusable de chercher à être lisible à tout prix: c'est ce que j'ai tâché de faire.

Batiffol's methods of collations seem quite rude (see his above emphasis using inverted commas and his approximate French syntax). In his defence, it has to be said that he gave the relevant readings of the *Marcianus* 498 in an apparatus criticus. However a crucial question remains: Was the text of the *Beratinus* 1 "exceedingly corrupt", "extrêmement corrompu", "in such poor Greek", "d'une aussi basse grécité"? If so, that tends to prove that the extensively edited text of the purple manuscript, published in 1887, was severely emended, "hardiment, très hardiment peut-être".

When he returned from Albania, Pierre Batiffol "se mit en devoir de rédiger son rapport sur sa mission à Bérat". He published, in 1885 and 1887, two accounts of his trip: "Evangeliorum codex graecus purpureus Beratinus Φ", and "Les manuscrits grecs de Bérat d'Albanie et le codex Purpureus Φ".[35] The proof sheets of this second account were emended by Fenton John Anthony Hort who had published, a few years previously with Brooke Foss Westcott, *The New Testament in the Original Greek*,[36] a decisive edition in the field of Biblical studies. Hort's remarks and emendations were carefully discussed within four letters sent to the French priest, respectively dated 18, 23, 24–26 and 30 June 1886, and forwarded to us in March 2016 thanks to the kindness of Philippe Batiffol, Pierre Batiffol's grandnephew. "I am ashamed to think how long I have kept your proof-sheets", Hort wrote to Batiffol, and added: "Even now I can send only quite

35 This last survey was also published as an off-print in 1886 (Paris: Imprimerie nationale, 126 p.), one year before the publication in the *Archives des missions scientifiques et littéraires*.

36 … *The Text Revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D.*, Cambridge-London: Macmillan, 1881. Within the second volume, Hort wrote an *Introduction* (pp. I–XXXI, 1–324), followed by an *Appendix* (pp. 1–188).

hasty remarks" (see Figure 1). In the end, these "quite hasty remarks", as Hort said, came to 33 pages (20 cm × 13 cm), written in full and correcting accurately all aspects of the two articles, from textual criticism to Byzantine history.

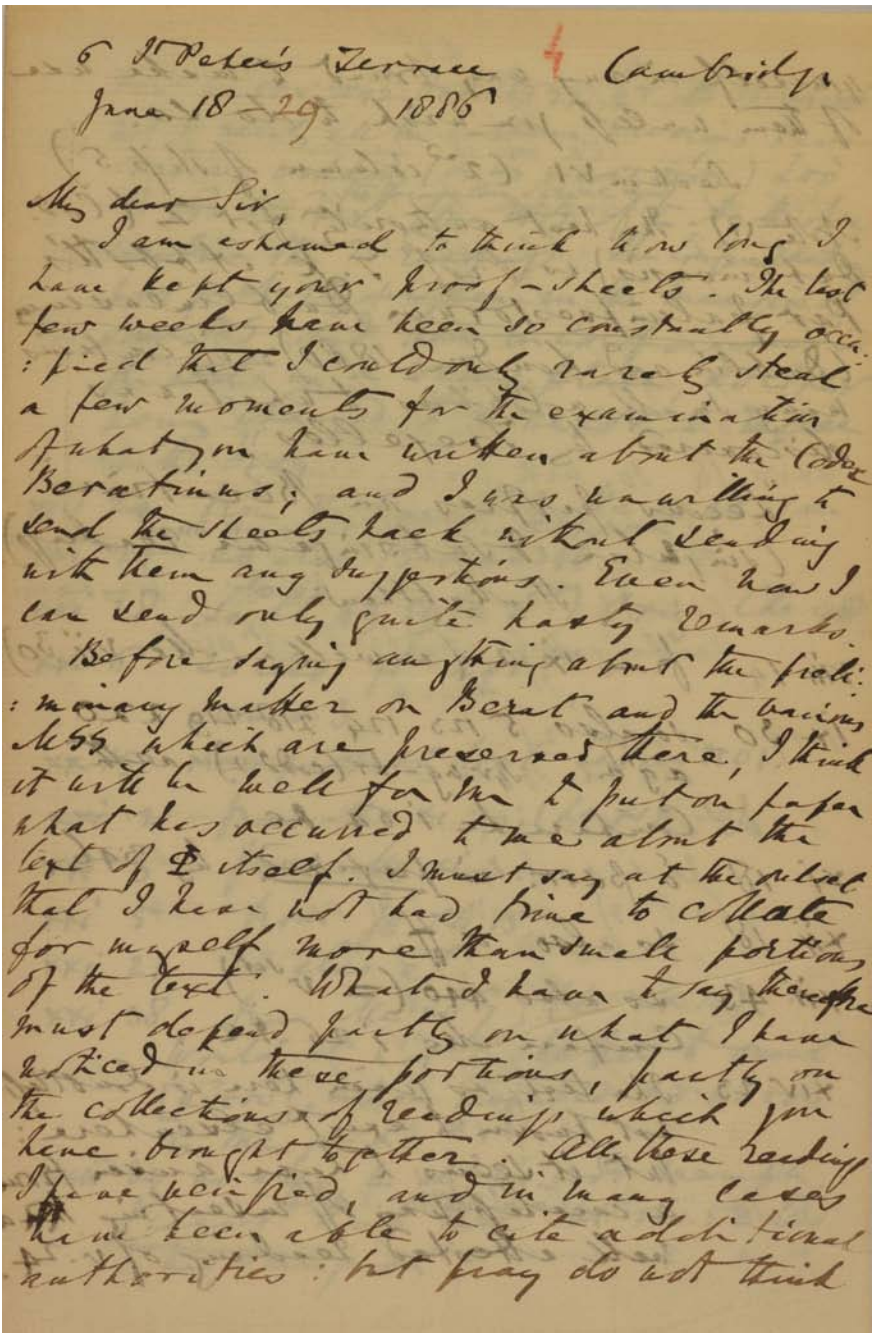
A few months later, on 7 October 1886, Hort acknowledged Batiffol's article from Saint Peter's Terrace, in Cambridge:[37]

> My dear Sir,
> Allow me to thank you for your kindness in sending me your edition of the Codex Beratinus, as finally published, and for the friendly manner in which you have acknowledged my suggestions. The book was lying on my table when I returned home after an absence of some weeks ⟨…⟩.
> Believe me
> Sincerely yours,
> F.J.A. Hort.

In "Les manuscrits grecs de Bérat d'Albanie et le codex Purpureus Φ", Batiffol included a French translation of the Ἀλεξούδης' chapter nine *Σύντομος Ἱστορικὴ Περιγραφή* (pp. 439–440), and a fairly brief description of far more codices than Ἀλεξούδης did. During his stay at the Metropolitan's house, Batiffol consulted eleven manuscripts:

> All these manuscripts referred to ecclesiastical matters. I noticed three volumes of menaia. The first one (I) was a manuscript on paper, a quarto-size, written in the XVth century. The second one (II), with slightly older writing than the one before, was also a manuscript on paper, a small in-folio. The third one (III) dated from the end of the XIIth century or the beginning of the XIIIth ⟨century⟩; small in-folio as the previous one, but on parchment. I also report two volumes of homilies. The first one (IV) was a collection εἰς τὸν Μάρκον, a vellum manuscript ⟨…⟩. The second one (V) was in better condition: it was a collection of the homilies by Saint John Chrysostom on Saint John ⟨…⟩. In addition to those five manuscripts, one must add: a collection of recent ecclesiastical rules and edicts, chartaceus in-quarto from the XVth century (VI), a mutilated lectionary, membranaceus in-quarto from the XIIIth century (VII), a diptych ⟨which was⟩ also very mutilated, chartaceus, ⟨…⟩ (VIII). Another diptych of the same period, in a condition even worse than the previous one with only

37 Fonds Batiffol, Séminaire Saint-Sulpice, Paris.



6 St Peter's Terrace Cambridge
June 18–29 1886

My dear Sir,
I am ashamed to think how long I have kept your proof-sheets. The last few weeks have been so constantly occupied that I could only snatch steal a few moments for the examination of what you have written about the Codex Beratinus; and I was unwilling to send the sheets back without sending with them any suggestions. Even now I can send only quite hasty remarks.
Before saying anything about the preliminary matter in Berat and the various MSS which are preserved there, I think it will be well for me to put on paper what has occurred to me about the text of Σ itself. I must say at the outset that I have not had time to collate for myself more than small portions of the text. What I have to say therefore must depend partly on what I have noticed in these portions, partly on the collections of readings which you have brought together. All those readings I have verified, and in many cases I have been able to cite additional authorities: but I pray do not think

FIGURE 1 *Hort's first letter to Batiffol*
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twenty-three folios left ⟨…⟩ (IX). Finally, I shall mention two scriptural manuscripts: a copy of the Acts of the Apostles (X) with ninety-eight folios in parchment ⟨…⟩. Then (XI) a cursive Gospel dating back to the XIth century, membranaceus with two hundred and fifty-five folios, 21 centimeters high ⟨and⟩ 16 ⟨centimeters⟩ wide, with one column of twenty-five lines per folio. The manuscript was complete and presented the four Gospels in the received order. The letter to Carpianus was missing; the Eusebian Canons were at the beginning of the book, and, all along the text, in the margins, ⟨were⟩ the Ammonian-Eusebian notes and the *κεφάλαια*. Four mediocre miniatures of an ordinary type represented the four Evangelists, some rough strips rounded off the decoration.

Ces manuscrits se rapportaient tous à des matières ecclésiastiques. J'ai relevé trois volumes de ménées. Le premier (I) était un manuscrit de papier, de format in-quarto, écriture du XVe siècle. Le second (II), d'une écriture un peu plus ancienne que celle du précédent, était aussi un manuscrit de papier, de format petit in-folio. Le troisième (III) datait de la fin du XIIe siècle ou du commencement du XIIIe; petit in-folio comme le précédent, mais de parchemin. Je signale encore deux volumes d'homélies. Le premier (IV) était un recueil εἰς τὸν Μάρκον, manuscrit de vélin ⟨…⟩. Le second (V) était mieux conservé: c'était un recueil des homélies de saint Jean Chrysostome sur saint Jean ⟨…⟩. À ces cinq manuscrits, il faut joindre: un recueil de règles et ordonnances ecclésiastiques récentes, chartaceus in-quarto du XVe siècle (VI), un lectionnaire mutilé, membranaceus in-quarto du XIIIe siècle (VII), un diptyque très mutilé aussi, chartaceus, ⟨…⟩ (VIII). Un autre diptyque de la même époque, dans un état pire encore que le précédent et ne possédant plus que vingt-trois feuillets ⟨…⟩ (IX). Je signalerai enfin deux manuscrits scripturaires: un exemplaire des Actes des apôtres (X) comptant quatre-vingt-dix-huit feuillets de parchemin ⟨…⟩. Puis (XI) un évangile cursif remontant au XIe siècle, membranaceus de deux cent cinquante-cinq feuillets, mesurant 21 centimètres sur 16, à une colonne de vingt-cinq lignes par feuillet. Le manuscrit était entier et présentait les quatre évangiles dans l'ordre reçu. La lettre à Carpianus manquait; les canons d'Eusèbe figuraient en tête de volume, et, au cours du texte, en manchette, les notes ammonio-eusébiennes et les *κεφάλαια*. Quatre miniatures médiocres et d'un type banal représentaient les quatre évangélistes, quelques bandeaux grossiers complétaient la décoration.

In addition to the aforementioned eleven manuscripts, Batiffol also consulted two more: the first one was a four-Gospel manuscript, then housed in the Mangalemi suburb—perhaps the one described as "Δ.'" by Ἀλεξούδης—and the second one was housed by the episcopal church:

> I was advised that a recently restored church named the *Dormition of the Virgin*, Κοίμησις τῆς Παναγίας, was supposed to house, I was told, a Gospel dating from IVth century ⟨…⟩ I found ⟨there⟩ a Gospel which was only eight centuries more recent (XII). It is a parchment manuscript, two hundred and sixty folios, in-quarto; the writing is cursive and from the XIIth century. It includes the four Gospels in the received order; to begin with, the Eusebian Canons, along the text, the *κεφάλαια* and the Ammonian-Eusebian notes ⟨…⟩.
>
> The episcopal church owns a lectionary in parchment with a silver binding (XIII). The number of folios is three hundred and ten, they are 350 millimetres high, 285 millimetres wide, each folio has two columns. The writing is a large cursive of the XIth century or the beginning of the XIIth. The initial letters are elegant majuscules, outside the column and ⟨their⟩ size varies from 35 to 50 millimetres; they are golden and tinted with pale blue. The titles are also golden, but in small letters, lightly livened up with cinnabar. Each reading is separated from the next one by a gold and pale blue strip.

> On m'avait signalé une église restaurée récemment et qui porte le vocable de la *Dormition de la Vierge*, Κοίμησις τῆς Παναγίας: elle possédait, m'assurait-on, un évangile du IVe siècle ⟨…⟩ je trouvai un évangile qui n'était que de huit siècles plus moderne (XII). C'est un manuscrit de parchemin de deux cent soixante feuillets in-quarto; l'écriture est cursive et du XIIe siècle. Il renferme les quatre évangiles dans l'ordre reçu; en tête, les canons d'Eusèbe, au cours du texte, les *κεφάλαια* et les notes ammonio-eusébiennes ⟨…⟩.
>
> L'église épiscopale possède un évangéliaire en parchemin à reliure d'argent (XIII). Le nombre de feuillets est trois cent dix, leur hauteur est de 350 millimètres, leur largeur de 285 millimètres, chaque feuillet est à deux colonnes. L'écriture est de grande cursive du XIe siècle ou du commencement du XIIe. Les initiales sont de belle majuscule, hors colonne et d'une hauteur qui varie de 35 à 50 millimètres; elles sont dorées et teintées de bleu pâle. Les titres sont aussi dorés, mais en minuscule, relevés légèrement de cinabre. Chaque leçon est séparée de la suivante par un bandeau or et bleu pâle.



FIGURE 2 *Albanian National Archives 13* [*Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 13*] *GA* l2441 (*detail of f. 85r*)
© ARKIVI QËNDROR I SHTETIT

This lectionary "à reliure d'argent", with 310 folios and such accurate dimensions of the margins, is still extant in the Albanian National Archives: it corresponds to ANA 13, as we checked in May 2017. This codex was described as "Τεῦχος Μ′" by Ἀλεξούδης in 1900 (ΑΛΕΞΟΥΔΗ, *Κώδικες*, 1900–1901, p. 545), and was included in his 1898 *Κατάλογος*. This lectionary is GA *l*2441.

However, Batiffol's principal purpose was not to give a description of those "manuscrits communs" as he said, but to emphasize the three famous Berat documents: the *Liturgia argentea*, the *Codex aureus Anthimi*, known as minuscule 1143 in the Gregory-Aland numbering, and, above all, the *Codex Beratinus*, the uncial manuscript known as Φ.043. According to Scrivener, the symbol Φ "was taken by Herr Oscar von Gebhardt to denote the imaginary parent of Cursives 13, 69, 124, 346, of which the similarity has been traced by the late W.H. Ferrar and Dr. T.K. Abbott in 'A Collection of Four Important MSS.' (1877). But", Scrivener added, "it is now permanently affixed to an Uncial MS. seen by M. Pierre Batiffol on the instigation of Prof. Duchesne in 1875 at Berat or Belgrade in Albania" sic.[38] Though the description of Batiffol's stay at Ἀλεξούδης' house in Berat was short and imprecise, it nevertheless remained a very precious firsthand narrative. Unfortunately, we are still unaware today of how the collations were made and with which documents or critical editions Batiffol

38 *A Plain Introduction*, 4th ed., 1894, p. 166.



FIGURE 3
Mélanges d'archéologie et d'histoire 5 (1885), pl. XVI

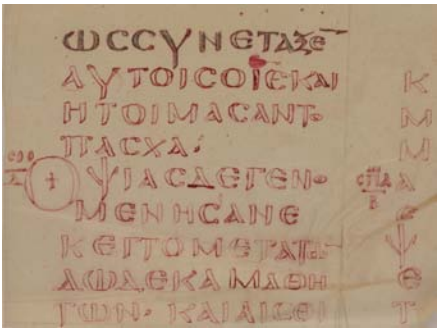


FIGURE 4
Batiffol's tracing paper (Φ.043, Mt 26:19b–21a)
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travelled. Nevertheless, as we have established that Hort and Batiffol corresponded with each other, we can now suggest that the collations were made on the basis of *The New Testament in the Original Greek*.

Moreover, within Batiffol's papers, we have never found any photographs of the manuscripts. Batiffol published only one facsimile of *Beratinus* 1 in 1885 (see Figure 3), in his article "Evangeliorum codex graecus purpureus Beratinus Φ" which represented the upper part of the left column of "fol. 90, recto col. 1" (Mt 26:19b–21a). We can observe the Ammonian sections and, on the right-hand side, the first letters of the second column.

Batiffol republished this unique facsimile two years later as "CODEX PURPUREUS Φ", in his survey about "Les manuscrits grecs de Bérat d'Albanie et le codex Purpureus Φ". These verses are now legible on f. 79^{r}, Plexiglass sheet numbered *94*.

On March 2016, thanks to the kindness of Philippe Batiffol, one part of the veil was finally lifted. Philippe Batiffol's documents included five tracing papers: the first one was the original tracing paper (in red ink) of the above facsimile, produced in Berat in April 1885, at Ἀλεξούδης' house (see Figure 4).

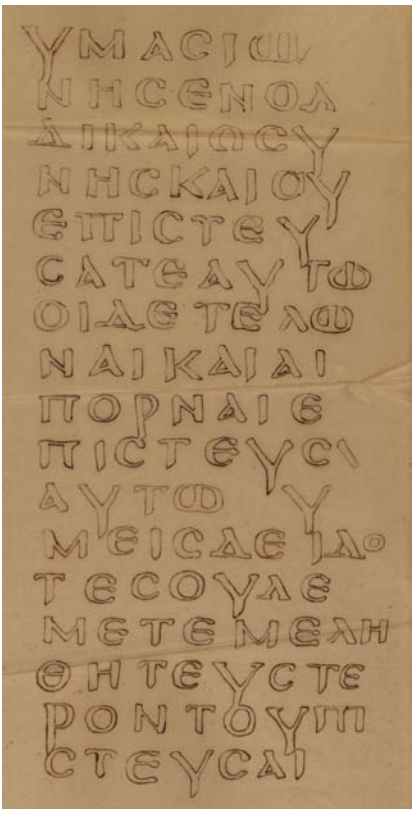


FIGURE 5
Batiffol's tracing paper (*Φ.043, Mt 21:32*)
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The second tracing paper also concerned codex *Beratinus* 1. It represented the text of Mt 21:32 (in black ink), and was never published (see Figure 5). In spite of our research in May 2016 in Tirana, we were not able to find this verse, perhaps on f. 56 recto or verso but the extant Plexiglass sheet—recto and verso are both numbered *68*—are completely illegible.

The following original documents concern *Beratinus* 2: the first was the beginning of the Gospel of Mark (in red ink, see Figure 7), and the second was the miniature of the Evangelist (red pen-and-ink drawing, see Figure 6). The latter document was never published.

Currently, this miniature is on f. 124^{v}, Plexiglass sheet numbered *254*. If we compare it with the extant document, Batiffol's original drawing is a sketch: the complete frame is still preserved, as confirmed by Axinia Džurova in 2011 (*Manuscrits grecs* II, p. 30).

The fourth tracing paper was partially published: first by Batiffol in 1887 (*Les manuscrits grecs de Bérat*), as "CODEX AUREUS ANTHIMI", then by Ἀλεξούδης in 1898 (*Κατάλογος*, πίναξ Β′, ἀριθμός 3). The two documents are the same.

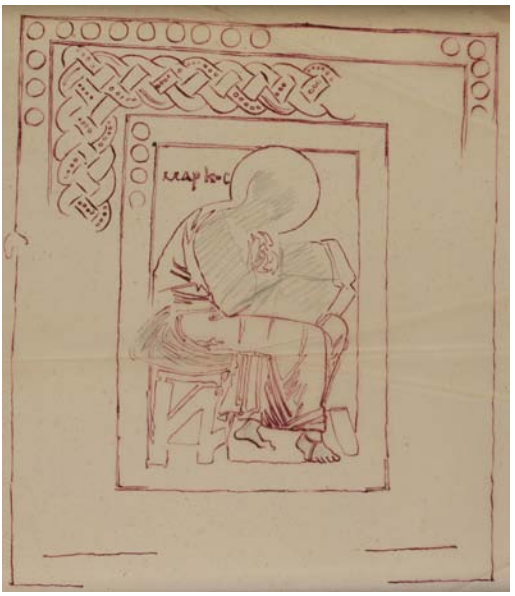


FIGURE 6
Batiffol's tracing paper (*min. 1143, miniature of the Evangelist Mark*)
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FIGURE 7 *Batiffol's tracing paper* (*min. 1143, Mk 1:1–3a*)
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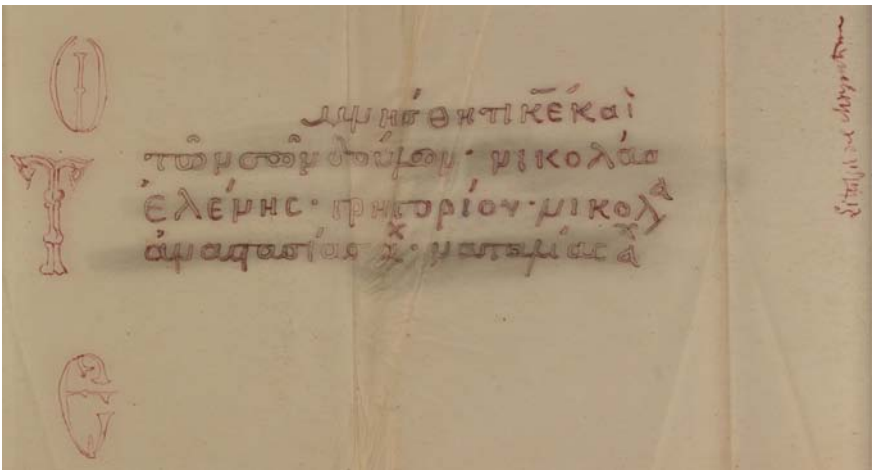


FIGURE 8 *Batiffol's tracing paper* (Liturgia argentea)
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Comparing the two publications, one can deduce that the two scholars have presented exactly the same verses, i.e. Mk 1:2b–3a, leaving out the frame and the beginning of the Gospel. As we have noticed above for the Evangelist portrait, Batiffol's drawing was not completed (compare DŽUROVA, *Manuscrits grecs* II, 2011, p. 31); the letters on the right-hand side were pencil marks. At present, these verses are legible on f. 125^{r}, Plexiglass sheet numbered *255*.

The fifth tracing paper (in red ink, see Figure 8), concerns the manuscript which has now vanished, the *Liturgia argentea*, identified by Batiffol on the right-hand side as "Liturgie de Chrysostome",[39] and published—with slight differences—, in 1887 in *Les manuscrits grecs de Bérat*.

We may conclude that in 1885 Batiffol travelled without a camera to Albania. He went back to France with some tracing paper sheets as souvenirs of his palaeographical journey.

The French priest's stay in Berat did not go unnoticed. Just one month after, his visit was recorded by the *Ἐκκλησιαστικὴ Ἀλήθεια* journal dated 15 June 1885:[40]

> During one of the sessions of the Parisian Academy of Epigraphy, Mr Leopold Delisle announced that Father Batilof (!), on a mission of the Ministry of Public Instruction, discovered, a short while ago in Berat, Metropolis of Belgrade (New Epirus), a VIth century Greek manuscript

39 See above pp. 17–18 Batiffol's description of the ms.

40 "Περίοδος δευτέρα, ἔτος Α′, τεύχος Γ′".

including the Gospel of Matthew, written in silver-coloured capital letters on purple parchment.

Ὁ κ. Λεοπόλδος Δελὶσλ ἀνήγγειλεν εἴς τινα τῶν συνεδριάσεων τῆς ἐν Παρισίοις ἀκαδημίας τῶν ἐπιγραφῶν, ὅτι ὁ ἀββᾶς Βατιλόφ, ἔχων ἀποστολὴν παρὰ τοῦ ὑπουργείου τῆς δημοσίας ἐκπαιδεύσεως, ἀνεκάλυψε πρό τινος ἐν Βερατίῳ τῆς μητροπόλεως Βελεγράδων (νέας Ἠπείρου) ἑλληνικὸν χειρόγραφον τοῦ ΣΤ' αἰῶνος περιέχον τὸ κατὰ Ματθαῖον Εὐαγγέλιον, γεγραμμένον κεφαλαίοις ἀργυροχρόοις γράμμασιν ἐπὶ πορφυρᾶς μεμβράνης.

3 Ἄνθιμος Ἀλεξούδης (1892, 1898, 1900–1901) and the Σκουριπέκης' Chronicle

In 1892, Ἀλεξούδης published "Δύο σημειώματα ἐκ χειρογράφων"[41] which mainly focused on the history of the Berat Greek manuscripts. Four years later, the same scholar edited a "Περιγραφὴ τριῶν εὐαγγελίων",[42] which was the very first description of three manuscripts then housed in Vlorë.[43]

In the first article, the Metropolitan reproduced the text of a chronicle written on a diptych manuscript dated from the XIVth c. and formerly housed in the Saint George Monastery, in the *Kastro*, the fortified quarter of Berat. According to Pierre Batiffol who consulted the ms. in April 1885, the codex was Ἄνθιμος Ἀλεξούδης' own property: "At present this diptych belongs to the private collection of His Grace Alexoudi", he said, "Ce diptyque fait actuellement partie de la collection privée de Mgr. Alexoudi" (Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, n. 1, p. 361). Nobody has been able to trace the document since then, but we may suggest that the Metropolitan took this artefact with him when he left Epirus for Pontus in 1887. The diptych manuscript, like the *Liturgia argentea*, were his own property.

Batiffol was the first to publish the Σκουριπέκης' Chronicle in 1887 (*Les manuscrits grecs de Bérat*, pp. 554–556). Next was Ἀλεξούδης twice: first in 1892 (*Δύο σημειώματα*, pp. 276–279), second in 1901 (*Κώδικες*, p. 16), under the reference number "ΜΓ'", with a short codicological description of the docu-

41 *Δελτίον τῆς Ἱστορικῆς καὶ Ἐθνολογικῆς Ἑταιρίας* (!) *τῆς Ἑλλάδος* 4 (1892): 275–281.

42 *Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος. Ἀρχαιολογικὸν Δελτίον*, Παράρτημα τοῦ ΚΔ'-ΚΣΤ' τόμου (1896): 114–117.

43 Currently Tiranë, Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 10, and 5. We did not identify yet the third one.

ment.[44] Comparing the three editions, Batiffol's collations differed from the 1892 Ἀλεξούδης' edition and pointed out numerous discrepancies and doubts about the text, generating forty-one footnotes. Oddly enough, the text of the 1901 Ἀλεξούδης' edition was quite close to Batiffol's 1887 publication.

The Berat chronicle mentioned a man called Σκουριπέκης (*PLP* 26178), and a παπᾶς Θεόδουλος (*PLP* 7251): Σκουριπέκης, in 1356, at Θεόδουλος' request, saved numerous precious treasures from the Berat churches when the country was invaded by the Serbian army. This brave and brilliant feat remained engraved in people's memories and was reported within the Saint George diptych. We reproduce below the diptych text as published by Ἀλεξούδης in 1892:

> Remember, o Lord, your servant Skouripekis, his wife and his children.
>
> Holy Fathers, the foresaid Skouripekis granted the Monastery of the Great Theologos and Saint George about 26 books, selected and greatly considered. When the Serbs looted Berat, they tortured, hung from right to left along the streets of the Kastro. The foresaid Papas Theodoulos, entrusted with a small parish, called ⟨Skouripekis⟩ and went with him to the main front gate of the Tower of the Kastro. The foresaid hieromonk ⟨and Skouripekis⟩ took care of these 26 books and carried them away inside the Tower in 4 loads on their shoulders and 2 in their hands. The companions ⟨of Skouripekis⟩ were looting and did not care. And the brothers of the hieromonk were running away as well as the entire Kastro. And you, who love our Lord Jesus Christ, the Great Theologos and Saint George, say: May the Lord be indulgent for these two ones. And if one finds the treasure of Berat, it is convenient, o Fathers, that you consider him a helpful and accomphished friend, because he did not neglect anything on the first day. And if the first day had gone, one would have found nothing ⟨left⟩; because on the second day, the Serbs and the Vlachs came from the ⟨Mount⟩ Tomorr, they even dug up the dead and Skouripekis remained sick for numerous days. The earth was rocked on the 4th day of July at 6 o'clock, and at 7 o'clock the fortress was rocked on the 5th day and the inhabitants of Berat were dispersed from the Kastro towards the entire world in the year 1356. Here are the books which, at the Hieromonk Theodoulos' ⟨request⟩, Skouripekis himself took care of: first, two ⟨volumes of⟩ the Hexameron … seven volumes of [Menaia], i.e. September, October, November, December, January, and another volume of January and ⟨one for⟩ the summer time, two volumes of Synaxarion, one Apoca-

44 Ἀλεξούδης evoked also the chronicle in his *Κατάλογος*, 1898, p. 364, n. 1, when describing ANA 27 and the notes about "Ἡ κυρὰ Κοντέσα τοῦ Σκουρημπέκη".

lypse, one two-tone Sticherarion and another one older ⟨than the previous one⟩, one ⟨volume⟩ of the Pauline letters and one ⟨volume of the⟩ Acts of the Apostles, one Triodion, one lectionary, one Oktoechos, one Agiogeôrgikon in Latin …, (*illegible word*) five volumes of Menaia, i.e. August, September, October, January, February, the most beautiful, one Psalter of the founder with gold letters, one privy purse with the acts which the Papas Theodoulos lifted from the Serbs, a Four-Gospel ⟨manuscript⟩ from Bulgaria, a Four-Gospel manuscript written in silver from the own hand of Chrysostom, one ⟨volume of the⟩ Acts of the Apostles, one Agiogeôrgikon. A great Gospel was bought up and a small stole lifted from the Hierarchs, an altarpiece was lifted ⟨as well as⟩ six gremiales and six covers of the holy icons. Look for ⟨them⟩, Holy Fathers, and if … and if it happens that others come and intend to take ⟨them⟩ away … and if anybody changes what has been written, may he be smote, accursed and banished from the Father, the Son and the Holy Spirit, and from the Very Holy Virgin, and from the Great Theologos and Saint George and from the benefactor of the Monastery of ⟨our⟩ community because against my fear and ⟨my⟩ dread I raised ⟨my⟩ soul and my body while I have locked the ⟨books⟩ in the Tower … (*illegible letters follow*).

Μνήσθητι Κύριε ὑπὲρ τοῦ δούλου σου Σκουριπέκη καὶ τῆς συμβίου αὐτοῦ καὶ τῶν τέκνων αὐτοῦ.

Πατέρες ἅγιοι, οὗτος ὁ Σκουριπέκης ἐχάρισε τῆς Μονῆς τοῦ Μεγάλου Θεολόγου καὶ τοῦ ἁγίου Γεωργίου βιβλία κς′ τὰ διαλεκτὰ καὶ τὰ κριτώτερα, ὅταν ἐκούρσεψαν οἱ Σέρβοι τὰ Βελάγραδα ἠνέταζαν, ἐκρεμνοῦσαν δεξιὰ καὶ ἀριστερὰ τὰς ρύμνας ἀπέσω εἰς τὸ Κάστρον. Ὁ παπᾶς Θεόδουλος δὲ ἐκεῖνος θαρρῶντας εἰς μικρὰν ἐνόραν ἐπαρακάλεσεν τὸν τοιοῦτον καὶ ἀπῆγε τον (!) ἕως τὸν Πῦργον εἰς τὴν μεγάλην πόρταν τοῦ Κάστρου καὶ ἀπογλύτωσαν τὰ τοιαῦτα κς′ βιβλία καὶ ἐκουβάλησάν τα (!) ἔσω εἰς τὸν Κουλὰν εἰς δ′ φορὰς ὁ ἱερομόναχος ἐκεῖνος εἰς τὸν ὦμον του (!) καὶ εἰς τὰς χεῖρας του (!) ἀπὸ β′. Οἱ σύντροφοί του (!) δὲ ἐκούρσεβαν καὶ ἀδιαφοροῦσαν. Τοῦ ἱερομονάχου δὲ οἱ ἀδελφοὶ ἐξέφυγον καθὼς καὶ ὅλον τὸ Κάστρον. Καὶ οἱ ἀγαπῶντες τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν καὶ τὸν μέγαν Θεολόγον καὶ τὸν ἅγιον Γεώργιον εἰπὲ τὸ ὁ Θεὸς συγχωρήσῃ καὶ τοὺς δύο. Εἰ δὲ καὶ εὑρίσκεται εἰς τὸ θέμα τῶν Βελαγράδων πρέπον ἐστι πατέρες νὰ τὸν ἔχετε ἀναγκαῖον φίλον καὶ πεπληροφορημένον ἐπεὶ οὐδὲν ἀμέλησε τὴν α′ ἡμέραν. Εἰ δὲ εἶχεν παραδιαβῆ ἡ α′ οὐδέναν ἤθελεν εὑρεθῆ· ὅτι τὴν δευτέραν ἡμέραν ἦλθαν ἀπὸ τὸν Τίμουραν οἱ Σέρβοι καὶ οἱ Βλάχοι καὶ ὑπέσκαφταν καὶ τοὺς νεκροὺς καὶ ἐνόσησεν ὁ Σκουριπέκης διὰ πολλῶν ἡμερῶν καθῶς καὶ ἡ γῆ ἐσείσθη ἡμέρα δ′. Ἰουλίου εἰς τὰς ς′. καὶ εἰς τὰς ζ′. ἐσείσθη τὸ κάστρον ἡμέρα ε′. καὶ ἐσκορπίσθησαν οἱ Βελαγραδινοὶ ἐκ Κάστρωθεν εἰς ὅλον

τὸν κόσμον ἐν τῷ ,ϛωξδ'. ἔτει (= 1356). Εἰσὶ δὲ τὰ βιβλία τὰ ὁποῖα ἀπεγλύτωσεν ὁ αὐτὸς Σκπουριπέκης τόν Ἱερομόναχον Θεόδουλον ἐν πρώτοις οἱ ἐξαήμεροι οἱ β' ... [μηναῖα] κομμάτια ζ'. ἤτοι Σεπτέμβριος, Ὀκτώβριος, Νοέμβριος, Δεκέμβριος, Ἰανουάριος, καὶ ἄλλον κομμάτι Ἀνουάριον καὶ τὸ Καλοκαιρινόν. Συναξάρια βιβλία γ'. Θεολόγον. Στιχηράρην τὸ διπλοτονισμένον καὶ ἄλλον ἓν παλαιόν. Ἀπόστολος καὶ Πραξαπόστολος. Τριώδιον. Προφήτας. Ὀκτώηχος. Ἁγιογεωργικὸν τὸ Ρωμαϊκόν ... (*δυσξύμβλητος λέξις*). Μηναῖα κομμάτια ε'. ἤτοι Αὔγουστος Σεπτέμβριος, Ὀκτώβριος Ἀνουάριος, Φεβρουάριος τὰ καλλίτερα. Τὸ Ψαλτήριον τοῦ κτήτορος μὲ τὴν χρυσογραμμίαν. Τὸ σεντοκόπουλον μὲ τὰ δικαιώματα εὑρίσκονται ἐσήκωσεν ὁ παπ Θεόδουλος ἐπὶ τοὺς Σέρβους. Τετραευάγγελον Βουλγαρίας. Τετραευάγγελον τὸ οἰκειόχειρον τοῦ Χρυσοστόμου ἀσημόγραφον. Τὸν Πραξαπόστολον τὸν Πολίτικον. Ἁγιογεωργικόν. Ἐξαγόρασεν τὸ μέγαν Εὐαγγέλιον, καὶ τὸ μικρὸν τὸ ἐπιτραχήλιον μὲ τοὺς Ἱεράρχας ἐσήκωσεν. Ἐσήκωσεν τὸ Τραπεζόφορον καὶ ποδέας ς'. καὶ τὰ ς'. *σκεπάσματα* εἰς τὰς ἁγίας εἰκόνας. Ἐρευνήσατε, πατέρες ἅγιοι, καὶ εἰ μὲν ... εἰ δὲ τύχοι νὰ ἔλθουν ἄλλοι καὶ θέλει βουληθοῦν νὰ ἀρατίσουν ... εἰ δὲ τὰ ἀλοιώσει ὅσα γράφουν ἢ κόψει ἔστω ἐπικατάρατος καὶ ἀφωρισμένος ἀπὸ πατρὸς υἱοῦ καὶ ἁγίου Πνεύματος καὶ ἀπὸ τὴν Ὑπεραγίαν Θεοτόκον καὶ τὸν μέγαν. Θεολόγον καὶ ἀπὸ τὸν ἅγιον Γεώργιον καὶ ἀπὸ τὸν κτήτορα τῆς Μονῆς τοῦ Κοινοβίου ὅτι μὲ φόβον καὶ τρόμον ἐπῆρα τὴν ψυχήν καὶ τὸ σῶμα μου ὅσο καὶ τὰ ἔκλεισα εἰς τὸν Κουλάν ... (*Ἔπονται γραμμαὶ δυσξύμβλητοι*).

Thanks to Pierre Batiffol, we are quite sure that the diptych manuscript and its chronicle were still extant in Berat in 1885. "I have held in hand a diptych from the Church of Saint George in Berat", Batiffol wrote, "and which must have been written at the beginning of the fifteenth century. Amongst the characters who appear at the *memento*, as the Latins say, there is one Skouripekis who owed this honour to a memorable service done by him to the Church of the Theologos and the Church of Saint George in 1356. That year, the diptych says, the Serbs marched against Belgrade; the city was unable to withstand them, the treasures of the churches had to be saved at all costs and Skouripekis, at "Papas Theodoulos' prayer", bravely devoted himself to doing so. Both of them loaded their shoulders with the "twenty-six precious manuscripts owned by the Churches of the Theologos and Saint George" and rushed towards the mountain. All this story and the end, which I do not mention, seem to me to have been quite dramatized by the "Holy Fathers" of Saint George: let the others clear it up. What matters for us is the catalogue of these twenty-six manuscripts, and this catalogue follows the story".[45]

45 "J'ai eu entre les mains un diptyque provenant de l'église S[t] Georges de Bérat et qui doit

We may confirm Batiffol's assertion about this dramatic episode which took place in Berat during the month of July 1356. It is well known that by the summer of 1343 the Serbs had already taken possession of the Albanian stronghold of Krujë,[46] located in North Central Albania, between the Ishëm River and Mount Krujë, nowadays 35 km north of the capital of Albania, Tirana. Further to the south, they had already taken possession of Berat, Kaninë, and the neighboring port of Vlorë, these last three cities having been conquered by the Sebastokrator of Serbia, kyr Nicephorus Isaakios, a Byzantine in the service of the Serbian emperor Stephen Uroš IV Dušan. It is also well known that, according to a Greek notice written in an Athonite manuscript (Ἅγιον Ὄρος, Μονὴ Διονυσίου 216 [Lambros 3750]), Nicephorus Isaakios had conquered Berat in 1342–1343.[47] The scribe of this manuscript wrote:

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avoir été écrit au commencement du quinzième siècle. Parmi les personnages qui figurent au *memento*, comme l'on dit chez les Latins, se trouve un certain Skouripékis, qui doit cet honneur à un signalé service par lui rendu à l'église du Théologue et à celle de St Georges en 1356. Cette année là, dit le diptyque, les Serbes marchèrent sur Belgrade; la ville ne pouvait leur résister, il fallait à tout prix sauver les trésors des églises et Skouripékis, à la prière "du papas Théodoulos", s'y dévoua courageusement. À eux deux ils chargèrent sur leurs épaules les "vingt-six manuscrits précieux que possédaient les églises du Théologue et de St Georges" et se jetèrent dans la montagne. Tout ce récit et la fin, que je n'en cite pas, me paraissent avoir été fort dramatisés par les "pères saints" de St Georges: c'est affaire à d'autres. Ce qui nous importe, c'est le catalogue de ces vingt-six manuscrits, et ce catalogue fait suite au récit" sic (Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, pp. 360–361).

46 A Dušan's chrysobull, issued in June 1343—and preserved only in a Latin translation inserted into a diploma of King Alphonse V of Aragon and Naples (dated 19 April 1457), confirmed the privileges of Krujë. The emperor exempted the citizens of the fortress from *corvées*, taxes and custom duties, and protected them from arrest without charge and previous investigation; see Соловјев, А.-Мошин, В., *Грчке Повеље Српских Владара*. Издаюе текстова, превод и коментар, Београд: Српска Краљевска Академија, 1936, pp. 310–312 [Soloviev, A.-Mošin, V., *Diplomata graeca regum et imperatorum Serviae*, Fontes Rerum Slavorum Merdionalium. Series sexta, Fontes lingua graeca conscripti, tomus I].

47 We reprint here the notice of Lampros, S., *Catalogue of the Greek Manuscripts on Mount Athos*, Cambridge: 1895, p. 365, no. 3750; see also Vogel-Gardthausen, *Griechischen Schreiber*, 1909, p. 156, *PLP* 7890, and Динић, М., "За хронологију Душанових освајаюа византиских градова", Зьорник Радова XLIX, Византолошки Институт 4 (1956): 1–11 [Dinić, M., "Pour la chronologie des conquêtes des villes byzantines par l'empereur Dušan", Recueil des travaux de l'Académie Serbe des Sciences XLIX, Institut d'Études Byzantines 4, abstract in French, pp. 10–11], in which this notice was analyzed in detail and studied in connection with a Slavic mention in a psalter dated 1345–1346. М. Динић

> I suffered for that ⟨work⟩ the 6851st year of the 11th indiction. One must know that this book has been written during the first year of the arrival in Belgrade of the Sebastokrator of Serbia, kyr Nikephoros Isaakios, by the hand of Iakôbos ierothutês.
>
> ἐπόνησα πρὸς ταῦτα τῷ ἑξᾶκισχιλιοστῷ (!) αὖθις ὀκτακοσιοστῷ πρὸς τοῖς πεντήκοντα καὶ ἑνὶ ἔτη ἰνδικτηώνος (!) δὲ ἐνδεκάτης. Ἰστέον ὅτι τὸ παρὸν βιβλίον ἐγράφη ἐν τῷ πρώτῳ ἔτω (!) τῆς εἰς τὰ Βελλάγραδα εἰσελεύσεως (!) τοῦ σεβαστοκράτωρος Σερβείας κῦρ Νικηφόρω τὸ Ἰσαακίω (!), χειρὶ δὲ Ἰακώβῳ ἱεροθύτῳ.

Thus the conquest of Albania by the Serbs was accomplished mainly by the campaigns in 1342–1343 which ended with the conquest of Berat, Vlorë and Kaninë. Berat remained in Serbian hands until the coming of the Turks in 1417.

Known as the Mighty, Stefan Dušan (c. 1308–20 December 1355), was King of Serbia from 8 September 1331 and Emperor of the Serbs and Greeks from 16 April 1346 (Easter Sunday), until his death, eight months before the Skouripekis' chronicle. As reported by G.C. Soulis, it is well known that "the Serbs had not to come to destroy the old order and establish a new one but simply to continue as much as possible the old practices and to take over as legal heirs of their Byzantine predecessors".[48] In that way, how may we understand "ὅτι τὴν δευτέραν ἡμέραν ἦλθαν ἀπὸ τὸν Τίμουραν οἱ Σέρβοι καὶ οἱ Βλάχοι"?

As legal heirs of the Byzantine, the Serbian rulers sought to win the support of the Albanian tribes, and the emperor Dušan entrusted to the local nobility the administration of the various cities he had conquered. Only the area encompassing the cities of Berat, Kaninë and Vlorë was entrusted to Dušan's brother-in-law, John Comnenus Asen, who bore the title of despot, which was bestowed only upon Dušan's closest relatives. The exact date of John Comnenus' appointment as governor of these lands is not known, but it is plausible that he was appointed in 1345, immediately after this area was conquered by Dušan. To legitimize his position and at the same time win the support of the local population, John married Anne Palaeologina, mother of the last Greek despot of Epirus, and also took the name of Comnenus. G.C. Soulis noted that "he became so thoroughly hellenized that all his surviving documents were

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concluded that the emperor Dušan must have conquered Καστοριά, Kaninë and Vlorë at about the same time. The year 6851 of the Byzantine era corresponds to September 1342-August 1343.

48 Soulis, *The Serbs and Byzantium*, 1984, p. 136 *sqq*.

signed in Greek". Under John Comnenus' rule, there was no reason at all to fear especially for the Berat treasures.

The death of the Serbian emperor, on 20 December 1355, brought new developments in the region. The only son of Stephen Dušan and Helena of Bulgaria, Stefen Uroš V, wanted to reconquer the lands entrusted to John Comnenus by his father. Crowned king of Serbia—second highest title, in the capacity of heir and co-ruler after Dušan was crowned emperor in 1346, Stefen Uroš V claimed the cities of Berat, Kaninë and Vlorë. John Comnenus Asen sided with Symeon, his wife's son-in-law, against Stefan Uroš V. Unfortunately, Uroš and his supporters, whom Skouripekis called "οἱ Σέρβοι καὶ οἱ Βλάχοι", succeeded in capturing Berat from John in July 1356. This episode was therefore the one related by the Skouripekis' chronicle.

As Batiffol said, one of the most interesting features of this chronicle remained the list of the twenty-six manuscripts housed by the Berat churches in the middle of the XIVth century. It included one "Τετραευάγγελον τὸ οἰκειόχειρον τοῦ Χρυσοστόμου ἀσημόγραφον", which was related, according to Ἀλεξούδης, to the two purple codices, *Beratinus* 1 and *Beratinus* 2, both believed to have been written by John Chrysostom: "Λέγεται δὲ ἡ βίβλος γραφεῖσα δῆθεν ὑπὸ τοῦ Χρυσοστόμου" (Αλεξουδη, *Δύο σημειώματα*, 1892, n. 1, p. 277). The chronicle's unclear text suggested to Batiffol that, "according to a note by M. Alexoudis, I first identified this manuscript", i.e. the "τετραευάγγελον τὸ οἰκειόχειρον τοῦ Χρυσοστόμου ἀσημόγραφον", "with the *Codex aureus Anthimi* [min. 1143], but there is no doubt about the meaning of the word *ἀσημόγραφον*, one must understand it as a synonym of *ἀργυρογεγραμμένον*, thus, far from pointing, as the bishop of Berat thought, to a "silver ornamented Gospel", with a silver binding, i.e. the *Codex aureus*, it means a "Gospel written in silver letters", which can only be the *Codex Beratinus* [Φ.043]". Batiffol concluded: "So, at the date of 1356, we could record the presence of our manuscript [Φ.043] within the treasure of the "Theologue" of Berat".[49]

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49 "Sur la foi d'une note de M. Alexoudis, j'ai identifié d'abord ce manuscrit avec le *Codex aureus Anthimi* [min. 1143], mais le sens du mot *ἀσημόγραφον* n'est pas douteux, il faut y voir le synonyme de *ἀργυρογεγραμμένον*, et dès lors, loin de désigner, comme le pensait l'évêque de Bérat, un "évangile orné d'argent", relié en argent, c'est-à-dire le *Codex aureus*, il désigne un "évangile écrit en lettres d'argent", qui ne peut être que le *Codex Beratinus* [Φ.043]. Ainsi à la date de 1356 nous constaterions la présence de notre manuscrit [Φ.043] dans le trésor du "Théologue" de Bérat" (Batiffol, *Les manuscrits grecs de Bérat*, 1887, p. 447). Square brackets are ours. Concerning the words ἀσημόγραφον and ἀργυρογεγραμμένον, see Gardthausen, *Die Namen*, 1922, pp. 10–11.

During his stay in Berat, Batiffol consulted two diptych manuscripts. Although the one mentioned above cannot be found anymore, the second was rediscovered by Professor Sokol Çunga, in the summer of 2015, in the Albanian National Archives, in Tirana. Nevertheless, if we do not yet know precisely which purple manuscripts were in Berat during the XIVth century, we may assert that the city was an important Byzantine center at that time.

In 1898, Ἀλεξούδης published, in Athens, a catalogue of the Berat manuscripts housed "ἐν ταῖς ἱεραῖς ἐκκλησίαις τῆς συνοικίας Κάστρου, πόλεως Βερατίου τῆς Μητροπόλεως βελεγράδων", where he detailed forty-seven items.[50] These codices were described on a codicological basis and each notice—numbered from 1 to 49[51]—can be considered as a first shelfmark, even if the manuscript location was not perfectly accurate.

During the years 1900 and 1901, the same author published, in ten parts of the journal *Ἐκκλησιαστικὴ Ἀλήθεια*, several enlarged and updated descriptions of the previous mss., including some new documents which had never been described before.[52] Three points must be highlighted: 1) the general title mentioned the manuscripts as "Κώδικες ἐπαρχίας Βελεγράδων", but with a more precise location within the subtitle: "Κατάλογος μετὰ περιγραφῆς χειρογράφων κωδίκων ἐκκλησιαστικῆς ὕλης, εὑρισκομένων ἐν βερατίῳ καὶ ἰδίως ἐν ταῖς ἱεραῖς ἐκκλησίαις τῆς συνοικίας Κάστρου, οἷον τῆς Μητροπόλεως βελεγράδων τῆς ἐπ' ὀνόματι τῆς Κοιμήσεως τῆς Θεοτόκου τιμωμένης, τῆς Παναγίας Εὐαγγελιστρίας, τοῦ ἁγίου Ἰωάννου τοῦ Θεολόγου καὶ τοῦ ἁγίου Γεωργίου", 2) for the first time, some of these codices were described on both a codicological and textual basis and each notice—numbered from Α′ to ΜΣΤ′, in alphabetical order as in 1868—can be considered as a second shelfmark, 3) the last two fascicles of the journal (27 April, 27 July 1901), under the title "Λέξεων καὶ περικοπῶν ἀντιπαράθεσις κατὰ τὸ ἐν χρήσει ἔντυπον κείμενον κατὰ τὸν ὑπ' ὄψει χειρόγραφον κώδικα", detailed forty-eight singular readings from ANA 1 (29 for Matthew and 19 for Mark).

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50 "Κατάλογος τῶν ἐν ταῖς ἱεραῖς ἐκκλησίαις τῆς συνοικίας Κάστρου, πόλεως Βερατίου τῆς Μητροπόλεως βελεγράδων εὑρισκομένων ἀρχαίων χειρογράφων, ὑπὸ τοῦ Μητροπολίτου Ἀμασείας Ἀνθίμου τοῦ Ἀλεξουδη", *Δελτίον τῆς Ἱστορικῆς καὶ Ἐθνολογικῆς Ἑταιρίας* (!) *τῆς Ἑλλάδος* 5 (*Πρακτικὰ τῆς Ἱστορικῆς καὶ Ἐθνολογικῆς Ἑταιρείας τῆς Ἑλλάδος τῶν ἐτῶν 1896 καὶ 1897*): 352–369, with 12 plates. A footnote specified that the catalogue "συνετάχθη τῷ 1882, ὅτε ὁ γράψας διετέλει μητροπολίτης βελεγράδων".

51 Notices numbered 47 and 49 were printed matter.

52 Ἐκκλησιαστικὴ Ἀλήθεια, ἔτος Κ', ἀριθ. 44: 485–486 (2 mss.); ἀριθ. 47: 509–511 (1 ms.); ἀριθ. 48: 525–527 (18 mss.); ἀριθ. 49: 537–538 (12 mss.); ἀριθ. 50: 544–545 (8 mss.); ἔτος ΚΑ', ἀριθ. 2: 15–16 (2 mss.); ἀριθ. 6: 55–56 (2 mss.); ἀριθ. 8: 71–72 (1 ms.); ἀριθ. 17: 160 (notes and sixteen Matthean readings about ANA 1) and ἀριθ. 30: 299 (thirteen Matthean readings and nineteen Markan readings about ANA 1).

Very few Western scholars were aware of Ἀλεξούδης' publications and even fewer of them praised the Metropolitan's erudition. One of those who did was Heinrich Gelzer who, in 1903, recalled that:[53]

> During his administration of the Eparchy of Belgrade, Anthimos must have developed an astonishing zeal, to have collected so many documents in such a methodical way.
>
> Anthimos muß während seiner Verwaltung der Belgrader Eparchie einen staunenswerten Fleiß entwickelt haben, um dieses massenhafte Material im ganzen so wohlgeordnet zusammenzubringen.

So at the turn of the XXth century, the Berat mss. were known in Western Europe thanks to Ἀλεξούδης' descriptions: 1868, 1892, 1898, 1900 and 1901. Most scholars—mainly in France (Duchesne, Batiffol)—paid great attention to the purple parchments, while German scholarship tried to order the newly discovered artefacts according to their location: the Bishop's house, the church of the Dormition of the Blessed Virgin (Κοίμησις τῆς Παναγίας/Θεοτόκου, Mangalemi suburb), the church of the Annunciation (Παναγία Εὐαγγελίστρια), the church of St. George and the church of St. John the Theologian.

From then on, no further scholars had direct access to the manuscripts. All subsequent developments, as shelfmarks or Gregory-Aland numbering, were edited according to Ἀλεξούδης and Batiffol's publications. This lack of information induced some scholars to write unsubstantiated details. One such purveyor of misinformation was Louis Petit, who reported in 1900–1901 that the Berat purple mss. "viennent de prendre le chemin du skite de Saint-André, au mont Athos".[54] Marcel Richard echoed these rumours (*Répertoire*, 1958, p. 52), which were later denied by Jean-Marie Olivier, long after the *Beratini* were rediscovered: "L'information suivant laquelle ces 2 mss auraient été acquis à la fin du XIXe s. par la Σκήτη τοῦ Ἁγίου Ἀνδρέου de l'Hagion Oros (voir L. Petit, dans *Échos d'Orient*, t. IV (1900–1901), p. 64 [compte rendu]) était donc erronée" (*Répertoire*, 1995, p. 146, n. 1). If this was misinformation, it was only partially wrong: of the three purple mss. located in Berat, only the *Liturgia argentea* went to the Σκήτη Ἁγίου Ἀνδρέου.

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53 *Der wiederaufgefunden Kodex des hl. Klemens und andere auf den Patriarchat Achrida bezügliche Urkundensammlungen*, Berichte über die Verhandlungen der königlichen Sächsischen Gesellschaft der Wissenschaften zu Leipzig, Philol. hist. Klasse, LV-2, Leipzig, p. 49.

54 *Échos d'Orient* 4 (1900–1901): 64.

In brief, scholarship would wait nearly sixty years—until Johannes Koder and Erich Trapp's journey—to obtain new information about the Greek mss. housed in Albania.

4 Hermann von Soden and Caspar René Gregory (1902, 1908)

Accordingly, in 1902, when Hermann von Soden published his first volume of *Die Schriften des Neuen Testaments*,[55] he referred to the preceding authors in the following way (pp. 74, 80):

> Berat
> Vgl Batiffol, les Manuscrits Grecs de Bérat d'Albanie. Archive des Missions scientifiques et littéraires. III. Série. Tome XIII. 1887. Doch sind seine Angaben unvollständig.
> a) Ἐκκλησία τῆς Κοιμήσεως (μητρόπολις).
> 1—ε17
> 2—ε3004
> 3—ε4007
> 4—ε199
> 5—ε1052
> 6—α1205
> 7—ε1053
> 8—ε4008
> 9—ε645
> 10—Θ^{ε}205
> b) Ἐκκλησία τῆς Κοιμήσεως (Μεγαλαίμιον)
> s. n.—ε1240
> c) Ἐκκλησία τοῦ Εὐαγγελισμοῦ.
> s. n.—ε1035
>
> Swernetz (Diöcese Berat).
> Μονὴ τοῦ Εὐαγγελισμοῦ.
> s. n.—ε2022

55 *... in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*. Band I, *Erste Abteilung: Die Textzeugen, Übersicht über das vorhandene Zeugenmaterial*, Berlin: Alexander Duncker.

Valona (Diöcese Berat).
Ἐκκλησία τοῦ Βλασίου
s. n.—ε593

Six years later, Caspar René Gregory repeated Hermann von Soden's numbering (*Die griechischen Handschriften*, pp. 338, 353–354):

Berat
Metropolitankirche
1 : e : Φ (Sd ε 17 : S. 120)
2 : e : 2244 (Sd ε 3004 : S. 188)
3 : e : 2245 (Sd ε 4007 : S. 205)
4 : e : 1141 (Sd ε 199 : S. 146)
5 : e : 2246 (Sd ε 1052 : S. 136)
6 : a : 1764 (Sd α 1205 : S. 240)
7 : e : 1709 (Sd ε 1053 : S. 136)
8 : e : 2247 (Sd ε 4008 : S. 205)
9 : e : 1705 (Sd ε 645 : S. 214)
10 : e : 1707 (Sd $\Theta^{\varepsilon 205}$: S. 263)

Megalaimonkirche
e : 1142 (Sd ε 1240 : S. 164)

Kirche der Verkündigung
e : 1143 (Sd ε 1035 : S. 135)

Swernetz bei **Berat**
Verkündigungskloster
e : 2252 (Sd ε 2022 : S. 169)

Valona bei **Berat**
e : 2253 (Sd ε 593 : S. 212)

Gregory concluded:

> These are Soden's descriptions of the manuscripts. According to Alexoudes, the following manuscripts are mostly left out of Soden's plan, partly I could not relate Batiffol and Alexoudes' descriptions with the ones of Soden. Therefore for today I leave them not yet related. The number of manuscripts of the Gospels is the same, if 44 and 45 by Alexoudes' ⟨num-

bering⟩ are really "Four Gospels". Some of ⟨these⟩ numbers will very likely be available as soon as the manuscripts can be studied.

Soweit die Handschriftenbezeichnungen bei Soden. Folgende Handschriften bei Alexoudes liegen meistens ausser dem Plan Sodens, zum teil vermag ich die Beschreibungen von Batiffol und Alexoudes nicht mit denen Sodens zu verbinden. Ich lasse sie deshalb heute noch einzeln stehen. Die Anzahl der Evangelienhandschriften ist die gleiche, wenn 44 und 45 bei Alexoudes wirklich "Vier Evangelien" sind. Einige der Nummern werden wahrscheinlich frei werden, sobald die Handschriften untersucht werden können.
3 : *l* 758
4 : *l* 1204
8 : *l* 1205
10 : *l* 1206
17 : *l* 1433
22 : *l* 1434
23.2 : a : 1706
32 : *l* 1207
33 : *l* 1208
35 : e : 1708
44 : e : [*l*?] 1710
45 : e : [*l*?] 1711
48 : *l* 1209
? *l* [a] 882 : früher apl 153 : Batiffol, S. 441 (oder S. 11) Nr. 7

5 Νίκος Α. Βέης (1952)

The next stage concerning the Greek mss. housed in Albania took place during the years 1940–1941, when the city of Gjirokastër, located in the Southern part of Albania, remained Greek for a few months. The scholar Νίκος Α. Βέης, then "τομεάρχης τῆς Πνευματικῆς Ἐπιστρατεύσεως ἐν τῇ βορείῳ Ἠπείρῳ", stayed there for nearly three months and studied several documents in the Library of the Metropolitan. His catalogue, published in 1952,[56] described twenty-three items of which only one was a Greek New Testament ms. written on parchment, cur-

56 "Κατάλογος τῶν χειρογράφων κωδίκων τῆς ἁγιωτάτης Μητροπόλεως Ἀργυροκάστρου", Ἐπετηρὶς τοῦ Μεσαιωνικοῦ Ἀρχείου 4 (1952): 129–206.

rently ANA 79 (GA 2514). All other mss. were paper mss. dating from XVIth to XIXth century and one was printed matter.[57]

6 Johannes Koder and Erich Trapp (1968)

Except for this episode, the sole stage concerning the Greek mss. housed in Albania finally occurred fifty-seven years after Gregory's latest publication when two Byzantinist students, Johannes Koder and Erich Trapp, visited Albania during the months of September and October 1965. Proof of their presence was recorded in the visitors' register of the National Archives of Tirana where they studied from Monday 4 to Friday 8 October.[58] An account of this journey was published in 1966 and, two years later, a catalogue. As explained by the authors in their "Bericht über eine Reise nach Südalbanien",[59] two main purposes were expected:

> The undersigned set out during the months of September/October 1965 for a research trip to the P(eople's) R(epublic) of Albania, with a dual purpose: visiting the Byzantine and post-Byzantine monuments in Southern Albania as well as recording their state of conservation and—stimulated by Mr Richard's Répertoire des Bibliothèques et des Catalogues de manuscrits grecs—registering the Greek manuscripts which are indeed still now available in situ in Albania.
>
> Die Unterzeichneten unternahmen in den Monaten September/Oktober 1965 eine Forschungsreise in die VR Albanien, welche zwei Ziele verfolgte: Besichtigung der byzantinischen und nachbyzantinischen Baudenkmäler in Südalbanien sowie Feststellung ihres Erhaltungszustandes und—angeregt durch M. Richard's Répertoire des Bibliothèques et des Catalogues de manuscrits grecs—Registrierung der jetzt tatsächlich noch in situ vorhandenen griechischen Handschriften in Albanien.

57 According to Olivier, *Répertoire*, 1995, p. 311, the current location of the Gjirokastër mss., as described by Βέης in his catalogue, was unknown. The point is that they were transfered to the AQSh at an uncertain date.

58 Koder and Trapp's signatures proved their presence as follows: two attendance sheets dated Monday, 4 October; four attendance sheets dated Tuesday, 5 October; three attendance sheets dated Wednesday, 6 October; four attendance sheets dated Friday, 8 October. There were no attendance sheets on Thursday 7.

59 *JÖB* 15 (1966): 391–394.

The inventory of these Greek mss. in Albania was made possible by "Prof. Dr. Herbert Hunger", who was warmly thanked by the authors, as well as by the *Institut für Byzantinistik der Universität Wien* and the *Österreichische Akademie der Wisssenschaften*. Johannes Koder and Erich Trapp also especially thanked Professor Androkli Kostallari, then director of the History and Philology Institute at Tirana University, who took care of them during their stay. They also made special mention of:

> His colleagues, especially Prof. Theofan Popa and our permanent guide K. Bozori, spared no trouble to alleviate the often difficult negotiations with the Albanian administration and to encourage our endeavours.
>
> Seine Mitarbeiter, insbesondere Prof. Theofan Popa und unser ständiger Begleiter K. Bozori, scheuten keine Mühe, die oft schwierigen Verhandlungen mit den albanischen Behörden zu erleichtern und unsere Bestrebungen zu förden (!).

These "schwierigen Verhandlungen mit den albanischen Behörden" are recalled by the authors at the beginning of their paragraph devoted to the Greek mss. (pp. 392–393):

> After having ended our trip through Southern Albania and overcome the unavoidable bureaucratic hindrances, we were displayed nineteen Greek manuscripts in the Tirana State Archives. According to our guide's comments, it is all that remains of far more than one hundred originally extant manuscripts (such as, for instance, the 23 Gjirokastër codices which were carried away by the withdrawing Greeks and ⟨which⟩ will be likely to reappear again gradually).
>
> Nach Beendigung unserer Rundfahrt durch Südalbanien und Beseitigung der unumgänglichen bürokratischen Hindernisse bekamen wir im Staatsarchiv in Tirana neunzehn griechische Handschriften vorgelegt. Nach Aussage unserer Begleiter ist dies der gesamte Restbestand, der von den ursprünglich wohl über hundert Handschriften geblieben ist (so sind z. B. die 23 Kodizes Argyrokastrons von den abziehenden Griechen mitgenommen worden und werden wohl allmählich wieder zum Vorschein kommen).

According to what Koder and Trapp recorded in their 1966 publication, the Archives housed only nineteen Greek mss. even if, originally, the *fonds* had

about one hundred items, including—or not—the twenty-three manuscripts already described by Νίκος Α. Βέης and considered by Albania as having been robbed by the Greeks during World War II.

The second account of Koder and Trapp's journey, the "Katalog der griechischen Handschriften im Staatsarchiv zu Tirana", was published in 1968,[60] and had twenty-five entries which included six fragments which the authors have called "einzelnen Restblättern" and numbered from 20 to 25. According to Sokol Çunga in 2012, it was impossible "to say whether ⟨25⟩ was the total number of the manuscripts that were deposited at the CSA [= AQSh] during those years, or whether those ⟨25⟩ were just the manuscripts that were made available to those two scholars".[61] As we will demonstrate below, Koder and Trapp did not consult twenty-five manuscripts, but fewer. Amongst those, the authors recognized nine codices already described by Ἀλεξούδης. It must also be noted that, in 1965, the *Beratinus* 1 and the *Beratinus* 2 had not yet been rediscovered. The scholars reported:

> During a first survey, in Tirana, we found nineteen manuscripts packed in cardboard boxes with partly provisional descriptions in Albanian.
>
> Bei einer ersten Durchsicht in Tirana selbst fanden wir neunzehn in Pappkartons verpackte Handschriften vor, bei welchen zum Teil provisorische albanische Beschreibungen deponiert waren.

We do not know today if those descriptions in Albanian were by Theofan Popa, but the authors deeply regretted the badly preserved state of the mss. and several extant foliations:

> The general state of preservation was not very good. Since we sometimes faced double shelfmarks ⟨and⟩ sometimes also numerous different former foliations, it proved necessary to introduce a new consistent foliation ("Tiranenses graeci").
>
> Der Erhaltungszustand war im allgemeinen nicht sehr gut. Da wir manchmal Doppelsignaturen, manchmal auch mehreren verschiedenen alten

60 *JÖB* 17 (1968): 197–214. An Albanian translation was published in 2003: "Katalog i dorëshkrimeve në greqisht në Arkivin e Shtetit në Tiranë", in *Kodikët e Shqipërisë*, S. Sinani ed., Tiranë: Drejtoria e Përgjithshme e Arkivave, pp. 53–64.

61 Rëmbeci-Çunga, *Käterungjillëshi*, 2012, pp. 32–33.

> Zählungen begegneten, erwies es sich als notwendig, eine einheitliche neue Zählung ("Tiranenses graeci") einzuführen.

It also seems that, during this Albanian stay, copies of several manuscripts were produced, as was reported by Koder and Trapp in a "Mikrofilmverzeichnis" at the end of their catalogue (Koder-Trapp, *Katalog*, 1968, p. 213):

> The Institute for Byzantine Studies in Vienna owns the microfilms of the following manuscripts: Tir. gr. 3, 5, 10, 14, 16, 17, 18 (only f. 109^{r}–216^{v}, 318^{r}–374^{r}), 20–25.
>
> Von folgenden Handschriften besitzt das Institut für Byzantinistik der Universität Wien Mikrofilme: Tir. gr. 3, 5, 10, 14, 16, 17, 18 (nur f. 109^{r}–216^{v}, 318^{r}–374^{r}), 20–25.

Unfortunately, when we asked for these documents in Vienna in 2015, the response was negative.

In May 2016 and 2017, we checked by autopsy the mss. described by Johannes Koder and Erich Trapp and numbered from 1 to 25 in their catalogue, to which they had added an appendix ("Anhang"). Our conclusions are the following:

– This "**Anhang**" (p. 212), which they were not authorized to examine, and the **Koder-Trapp Number 19** (p. 210), were modern documents. According to the authors, the appendix concerned "96 Blätter im Format 225×155 mm sowie 8 Blätter in kleinerem Format", written in modern Greek, and included "303 griechisch geschriebene Ehekontrakte aus den Jahren 1819–1843". This manuscript was first described by Llambrini Mitrushi in 1965, in an article devoted to "Kodiku i manastirit te Shën Kozmait".[62] Our autopsy confirms the codicological features of the document: ff. 101, 225×155, only one hand, brown ink, watermarked paper.[63] This ms., which originated from Fier, in south-west Albania, is currently ANA 100 and was recently studied by Sokol Çunga who described it as "a register of prenuptial contracts", namely 317, dated between 30 April 1819 and 19 October 1843 (Çunga, *Regjistri*, 2013,

62 *SH* 3 (1965): 175–182. To date, the ms. also includes two descriptions: 1) a typewritten description, dated July 1985 and signed by Theofan Popa, 2) a handwritten description, dated 6 November 1986, and signed by Dhimitër Beduli.

63 See f. 79: "Полумесеца три—*Trois croissants de lune*", (Stanković, *La description*, 2006, n°687–691, pp. 342–343, 457).

and ÇUNGA, *Kujtesa kolektive*, 2016). Koder-Trapp's Number 19 described a "Schülernotizbuch", dated 1823: we have not checked this document.

- **Koder-Trapp Number 1** (p. 199) is a lectionary, currently ANA 8 (GA *l*2447).
- **Koder-Trapp Number 2** (p. 199) is a lectionary, currently ANA 22 (GA *l*1433).
- **Koder-Trapp Number 3** (pp. 199–201) is a menologion for the month of November, currently ANA 30.
- **Koder-Trapp Number 4** (pp. 201–202), described as "Triodion and Pentekostarion (Fragment)" (ff. 1^{r}–350^{v}), and **Koder-Trapp Number 20** (p. 211), described as as a "Hagiographisch-homiletisches Fragment" (ff. 351^{r}–365^{v}), are currently ANA 47. A contemporary binding (blue cover), was produced in September 1972 in the Archives; it includes also the original upper board (wood and leather). We may suppose that this ms. arrived in Tirana as a single artefact and not as two separate items.
- **Koder-Trapp Number 5** (p. 202) is the Commentary on John's Gospel from Theophylact of Bulgaria (ff. 1^{r}–603^{r}); it is currently ANA 12 (GA 1707). The original upper flyleaves of ANA 12 (inside front-cover and f. $I^{r–v}$), always bound to the ms., were described separately as Koder-Trapp Number 21 (p. 211), see below. The original lower flyleaves, now removed from the ms., were described separately as Koder-Trapp Number 24 (p. 212), see below.
- **Koder-Trapp Number 6** (p. 202) is a lectionary (ff. 2^{r}–108^{v} as a synaxarion, ff. 109^{r}–145^{v} as a menologion from 1 September to 2 February); it is currently ANA 3 (GA *l*2372). The original f. $1^{r–v}$ of this codex was described separately as Koder-Trapp Number 25 (p. 212), see below.
- **Koder-Trapp Number 7** (p. 202) is a lectionary, now ANA 36 (GA *l*2448).
- **Koder-Trapp Number 8** (p. 203) is a lectionary (ff. 3^{r}–140^{v}), currently ANA 9 (GA *l*1434). The original flyleaves of ANA 9 (ff. 1^{r}–2^{v} and $150^{r–v}$), currently bound to the ms., were described separately as Koder-Trapp Number 21 (p. 211), see below.
- **Koder-Trapp Number 9** (p. 203) is a lectionary, now ANA 24 (GA *l*2449).
- **Koder-Trapp Number 10** (pp. 203–205) is a ms. of Acts, currently ANA 17 (GA 1764).
- **Koder-Trapp Number 11** (p. 205) is a Four-Gospel ms., currently ANA 35 (GA 2247).
- **Koder-Trapp Number 12** (pp. 205–206) is a Four-Gospel ms., currently ANA 38 (GA 1705).
- **Koder-Trapp Number 13** (pp. 206–207) is a lectionary, currently ANA 21 (GA *l*1207).
- **Koder-Trapp Number 14** (p. 207) is a Typikon, currently ANA 33. The ms. was rebound in August 1972 (blue cover), at the Archives.
- **Koder-Trapp Number 15** (pp. 207–208) is a Four-Gospel ms., currently

ANA 19 (GA 1709). It is one codicological unit with the continuous texts of the Gospels and not an "Euangelion" (Lafleur, *Which Criteria*, 2012, pp. 136–139). The ms. was rebound in August 1972 (blue cover), at the Archives.

– **Koder-Trapp Number 16** (p. 208) is a Menaion for the month of March, currently ANA 43.
– **Koder-Trapp Number 17** (pp. 208–209) was described as a "Patristische Handschrift"; it is currently ANA 39.
– **Koder-Trapp Number 18** (pp. 209–210) is currently ANA 32, described by the authors as a "Theologische Sammelhandschrift".
– **Koder-Trapp Number 20** (p. 211) represents the ff. 351^{r}–365^{v} of ANA 47, see above **Koder-Trapp Number 4**.
– **Koder-Trapp Number 21** (p. 211) is a fragment of a Menaion for the month of August and described the flyleaves from ANA 9 (see above Koder-Trapp Number 8) and ANA 12 (see above Koder-Trapp Number 5): "6 Bl. (f. 1–2 früher f. 1–2 des Cod. 5; f. 3–6 früher als f. 1–2 und 141–142 des Cod. 8)".
– **Koder-Trapp Number 22** (pp. 211–212), "früher f. 197 von Cod. 15", and **Koder-Trapp Number 23** (p. 212), "früher f. 195–196 von Cod. 15", represented three former flyleaves from ANA 19. These three folios are no longer extant.
– **Koder-Trapp Number 24** (p. 212), described as a "Fragment eines Triodion", "früher f. 603–604 des Cod. 5", is the present ANA Fragment 15. The current shelfmark of this bifolio, which has no connection with ANA 15, may be explained by the last Ἀλεξούδης' numbering of ANA 12: ΙΕ′ (Αλεξουδη, *Κώδικες*, 1900, p. 526).
– **Koder-Trapp Number 25** (p. 212), described by the authors as an "Hagiographisches Fragment", "1 Bl. (früher f. 1 von Cod. 6)", is still the upper flyleaf of ANA 3 today.

To conclude, we may say that Johannes Koder and Erich Trapp consulted and described eighteen manuscripts, all originated from Berat: ANA 3, ANA 8, ANA 9, ANA 12, ANA 17, ANA 19, ANA 21, ANA 22, ANA 24, ANA 30, ANA 32, ANA 33, ANA 35, ANA 36, ANA 38, ANA 39, ANA 43, and ANA 47. We may suggest that, in 1965, there were no mss. from Korçë, Vlorë, Gjirokastër or Ardenicë, at the Archives; or if some were extant at that time, the Austrian scholars had no access to them. The last six entries of Koder and Trapp's catalogue were the extant flyleaves attached to the mss. in 1965 and described by the authors as single codicological units. Seven years later, during August and September 1972, some of these mss. were rebound: ANA 19 and ANA 33 (rebindings dated August 1972), ANA 3, ANA 21 and ANA 47 (rebindings dated September 1972). One may conclude that, since Koder and Trapp's stay at the Archives: 1) three

flyleaves from ANA 19 have disappeared, 2) a bifolio—currently ANA Fragment 15—was removed from ANA 12, while the upper flyleaves are still bound to the ms., 3) the upper flyleaf of ANA 3 is still extant inside the lectionary, 4) as well as the original flyleaves of ANA 9 and 5) the last part of ANA 47. Even if such catalographical methods are no longer applied today, and even if some inconstency can be noted, the authors have to be commended for so much work in so short a time, considering the so-called "schwierigen Verhandlungen mit den albanischen Behörden" and the administrative hassles which continue more than fifty years later.

In 2016, in a foreword to the journal *Art & trashëgimi*, devoted to the Orthodox heritage of Albania, Johannes Koder recalled "how much ⟨he⟩ was impressed to see, on the occasion of ⟨his⟩ first visit to Southern Albania in 1965, some excellent medieval monuments, guided by the highly qualified expert Theofan Popa, whose detailed and competent explanations were very helpful".

7 Theofan Popa (2003)

According to Koder and Trapp, in 1965, Theofan Popa was already active in the Archives, "von dem", they wrote, "wir auch eine Sammlung der griechischen Inschriften Albaniens erwarten" (Koder-Trapp, *Bericht*, 1966, p. 394). Three years later, the scholars echoed the *Tiranenses graeci* programme:

> According to the assertions of the Direction of the State Archives, it appears that the manuscripts catalogued here ⟨are⟩ the only ones still now available on Albanian State territory. They are all said to originate from Berat, but we have only succeeded in confirming this provenance for ten codices by identification with Alexoudis' catalogue numbering.
>
> Nach den Angaben der Direktion des Staatsarchivs handelt es sich bei den hier katalogisierten Handschriften um alle jetzt noch im albanischen Staatsgebiet befindlichen. Sie sollen zur Gänze aus Berat stammen, doch gelang uns der Nachweis dieser Herkunft durch Identifizierung mit Katalognummern bei Alexudis nur bei zehn Codices.

As reported by Demetrius Kiminas in his survey about *The Ecumenical Patriarchate*, "on November 22, 1967, the Communist government in Albania outlawed all religious practices in the country. All hierarchs and clergy were imprisoned, all churches closed, and the official structure of the Orthodox Church in Albania was completely annihilated. Even the simple gesture of making the sign of

the cross could now lead to multi-year prison sentences".[64] This political process, initiated during the 1960s, led to a gradual but constant persecution of religion, culminating in the official declaration of Albania as an atheist state in 1967, and the prohibition of all religious groups. Churches, mosques, monasteries and tekkes were demolished or changed into public venues or workshops, storerooms or stables. Modern Albanian scholars recalled that "icons, vessels and relics of saints were destroyed ⟨and⟩ a considerable number of religious books ⟨were⟩ sent abroad. Priests and laymen who lived through this period testify that they came under intense persecution and threats" (Rëmbeci-Çunga, *Käterungjillëshi*, 2012, pp. 31–32).

It was around that time that Theofan Popa began a description of the Greek manuscripts housed by the Archives. Popa was born in 1914, in Elbasan, Central Albania, and belonged to a long-established noble family from the most ancient area of this city. He studied first at the Monastery of Cetinje, in Montenegro, then in a Serbian Orthodox school, later in Athens in the Theological Faculty thanks to a grant from the Orthodox Albanian Church, and finally in London. Not only was he a polyglot (Serbo-Croatian, Albanian, English, Russian, French and Greek), Popa also was a scholar mostly concerned with the Byzantine and post-Byzantine periods of his native country. He devoted a large part of his life to the study of churches, chapels and monasteries in Albania which he visited in spite of dangers which led him to imprisonment.[65] Under the Communist dictatorship, imprisonment in concentration camps, as well as internment, occurred frequently and was ordered against those who "represented social threats" such as escape, agitation and propaganda. Removed from their homes, internees were transferred to internment centers, which were not confined like concentration camps, but under house arrest within villages which the prisoners could not leave without permission. Popa was one of them. As he refused to deny his faith, he was sent to forced work camps in some remote Albanian village. "Persecuted and unrecognized by his ⟨own⟩ homeland", as reported by Κωνσταντίνος Γιακουμής, he passed away in 1985.[66] Popa continues to be considered as a "martir të shkencës dhe besimit", a martyr of Science and Faith.

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64 *A History of Its Metropolitanates with Annotated Hierarch Catalogs*, Orthodox Christianity 1, [San Bernardino]: The Borgo Press, 2009, p. 25.

65 Amongst numerous publications, we may note: "Piktura e shpellave eremite në Shqipni", *SH* 3 (1965): 69–101; "Të dhana të reja rreth piktor Onufrit", *SH* 1 (1966): 141–145.

66 Concerning Popa's biography, see Γιακουμης, *Επιγραφές*, 1999, pp. 43–44, n. 1, and Id., *Review*, 2000–2001, pp. 170–171: K. Γιακουμής was in charge of the posthume publication of Popa's *Mbishkrime të kishave të Shqipërisë* (Tiranë, 1998).

It has been written that Popa's aim was not to give an accurate description of the *fonds* but firstly to provide useful information in order to avoid further destruction or degradation of the documents. This may be the case; however this suggestion was not totally accurate because we know, thanks to Koder and Trapp's publications, that there was a *Tiranenses graeci* project which might be understood as a cataloging programme of all the Greek mss. in Albania (KODER-TRAPP, *Bericht*, 1966, p. 393 and KODER-TRAPP, *Katalog*, 1968, p. 197). Within the 2003 publication (SINANI, *Kodikët*, 2003), the descriptions of ninety-seven Greek codices, all written by Theofan Popa, are reproduced; the last three were written by different Albanian authors but inserted within Popa's descriptions: ANA 98, ANA 99 and ANA 100.[67] In his catalogue, Popa did not describe any fragment.

8 History of the Fonds 488: Elements and Hypotheses

We have recalled above how hard it is to know how the Fonds 488 was completed: gifts, bequests or transfers from regional libraries. A few codicological elements may be of some help in order to evaluate the history of the circulation of these books.

We may first consider the foliation. Apart from ANA 1 and ANA 2 which will be detailed below, most of the manuscripts of the Fonds 488 have several modern foliations most of which are erroneous. It is not rare to observe on a single artefact, three—or sometimes four—different numberings. Many codices include two different graphite foliations plus another one written in blue ink in a tidy writing style. An example of these three inconsistent and simultaneous numberings is ANA 34. Double foliation occurs frequently, simultaneously written with graphite and blue ink; most of the time, this blue ink numbering is fairly consistent and we have followed it. Here are examples of double foliation (non-exhaustive list): ANA 3 (GA *l*2372), ANA 8 (GA *l*2447), ANA 9 (GA *l*1434), ANA 12 (GA 1707), ANA 15 (GA 2244), ANA 17 (GA 1764), ANA 18 (one is a foliation, another one is a pagination), ANA 19 (GA 1709), ANA 20, ANA 21 (GA *l*1207), ANA 22 (GA *l*1433), ANA 25, ANA 26 (GA 2246), ANA 27,

67 A footnote from the editor mentioned that "Pasaportat e kodikëve në vazhdim, janë përpiluar nga të tjerë autorë", *op. cit.*, p. 175. The description of ANA 98 was written by Zef Simoni: "Pasaporta u përgatit nga Zef Simoni në Tiranë më 5. 11. 1986", *op. cit.*, p. 177, and ANA 100 by Llambrini Mitrushi: "Përgatitur nga etnografja Llambrini Mitrushi, Tiranë, 1965". As we have said above, attached to this last manuscript there are also typewritten and handwritten descriptions signed by Theofan Popa and Dhimitër Beduli respectively.

ANA 28, ANA 30, ANA 31, ANA 32, ANA 35 (GA 2247), ANA 36 (GA *l*2448), ANA 37, ANA 38 (GA 1705), ANA 40, ANA 41, ANA 42, ANA 43, ANA 47, ANA 66, ANA 74, ANA 76 (double graphite foliation, GA 2912). The foliation of two manuscripts described in this volume, ANA 79 (GA 2514), from Gjirokastër, and ANA 98 (GA 2903), from Ardenicë, was so inconsistent that we have had to restore a foliation which is our own, giving it below in square brackets. Unique foliation appears as follows, mostly written in blue ink (non-exhaustive list): ANA 4 (GA 1141), ANA 5 (GA 2252), ANA 6 (GA *l*1204), ANA 7 (GA *l*2439), ANA 10 (GA 2253), ANA 11 (GA *l*2440), ANA 13 (GA *l*2441), ANA 14, ANA 16 (GA *l*2442), ANA 24 (GA *l*2449), ANA 29 (GA 2245), ANA 33, ANA 39, ANA 85 (graphite foliation, GA 2900), ANA 92 (inconsistent graphite foliation, GA 2901), ANA 93 (graphite foliation, GA 2902).

We have long believed that this blue-ink numbering was due to Johannes Koder and Erich Trapp. We were wrong. An obvious proof of this is ANA 8 (GA *l*2447) which is described as the first item in their catalogue (p. 199). Mentioning two πύλαι, they used the graphite foliation and not the blue one: f. 180^{r} (graphite foliation) is currently f. 184^{r} (blue-ink foliation), and f. 225^{v} (graphite foliation) is currently f. 229^{v} (blue-ink foliation). In conclusion, it is obvious that most of the manuscripts of the fonds were folioed (or re-folioed), fairly accurately, at the Archives after 1965. Nevertheless, a consistent and exhaustive foliation, already required by Koder and Trapp but never done, is needed today with the utmost urgency.

The second codicological element which may be considered here is the binding and its restoration. Obviously, three mss. from Vlorë, i.e. ANA 7 (GA *l*2439), ANA 10 (GA 2253) and ANA 11 (GA *l*2440), were restored in Ἀλεξούδης' time while he was in charge of the Eparchy of Berat. In a 1896 article, the scholar mentioned that these three artefacts were the property "τῆς ἐκκλησίας τοῦ ἁγίου Βλασίου τῆς πόλεως Αὐλῶνος", i.e. Vlorë (*Περιγραφὴ τριῶν εὐαγγελίων*, p. 116). Looking today at the mss., all three are covered with a faded blue-green velvet and present the date of 1886, the year before Ἀλεξούδης left Berat for Pontus, engraved on a metal medallion: upper board (ANA 10, ANA 11), and both upper and lower boards (ANA 7). The Metropolitan mentioned that the codex "Γ'", one of these three mss., was protected "διὰ δύο πινάκων ἐκ σανίδος κεκαλυμμένων ἔξωθεν διὰ βελούδου (κατιφὲ) χρώματος κυανοῦ". Even if we are not quite certain that the description of this codex "Γ'" is today's ANA 7, we may suggest that these three mss. were rebound thanks to the Metropolitan who added, inside each of them, a short description signed by his own monocondyle, i.e. f. 2^{r} (ANA 7), f. 305^{r} (ANA 10), and f. 56^{v} (ANA 11). Another luxury ms., ANA 13 (GA *l*2441), which also bears an inscription by Ἀλεξούδης, signed by his monocondyle and dated 4 June 1885, was rebound earlier than the three

Vlorë mss. according to A. Džurova: "revêtement plaqué or, du 30 mars 1729 (selon l'inscription sur le plat supérieur, qui indique que la reliure a été confectionnée par Philindos Athanasios à Moschopolis)", (*Le rayonnement*, 2011, p. 126).

In 1972, an important binding process was initiated at the Archives, mainly conducted by Reshat Alia, one of the two restorers who travelled to China (see below). All the mss. rebound in 1972 are easily identifiable today by their blue plastic covers. For some of them, when their boards still existed and were in a very bad state of conservation, the restorers have saved and inserted them into the new modern blue binding, as in the case of ANA 6, ANA 32 and ANA 47. Hereafter are the rebound mss. which bear the signature of Reshat Alia (non-exhaustive list): ANA 3 (binding dated September 1972, GA *l*2372), ANA 6 (binding dated 22 November 1972, GA *l*1204), ANA 14 (binding dated August 1972), ANA 18 (binding dated August 1972), ANA 19 (binding dated August 1972, GA 1709), ANA 21 (binding dated September 1972, GA *l*1207), ANA 25 (binding dated August 1972), ANA 26 (binding dated August 1972, GA 2246), ANA 31 (binding dated August 1972), ANA 32 (binding dated September 1972), ANA 33 (binding dated August 1972), ANA 34 (binding dated August 1972), ANA 39 (binding dated September 1972), ANA 40 (binding dated August 1972), and ANA 47 (binding dated September 1972). So far as we know, three manuscripts were rebound with blue plastic covers without Reshat Alia's signature: ANA 22 (GA *l*1433), ANA 27 and ANA 74. We may emphasize here once again that, astonishingly, the process of preserving the Greek manuscripts from Albania was initiated during a political era where all signs of religion including religious artefacts were fiercely prohibited.

The third element which may be analyzed here concerns the former shelfmarks of the manuscripts and some extant signs of their past. Different former shelfmarks may be observed (see Appendix B, pp. 548–549). Firstly, the above mss. from Vlorë: ANA 7, ANA 10 and ANA 11, all three of which were housed in the Church of Saint Blasios, restored and described by Ἄνθιμος Ἀλεξούδης. A small label stuck at the bottom of the inner upper board (marbled paper), proves this. Secondly, the mss. which displayed a large white label, numbered by a modern hand in thin purple writing, and stuck directly onto the upper leather board. They are (non-exhaustive list): ANA 15 (numbered "2", GA 2244), ANA 35 (numbered "8", GA 2247), and ANA 12 (numbered "10", GA 1707). The total number of their folios is also written over this label and the same modern hand has concisely described their contents on the first folios. It is obvious that these three artefacts were housed in a regional library or monastery and that that inventory checking was made before these documents arrived at the Albanian Central Archives.

In addition to the two aforementioned places, a large group of manuscripts have a small white label, framed in blue and clumsily numbered by a modern hand (green pen). These small labels are displayed here and there, sometimes upside down, stuck on the first folios or on the inner upper or lower boards. Below is a non-exhaustive list of such manuscripts: ANA 2 (tracks of one such white label with an erased number, GA 1143), ANA 30 (numbered "3"), ANA 8 (numbered "4", GA *l*2447), ANA 16 (numbered "5", GA *l*2442), ANA 36 (numbered "6", GA *l*2448), ANA 19 (numbered "7", GA 1709), ANA 27 (numbered "14" or "17"?), ANA 38 (numbered "19", GA 1705), ANA 4 (numbered "21", GA 1141), ANA 12 (numbered "22", GA 1707), ANA 20 (numbered "25"), ANA 15 (numbered "27", GA 2244), ANA 29 (numbered "29", GA 2245), ANA 35 (numbered "31", GA 2247), ANA 22 (numbered "37", GA *l*1433), ANA 28 (numbered "40"), ANA 43 (numbered "46") and ANA 9 (numbered "47", GA *l*1434). In addition to this numbering, we may add that two codices do not have a small white label but show a very short description of their contents or the title of it, written in purple ink: ANA 17 (title of the book, GA 1764), and ANA 26 (numbered "ἀριθμός 5", GA 2246). ANA 41 has no label, but has the mention "Ἀριθ. 20" in graphite, and ANA 74 is numbered "Ἀριθ. 2" in purple ink, without a label but merely a white piece of paper numbered "160" (green pen). The numbering of ANA 17, ANA 26 and ANA 74 suggests that the mss. were renumbered in the same library or a different library to the aforementioned group since ANA 16 and ANA 26 are both numbered "5". One of the most interesting features of some of the above mss. is the proof of an inventory dated 18 September 1901, always written in the same modern hand and a similar purple ink in ANA 4, ANA 12, ANA 19, ANA 26, ANA 29, and ANA 38 (non-exhaustive list), realized by the ἱερεὺς Παπᾶς Κωνσταντῖνος whose name explicitly appears, as far as we know, in ANA 12 and ANA 38.

To conclude, it is obvious that the most important figure of the Greek manuscripts from Albania remains the Metropolitan of the city of Berat, Ἄνθιμος Ἀλεξούδης. In spite of some carelessness at the Metropolitan's place, evoked by Pierre Batiffol during his short stay there and reiterated by others, it is clear that Ἀλεξούδης saved, protected and restored manuscripts, not only in Berat and not only those which belonged to him, but also all the manuscripts of the Eparchy of which he was in charge. So Heinrich Gelzer's words about Ἀλεξούδης, quoted above, remain quite fair and well-deserved. The second important keeper of these Albanian artefacts was the ἱερεὺς Παπᾶς Κωνσταντῖνος who assessed his fonds at the beginning of the last century, certainly also in Berat. The statement he made of the total number of the folios allows us to compare it with Popa's descriptions and so to determine if the artefacts were damaged between 1901 and the 1970s. At least three former modern shelfmarks may be identi-

fied: manuscripts with a large white label stuck on the upper board (uncertain library), manuscripts which were housed in Vlorë, and manuscripts with a small white label which were certainly numbered in Berat. A proof of that may be deduced from *Beratinus* 2 which also has this kind of small white label, doubtless stuck on before the ms. was sent to China for restoration. In a word, it has to be said that it is amazing that so many manuscripts were kept safe during the dramatic political, social and economic transformations of Albania in the course of the last century. An important point confirms this: the restoration process initiated by Enver Hoxha in 1968, not only for the two purple codices, *Beratinus* 1 and *Beratinus* 2, but also for more than twenty manuscripts—some luxurious, some *ordinary*, which were restored at the Archives during the year 1972. Nevertheless, these elements and hypotheses must not hide our lack of knowledge of the circulation of the books, especially the origins of the first libraries and monasteries where these artefacts were housed but we do hope that further studies will succeed in giving more valid responses than ours.

9 The Rediscovery of *Beratinus* 1 and *Beratinus* 2 and Their Chinese Restorers (1968–1972)

The one exception to this lack of information concerns *Beratinus* 1 and *Beratinus* 2. These two purple manuscripts were rediscovered in the summer of 1968, in Berat, but for a long time the exact circumstances remained unclear. We publish here, for the first time, an official document concerning this rediscovery.[68] This is an offical report by three authorized administrative officials of the city of Berat:

> REPORT
>
> Prepared today, August 12, 1968 in the Church of Metropolis, located in the Kala district of the city of Berat by us, the undersigned, Kola Stavri, Deputy Chair of the District Executive Committee, as well as Anastas Bojaxhiu and Hamit Qose, officers in the Internal Affairs Division of Berat, on the occasion of the discovery of two pieces of parchment. The circumstances of this find are as follows:
>
> The State Security authorities received information about the presence of the two aforementioned pieces of parchment inside the Church of

68 This *Report* is a document of the AQSh (unknown shelfmark). It has been translated from the Albanian by Genci Shehu.

Metropolis in the Kala district, where they were concealed. The information received confirmed that the exact place where they were kept was unknown but that, if the façade of the said church was checked and if its walls were tapped upon, the hiding place would be detected from the sound of the hollow space within. Taking the cue from this piece of information, the location was visited on today's date and the inner walls of the church were checked, and it was concluded that in Jodhima, in the Eastern side, there was a hollow sound in response to the knocking. It was in this way that we decided to remove three stone slabs from that spot where, upon removal of the slabs, there appeared a basement of about two meters long and 1.30 meters wide. Upon entering the crypt, we found a tin crate which we then lifted out of that space. We opened it with the three of us as witnesses and we saw that the two books of parchment had been placed inside the crate, covered in hay, and they had metallic covers while the inner leaves were partly damaged due to humidity, and partly with mould from moisture. One of the books was written in gold letters. Also a small wooden box was found within the crate, inside of which a medallion had been placed.

This report was transcribed into two copies, one of which is kept at the archive of the Internal Affairs Division, while the other one accompanies the aforementioned objects.

Officials of the Internal Affairs Division:
Hamit Qose Anastas Bojaxhiu

Deputy Chair of the District Executive Committee
Kola Stavri

Following their rediscovery in Berat, the two manuscripts were then sent to the capital, Tirana, first to the Ministry of Education and Culture, then, on 21 August 1968, to the General Directorate of the Albanian State Archives (see below, Appendix 3). Nearly one year later, on 20 June 1969, a chemical analysis was performed by chemists at the State University of Tirana.

As far as we know, very few testimonies in Chinese language attest to the event. In a book published in Beijing in 2013 by Wang Yarong 王亚蓉 and dedicated to the Chinese writer Shen Congwen 沈从文 (1902–1988), the author related the circumstances of the restoration of the purple codices.[69] Within

69 Wang Yarong 王亚蓉, *Zhangfu zhishi: cong Shen Congwen xiansheng wannian shuoqi* 章

this monograph, a special chapter, written by Wang Shu 王抒,[70] gave details of the arrival, preparatory works prior restoration and all chemical and technical processes about *Beratinus* 1 and *Beratinus* 2. According to Wang Shu, the Chinese Premier of the People's Republic of China, Zhou Enlai (†1976), received first from the Albanian Government an official request about the restoration of these two "Bibles". Zhou Enlai then asked Guo Moruo (Go Mo Zho) 郭沫若 (1892–1978), a very famous Chinese author, poet, historian and archaeologist close to Mao Zedong and President of the Culture and Education Council, if such restoration could be done. Next, Guo Moruo asked one of his colleagues, Wang Zhongshu 王仲殊 (1925–2015),[71] who was also an archaeologist and who specialized in the Han and Tang periods. The latter's response was positive on condition that Zhou Enlai accepted the return of Xia Nai 夏鼐 (1910–1985), who was then in a reeducation camp in the countryside.[72] Xia Nai, another well-known Chinese archaeologist, specialized in Egyptian archaeology, had studied in London and worked in Cairo during World War II. Oddly enough, at the same time, two non-religious countries so geographically distant, both embroiled in dramatic political purges, decided to restore some ancient Christian artefacts. In a similar way to the Albanian government's actions, the decision by the Chinese Premier was initially a political and diplomatic issue towards a brother country. Surprisingly, this issue would have unexpected consequences over the resumption of Chinese national scientific activities and publications.

Once Zhou Enlai had approved the deal, Xia Nai was set free from the camps and gathered several engineers and experts including Wang Shu 王抒, the narrative writer of the chapter quoted above, Bai Rongjin 白蓉金,[73] a Chinese scholar with a Mongolian background, Wang Zhejiang 王振江, an eminent Chinese ceramist and Xi Ziqiang 洗自強. As would later be confirmed by the two Albanian restorers when they returned from China, more than forty people worked on and participated in the process of restoring the manuscripts over the course of two years, including many Chinese institutions such as the Academy of Sciences of the People's Republic of China, the Archaeological Institute, and many other institutions and universities. Wang Shu's recollections attest that, before China, Albania asked Italy and France, though this last country was not mentioned in the 1972 official Albanian report (see below, Appendix 3). It also

服之实：从沈从文先生晚年说起. Beijing: shijie tushu chuban gongsi 世界图书出版公司, 2013.

70 Chapter 为阿尔巴尼亚修复羊皮圣经 … 发明桑蚕单丝绕网机 pp. 120–129.

71 See below, pp. 144 (?), 148 (?).

72 See below, p. 147.

73 See below p. 147.

seems that, upon the arrival of the manuscripts in Beijing and their display at the Beijing Hotel in the presence of the Albanian Ambassador in China, George Robo, many Chinese institutions which were supposed to take part in the restoration process declined to participate once they had looked at the state of the manuscripts. There only remained Xia Nai's team with only three members involved: Wang Shu, Bai Rongjin and Wang Zhejiang, all members of the Archaeological Institute. It is obvious that, at this stage, the restoration brought emulation amongst Communist factions.

Ten months were needed before the restoration process could begin. As said above, most of the Chinese scholars involved were archaeologists without experience in Western codicology and Byzantine book production and therefore book restoration; Wang Shu noticed that, in the 1970s, the Chinese National Library housed only one parchment document. This lack of knowledge gave rise to erroneous information such as the assertion that one of the two purple manuscripts was made from manufactured paper, originating from Egypt, as Albanian scholars went on to claim (see below, Appendix 3). The scientific skills of the Chinese team, especially those of Xia Nai, a renowned Egyptologist, soon denied this assertion but, surprisingly, confirmed that *Beratinus* 1 was written in Latin! If most of the Chinese restorers were archaeologists, none of them was fluent in Greek, even less in the Greek of the New Testament. They were archaeologists, not philologists.

Preliminary studies and photographs were completed at each stage of the process and very special care was taken to use organic materials rather than synthetic ones. The Chinese engineers developed a net of silk threads, invisible and fully organic, which they used to fill the gaps in the folios or to reinforce the fragments. This net of silk threads, looking like a school notebook page with horizontal lines, is still extant today and may be seen by transparence. This quite novel restoration process, the main architect of which was Wang Shu, would later be used repeatedly in China. After the final stage of the restoration of the codices, each folio or fragment(s) of folios was sealed between two Plexiglass sheets and then bound in a plastic envelope. Afterwards all the Plexiglass sheets were bound in lots of ten and tied together to the binding with a brown ribbon. All these features of book display perfectly fit with Chinese book production rather than Western codicological habits.

PART 2

The Manuscripts

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CHAPTER 3

Albanian National Archives 1 (pl. 1)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 1
MS. Number: **Gregory-Aland Φ.043**
Contents: **Matthew** (mutilated at the beginning, with lacuna), **Mark** (mutilated at the end), **John** (fragments of printed matter)
Provenance: **Berat**
Text Form:[1] **Byzantine with Singular Readings**

1 Physical Description (Original)

VIth c., purple parchment now faded (clear brown to dark brown), ff. I-197-II (II-197-I?),[2] no quires, all single folios,[3] 2 columns per folio, 16–17 lines per

1 We follow here J.K. Elliott's terminology and prefer to speak about "text form" instead of "text-type". See Elliott, J.K., with contributions by Amphoux, C.-B.-Haelewyck, J.-C., "The *Marc Multilingue* Project", *FilNeo* 15 (2002): 3–17, esp. pp. 8–9 [*New Testament Textual Criticism: The Application of Thoroughgoing Principles. Essays on Manuscripts and Textual Variation*, SupNT 137, pp. 600–602$^{repr.}$]. Elliott considers "text-type" a problematic term, because "the term 'text-types' may imply redaction or editing". He suggests speaking of "text form" as the preferred name given to what some are now calling "streams of transmission". See also Parker, *An Introduction*, 2008, pp. 171–174, Epp, E.J., "Text-Critical Witnesses and Methodology for Isolating a Distinctive D-Text in Acts", *NT* 59 (2017): 226, and Wasserman, T.-Gurry, P.J., *A New Approach to Textual Criticism. An Introduction to the Coherence-Based Genealogical Method*, Resources for Biblical Study 80, Atlanta-Stuttgart: SBL Press-Deutsche Bibel Gesellschaft, 2017, pp. 7–10.

2 According to Batiffol's description, they were three flyleaves: "Les gardes sont garnies chacune d'une feuille de papier à la cuve, grossier et malpropre …, l'une, …, deux autres, …", *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 363. These three flyleaves are the extant folios 174^{r-v}, 175^{r-v} and 176^{r-v}, only tiny fragments of which remain today; these folios were numbered *-1*, *-2* and *-3* during the Sino-Albanian restoration. In his 1887 study, Batiffol added that "pour protéger le premier feuillet de vélin, on a inséré immédiatement après la feuille de garde, un feuillet de papier; c'est une page arrachée à un évangéliaire imprimé et récent", *Les manuscrits grecs de Bérat*, 1887, p. 450. Over one of the extant fragments of these flyleaves, the paper frame is still visible and corresponds to the printed lectionary as mentioned by Batiffol. For definitions of all these codicological terms, see Muzerelle, D., *Vocabulaire codicologique. Répertoire méthodique des termes français relatifs aux manuscrits*, Rubricae 1, Paris: Éditions CEMI, 1985.

3 According to some photographs taken before the Sino-Albanian team restoration, some bifo-

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column,[4] 7–12 letters per line, size of folio: 240×230,[5] area of text: 205/210× 190/195, unclear ruling types,[6] biblical majuscule, silver ink (now erased) throughout the ms. with gold letters (*nomina sacra*, list of chapter titles) except cursive letters (ff. 175^{r}–176^{v}, brown ink), no Canon Tables, Ammonian sections, ἀρχή and τέλος (rare and added later, some inside the inner margin).[7]

Only one hand, except musical notations (f. 36$^{r–v}$, numbered *45* and *46*; f. 94$^{r–v}$, numbered *109*; f. 95$^{r–v}$, numbered *110*; f. 96^{r}, numbered *111*), and liturgical beginnings and ends of the pericopes, see above.
No images; binding, see below.

Former Physical Descriptions

As seen above, the first description of ANA 1 was thanks to Ἄνθιμος Ἀλεξούδης in his 1868 survey (Αλεξουδη, *Σύντομος Ἱστορική*, p. 114). Seventeen years later, Pierre Batiffol, returning from Berat, gave a codicological description of the ms. (Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, pp. 363–365):

> Each flyleaf is reinforced with a sheet of rough and dirty handmade paper on which some notes have been written; ⟨concerning⟩ the first one, we have seen its contents above; ⟨concerning⟩ the two others, they are a short description of the ms. handwritten by His Grace, Anthyme Alexoudi.
>
> The 190 leaves are gathered by quaternions, but not all of them are complete. … The average height of the leaf is 0.314 and width 0.268. The rulings of the margins and lines are dry-point drawn, and within the inner margin we clearly perceive the dotted line. Each line has a double stroke which supports the upper and lower part of the letters, as in the exercise books of our primary schools. Each page has two columns of seventeen lines; for each line, the number of the letters varies between 8 and 12, the

lia were extant when the ms. was rediscovered in 1968. Unfortunately these bifolia were cut during restoration and placed separately inside an acrylic glass sheet.

4 Top and bottom margins are missing, making line count uncertain.

5 Dimensions are given in millimetres.

6 See Džurova, *Le rayonnement*, 2011, p. 29: "Il est très difficile, pour le moment, de reconstituer la composition des cahiers et d'établir sur quel côté du parchemin était tracée la réglure. Par endroits, il y a des traces de réglure qui font constater la présence, en dehors des rectrices, d'une ligne parallèle qui réglait la hauteur des lettres dans la ligne même. Les piqûres devaient être pratiquées entre les deux colonnes du texte (voir les ff. 97, 98, 99)". We may add ff. 53 (numbered *65*), 124 (numbered *139*) and 132 (numbered *147*).

7 See f. 122^{r} (numbered *137*).

average being nearer to 9 than 10. Each column is 0.210 high and 0.109 wide. The margin between the two columns of each page has an average width of 0.035. The κεφάλαια, and no other running head, are written inside the upper margin, along a peculiar ruling, very close to the edge and exactly over the column to which they refer: but for the very reason that they have been exposed—more than others—to the contact of the air, they are generally oxidized and turned into black. The figures of the Ammonian sections and the Eusebian Canons are written in the margins, in swifter handwriting than that of the text: as for the κεφάλαια, they are less preserved than the text.

The ink is made of silver: the *ductus* of the pen is very regular, very neat and without smudges. Only the title and the first line of S. Mark are written in gold, and, along the first six leaves, the words πατηρ, ιησους and so on.

Les gardes sont garnies chacune d'une feuille de papier à la cuve, grossier et malpropre sur lequel on a écrit quelques notes, l'une, dont on a vu la teneur plus haut, deux autres, qui sont une courte description du ms. de la main de Mgr Anthyme Alexoudi.

Les 190 feuillets sont assemblés par quaternions, mais tous ne sont pas complets. … Le feuillet a une hauteur moyenne de 0,314 et une largeur de 0,268. Les réglures des marges et des lignes sont tirées à la pointe sèche, et dans la marge médiane on en distingue parfaitement le pointillé. Chaque ligne comporte un double trait servant à fixer le sommet et la base des lettres, comme dans les cahiers d'exercice de nos petites écoles. Chaque page a deux colonnes de dix sept lignes; le nombre des lettres varie pour chaque ligne entre 8 et 12, la moyenne étant plutôt 9 que 10. Chaque colonne mesure 0,210 de hauteur et 0,109 de largeur. La marge qui sépare les deux colonnes de chaque page a une largeur moyenne de 0,035.—Les κεφάλαια, et aucun autre titre courant, sont écrits dans la marge supérieure, sur une réglure spéciale, très près du bord et exactement au dessus de la colonne à laquelle ils renvoient: mais comme ils ont été plus que tout le reste exposés au contact de l'air, ils sont généralement oxydés et passés au noir.—Les chiffres des sections ammoniennes et des canons d'Eusèbe sont écrits dans les marges, avec un caractère plus rapide que celui du texte: comme les κεφάλαια, ils sont moins bien conservés que le texte.

L'encre est d'argent: le *ductus* de la plume est très régulier, bien lié et sans bavure. Il n'y a d'écrit à l'encre d'or que le titre et la première ligne de S. Marc, et, dans les six premiers feuillets, les mots πατηρ, ιησους etc.

More than a century later, Batiffol's observations are still accurate and perfectly correct. In 1892, within a footnote added to his article concerning "Δύο σημειώματα ἐκ χειρογράφων" (*Δελτίον τῆς Ἱστορικῆς καὶ Ἐθνολογικῆς Ἑταιρίας* (!) *τῆς Ἑλλάδος* 4 (1892): 277–279), Ἀλεξούδης mentioned the ms. briefly and recalled Batiffol's previous survey:

> Also inside the Church of Saint George, in the upper town of Belgrade (Berat), there is another silver manuscript on purple parchment containing the text of the two Holy Evangelists Matthew and Mark, in-folio, also written in silver ink, the chapter titles of which are written in gold ink; all the letters of the writing are capital ⟨letters⟩ (uncials). But some ⟨letters⟩ of the text are small capital ⟨letters⟩ whereas the initial ⟨letters⟩ are bigger. On the inner front board, on the left-hand side when we look at the manuscript, one may read the following note in ancient writing—although later to the text of the Gospel, which has this: ⟨…⟩.
>
> In the text of the Gospels of this codex, the accents, the breathings and the usual dots are totally missing. Indeed, the copyist did not consult a similar fragment of the text. And the one who wants to learn more about the codex of this Gospel should read what has been written on p. 114 of *The Historical Description of the Metropolis of Berat*, by the Metropolitan of Berat, Anthimos D. Alexoudis, our own edition in Corfu 1868, and in the book published in French, "The Greek Manuscripts of Berat of Albania, i.e. the Gold Codex of Anthimos Alexoudis and the Purple Codex Φ by Pierre Battiffol (!), Priest in Paris. Paris, 1886", who, in his valuable book, dates the shape of the writing of the text of the two Evangelists Matthew and Mark back to 5th or 6th century.

> Ἐν τῷ ἐπίσης ἐπὶ τῆς ἀκροπόλεως τῶν Βελεγράδων (Βερατίου) ναῷ τοῦ ἁγίου Γεωργίου εὑρίσκεται ἕτερος κῶδιξ ἐκ πορφυρᾶς μεμβράνης ἀργυρότευκτος ἐμπεριέχων τὸ κείμενον τῶν δύο ἱερῶν Εὐαγγελιστῶν Ματθαίου καὶ Μάρκου εἰς φύλλον, γεγραμμένος δὲ δι' ἀργυρᾶς ἐπίσης μελάνης, οὗτινος τὰ κεφαλαῖά εἰσι γεγραμμένα διὰ χρυσῆς μελάνης · ἅπαντα δὲ τὰ γράμματά εἰσι τῆς κεφαλαιώδους γραφῆς (unciales). Καὶ τὰ μὲν τοῦ κειμένου σχηματίζουσι μικρὰ κεφαλαῖα, τὰ δὲ ἀρχικά εἰσι μεγαλείτερα. Ἐπὶ τοῦ, ἀριστερᾷ τῷ ὁρῶντι, πίνακος ἔσωθεν ἀναγινώσκεται ἡ ἑξῆς σημείωσις διὰ γραψίματος ἀρχαίου μεταγενεστέρου ὅμως τοῦ κειμένου τοῦ Εὐαγγελίου, ἔχουσα οὕτω · ⟨…⟩.
>
> Ἐν τῷ κειμένῳ τῶν Εὐαγγελίων τοῦ κώδικος τούτου ἐλλείπουσι παντελῶς οἱ τόνοι καὶ τὰ πνεύματα καὶ αἱ συνήθεις στιγμαί. Ἀπέσχε δὲ ὁ γράψας τοῦ νὰ τηρήσῃ τὸν (!) κειμένου ἀπόσπασμα πανομοιότυπον, ὁ ἐπιθυμῶν δὲ μαθεῖν πλείονα περὶ τοῦ κώδικος τοῦ Εὐαγγελίου τούτου ἀναγνώτω τὰ γεγραμμένα

> ἐν σελ. 114 τῆς Ἱστορικῆς περιγραφῆς τῆς Μητροπόλεως Βελεγράδων ὑπὸ τοῦ Μητροπολίτου Βελεγράδων Ἀνθίμου Δ. Ἀλεξούδη, ἡμετέρας ἐκδόσεως ἐν Κερκύρᾳ 1868, καὶ ἐν τῷ γαλλιστὶ ἐκδοθέντι ἐγχειριδίῳ "Τὰ Ἑλληνικὰ χειρόγραφα τοῦ Βερατίου τῆς Ἀλβανίας, ὅ τε (!) χρυσοῦς κῶδιξ τοῦ Ἀνθίμου Ἀλεξούδη καὶ ὁ πορφυροῦς κώδιξ Φ ὑπὸ Πέτρου Βαττιφφὸλ (!) ἱερέως τῶν Παρισίων. Ἐν Παρισίοις 1886", ὁ ὁποῖος ἐν τῷ ἀξιολόγῳ τούτῳ συγγράμματί του (!) ἀνάγει τὴν εἰκόνα τοῦ γραψίματος τοῦ κειμένου τῶν δύο Εὐαγγελιστῶν Ματθαίου καὶ Μάρκου εἰς τὸν Ε′ ἢ ς′ αἰῶνα.

Six years later, in his "Κατάλογος τῶν ἐν ταῖς ἱεραῖς ἐκκλησίαις τῆς συνοικίας Κάστρου, πόλεως Βερατίου τῆς Μητροπόλεως Βελεγράδων εὑρισκομένων ἀρχαίων χειρογράφων" Ἀλεξούδης described many more manuscripts than before. Among those, he gave the following description of ANA 1 (Αλεξουδη, *Κατάλογος*, 1898, p. 352):

> Codex in-folio on purple parchment, 190 folios, without foliation, containing the text of the Holy Evangelists Matthew and Mark. Written in two columns. Each folio is 0.314 high and 0.268 wide. The whole text is written with rounded capital letters, in silver ink, except the inital ⟨letters⟩ of each paragraph, which are larger and written in gold ink, as well as the words $\overline{\text{ΠΗΡ}}$, $\overline{\text{ΙC}}$, $\overline{\text{VC}}$ (!). The accents and the breathings are totally missing from the text. The writing seems to date back to the 5th century. The codex is ornamented with an embossed silver ⟨binding⟩.

> Κῶδιξ εἰς φύλλον ἐκ πορφυρᾶς μεμβράνης, φύλλων 190, ἀσελίδωτος, περιέχων τὸ κείμενον τῶν ἱερῶν εὐαγγελιστῶν Ματθαίου καὶ Μάρκου. Γέγραπται κατὰ δύο σελίδας. Ἕκαστον φύλλον ἔχει ὕψος 0,314 καὶ πλάτος 0,268. Ἅπαν τὸ κείμενον γέγραπται διὰ γραμμάτων κεφαλαιωδῶν στρογγύλων, ἀργυρᾷ μελάνῃ, πλὴν τῶν ἀρκτικῶν ἑκάστης παραγράφου, ἅτινα εἶνε μεγαλείτερα καὶ κεχαραγμένα διὰ χρυσῆς μελάνης, ὡς ἐπίσης καὶ αἱ λέξεις $\overline{\text{ΠΗΡ}}$, $\overline{\text{ΙC}}$, $\overline{\text{VC}}$ (!). Ἐλλείπουσι παντελῶς ἐκ τοῦ κειμένου οἱ τόνοι καὶ τὰ πνεύματα. Ἡ γραφὴ φαίνεται ἀναγομένη εἰς τὸν Ε′ αἰῶνα. Ὁ κῶδιξ ἐστι κεκοσμημένος ἔξωθεν ἀργυρῷ ἐλάσματι.

The main—and last—description of the ms. was still from Ἀλεξούδης, partly codicological, partly textual criticism, and was published in 1901, in the journal *Ἐκκλησιαστικὴ Ἀλήθεια* (Αλεξουδη, *Κώδικες*, 21(1901): 15–16):

> Codex 42 on purple parchment, 190 folios, 314 millimetres high and 268 millimetres wide. Each page has two columns, each of them having seventeen lines. On each line, the number of letters varies between 8 and

12, the average being nearer to 9 than 10. Each column has 210 millimetres high and 109 millimetres wide. The margin which divides the two columns has an average width of 35 millimetres. In the upper margin the chapter titles and no other inscriptions appear. The figures of the notes, Ammonius' offerings, are written in capital letters. The ink is made of silver. The *nomina sacra*, such as Πατήρ, Ἰησοῦς, Θεός, Υἱό … and so forth, are written in gold. The letters of the text are capital ⟨letters⟩ and rounded like E, Θ, O, Σ; some others are square like H, M, N, Π. The capital ⟨letters⟩ at the beginning of each passage are more than double the size of the letters of the text. No decorations ⟨appear⟩ along the whole text, except one very simple golden strip after the text of Saint Matthew. Nowadays this codex includes the texts of the Holy Evangelists Matthew and Mark; the accents, the breathings and the dots are thoroughly missing. The scribe absolutely never dealt with the apostrophe in order to underline the elision of the vowels; on the contrary, he always places it at the final ῥ. In most occurrences, over the vowels ϊ and ϋ, when those are not diphtongs, is one kind of dieresis sign. The copyist often uses the elision of the ν at the end of the line, τῶ instead of τῶν. And on the contrary, in the words ending in ν, he never takes it away for euphony when the following word begins with a consonant, as we can see in Mt 20:15 οὐκ ἔξεστιν ποιῆσαί μοι ὃ θέλω, 6:5.16 ἀφανίζουσιν γὰρ τὰ πρόσωπα, ὅπως φανῶσιν τοῖς ἀνθρώποις … ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν, Mk chap. 2:5.26 οὐκ ἔξεστιν φαγεῖν εἰμὴ τοῖς … 14, v. 24 τοῦτό ἐστιν τὸ αἶμά μου. The whole manuscript consists of the text of the Gospels of Matthew and Mark, but the one by Matthew begins at chapter 6 … ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου, and ends with chap. 28, verse 20 διδάσκοντες αὐτοὺς τηρεῖν … καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι ἕως τῆς συντελείας τοῦ αἰῶνος, ἀμήν; it has 112 folios. From the folio 115, begins the text of the Gospel of Mark from the chap. 1, v. 1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ Υἱοῦ τοῦ Θεοῦ … and ends with chap. 14, v. 62 ὁ δὲ Ἰησοῦς εἶπεν ἐγὼ …; it has 78 folios. This codex is protected by two boards covered with an embossed silver ⟨binding⟩ dated 1805 which displays the Crucifixion and the Resurrection, the Evangelists and Saint John Chrysostom …

This codex is the property of the Church of Saint George of the Kastro of Berat and has been known by learned archaeologists and scholars in palaeography since the year 1886 under the letter Φ, numbered ⟨as⟩ the eleventh purple codex amongst those which were already known. All of them are written in either silver ink or gold ⟨ink⟩, as we have seen above in the book of the most reverend Father Pierre Batiffol at the end of the description of the codex 41. We will return to this codex soon.

Τεῦχος ΜΒ′. ἐκ πορφυρᾶς μεμβράνης ἐκ φύλλων 190 ὕψους 314 μιλιόμετρα καὶ πλάτους 268 μιλιόμετρα · ἑκάστη σελὶς σύγκειται ἐκ δύο στηλῶν, ὧν ἑκάστη ἔχει γραμμὰς δέκα ἑπτά. Δι′ ἑκάστην γραμμὴν ὁ ἀριθμὸς τῶν λέξεων μεταβάλλεται μεταξὺ 8 καὶ 12, ὁ δὲ μέσος ὅρος εἶνε 9 μᾶλλον ἢ 10. Ἑκάστη στήλη ἔχει 210 μιλιόμετρα ὕψος καὶ 109 μιλιόμετρα πλάτος. Τὸ περιθώριον τὸ ὁποῖον χωρίζει τὰς δύο στήλας ἔχει πλάτος μεσαῖον 35 μιλιομέτρων. Εἰς τὸ ἄνω περιθώριον φαίνονται τὰ κεφάλαια καὶ οὐδεμία ἄλλη ἐπιγραφή. Τὰ σύμβολα τῶν σημειώσεων, Ἀμμωνίου ἀφιερώματα, εἶνε γεγραμμένα διὰ κεφαλαίων. Ἡ μελάνη εἶνε ἀργυρά. Αἱ θεῖαι λέξεις οἷον Πατήρ, Ἰησοῦς, Θεός, Υἱὸ-καὶ τ. λ. π. εἰσὶ γεγραμμέναι (sic) διὰ χρυσοῦ. Τὰ γράμματα τοῦ κειμένου εἰσὶ κεφαλαιώδη καὶ δακτυλοειδῆ · καθὼς Ε, Θ, Ο, C · τὰ δὲ τετραγωνικὰ καθὼς Η, Μ, Ν, Π. Τὰ ἐν ἀρχῇ ἑκάστης περικοπῆς κεφαλαιώδη εἰσὶ ὑπερδιπλάσια τῶν γραμμάτων τοῦ κειμένου · οὐδὲν κόσμημα ἀπαντᾷ ἐν τῷ κειμές νῳ (sic), ἐκτὸς μιᾶς ταινίας χρυσῆς ἁπλουστάτης μετὰ τὸ κείμενον τοῦ ἱεροῦ Ματθαίου. Ἐν τούτοις ὁ κώδηξ οὗτος περιέχει τὰ κείμενα τῶν ἱερῶν εὐαγγελιστῶν Ματθαίου καὶ Μάρκου · τόνοι, πνεύματα καὶ στίγματα ἐλλείπουσιν ἐντελῶς. Ὁ γράψας οὐδόλως μετεχειρίσθη τὴν ἀπόστροφον ἵνα δείξῃ τάς ἐκθλίψεις τῶν φωνηέντων, ἐν ᾧ ἀπεναντίας τίθησι πάντοτε εἰς τὸ τελευταῖον ῥ. Τῶν φωνηέντων ϊ καὶ ϋ ὑπέρκειται ἓν εἶδος διαλυτικῶν σημείων ἐν περισσοτέραις περιστάσεσιν, ἐν αἷς ταῦτα οὐκ εἰσι δίφθογγοι. Συχνὰ ὁ γραφεὺς μεταχειρίζεται συγκοπὴν τοῦ ν εἰς τὸ τέλος τῆς γραμμῆς τῶ ἀντὶ τῶν. Ἀπεναντίας δὲ ἐν ταῖς λέξεσι ταῖς ἐν τέλει καταληγούσαις εἰς ν οὐδαμῶς τοῦτο ἀφαιρεῖ πρὸς εὐφωνίαν ὅτε ἀπὸ σύμφωνον ἄρχεται ἡ ἑπομένη λέξις, ὡς ἔστιν ἰδεῖν Ματθ. κ′, 15 οὐκ ἔξεστιν ποιῆσαί μοι ὃ θέλω · ς′, 5 16 ἀφανίζουσιν γὰρ τὰ πρόσωπα, ὅπως φανῶσιν τοῖς ἀνθρώποις ... ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Μάρκ. κεφ. β′, 5, 26 οὐκ ἔξεστιν φαγεῖν εἰμὴ τοῖς ... ιδ′, § 24 τοῦτό ἐστιν τὸ αἶμά μου. Ἅπαν τὸ τεῦχος σύγκειται ἐκ τοῦ κειμένου τῶν εὐαγγελίων τοῦ Ματθαίου καὶ τοῦ Μάρκου, ἀλλὰ τὸ τοῦ Ματθαίου ἄρχεται ἀπὸ τοῦ κεφαλαίου ΣΤ′ ... ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου, καὶ λήγει εἰς τὸ κεφ. ΚΗ′ παράγραφον 20 διδάσκοντες αὐτοὺς τηρεῖν ... καὶ ἰδοὺ ἐγὼ μεθ′ ὑμῶν εἰμι ἕως τῆς συντελείας τοῦ αἰῶνος · ἀμήν, καλύπτον φύλλα 112 · Ἀπὸ δὲ τοῦ 115 φύλλου ἄρχεται τὸ κείμενον τοῦ εὐαγγελίου τοῦ Μάρκου ἀπὸ τοῦ Κεφ. Α′, § 1. Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ Υἱοῦ τοῦ Θεοῦ ... καὶ λήγει εἰς τὸν τοῦ Κεφ. ΙΔ′, § 62 ὁ δὲ Ἰησοῦς εἶπεν ἐγὼ ... καλύπτον φύλλον 78 · προφυλάσσεται δὲ ὁ κώδηξ οὗτος ὑπὸ δύω πινάκων κεκαλυμμένων δι′ ἀργυροῦ ἐλάσματος φέροντος τὴν σταύρωσιν καὶ τὴν ἀνάστασιν, τούς τε εὐαγγελιστὰς καὶ τὸν Ἰωάννην Χρυσόστομον, κατασκευῆς τῷ 1805 · ...

Ὁ κώδηξ οὗτος εἶναι κτῆμα τῆς ἐκκλησίας τοῦ ἁγίου Γεωργίου τοῦ Κάστρου Βερατίου καὶ τυγχάνει γνωστὸς παρὰ τοῖς ἐπιστήμοσιν ἀρχαιολόγοις τε καὶ γνώσταις τῆς παλαιογραφίας ἀπὸ τοῦ ἔτους 1886 ὑπὸ τὸ στοιχεῖον Φ ἀριθμού-

μενος ἐνδέκατος πορφυροῦς κώδηξ μεταξὺ τῶν μέχρι τοῦδε γνωστῶν τοιούτων, οἵτινές εἰσιν ἅμα τινὲς μὲν γεγραμμένοι δι' ἀργυρᾶς μελάνης, τινὲς διὰ χρυσῆς, ὡς ἔστιν ἰδεῖν ἐν (!) τῷ ἀνωτέρω ἐγχειριδίῳ τοῦ αἰδεσιμωτάτου πρεσβυτέρου Πέτρου Βατιφφώλ, ἐν τῷ τέλει τῆς περιγραφῆς τοῦ ΜΑ' κώδηκος · ἐπιφυλασσόμεθα δὲ νὰ ἐπανέλθωμεν εἰς τὸν κώδηκα τοῦτον προσεχῶς.

Eight years later Caspar René Gregory published a description of the ms., based mainly on previous observations (*Textkritik* I, 1909, pp. 93–94):

Φ: Berat, Church of Saint George.

6th c., 31.4×26.8, purple parchment, 190 ff., 2 col. (21×9; 2 col. = 21.5), 17 l., 8–12 letters on one line; letters ⟨are⟩ 0.007 high; medium strong parchment; silver handwriting; the letters are simple, rounded and square; breathings and accents are missing; the apostrophe appears here and there; a simple dot, or double dot, more or less stretched, is used; ϊ and ϋ; the initial letters of the paragraphs are bigger and step back in the margin; list of the chapters, chapter, τίτλοι, ⟨Ammonian⟩ sections, canons.

Contents: *Mt* 6:3 *η αριστερα—μη ποι* 7:26 8:7 *θεραπευσω—αυτω* 18:24 19:3 *αυτον—θελου* 23:4 23:13 [Steph 14] *οτι καταισθιετε* [Steph 13 and so on]—*αμην* 28:20 *Mk* 1:1 *Αρχη—εγω* 14:62; the text is Syrian but includes many pre-Syrian readings, sometimes and especially Western ⟨readings⟩, sometimes others; in the pre-Syrian readings, *Φ* often agrees with N (!) and *Σ* and with 13, 69, 124, 346. This manuscript has the long addition at Mt 20:28 which D supports.

Already in the year 1356, one found this manuscript in the Monastery of the Theologos in the city of Berat. Today it is the property of the Church of Saint George and is housed in the archiepiscopal palace. In the year 1868 Archbishop Anthyme D. Alexoudes mentioned this manuscript and in the year 1875, in Patmos, Johannes Sakkelion told Louis Duchesne, the Parisian scholar, about it. Through the impetus given by Duchesne, Pierre Batiffol, a Parisian priest, visited Berat in the year 1885, studied this ⟨manuscript⟩ and the other manuscripts there, and published the same year a description of *Φ* and, the ⟨year⟩ after, the text with a complete description and with a reproduction.

Φ: Berat, Kirche des heiligen Georg.

6. Jhdt, 31,4×26,8, Purpurperg, 190 Bl, 2 Sp (21×9; 2 Sp= 21,5), 17 Z, 8–12 Buchstaben in der Zeile; Buchstaben ,007 hoch; Pergament mittelstark; Schrift silbern; die Buchstaben sind einfach, rund und quadrat; Spiritus

und Akzente fehlen; der Apostroph kommt hier und da vor; ein einfacher, etwa gestreckter, Punkt oder ein Doppelpunkt wird angewendet; *ï* und *ÿ*; die Anfangsbuchstaben für Absätze sind grösser und ragen in den Rand hinaus; Kap-L, Kap, Aufs, Abs, Kan.

Inhalt: *Mt*6,3*η αριστερα-μη ποι*7,26 8,7*θεραπευσω-αυτω*18,24 19,3*αυτον-θελου*23,4 23,13[Steph 14]*οτι καταισθιετε*[Steph 13 folgt]-*αμην*28,20 *Mk*1,1*Αρχη-εγω*14,62; der Text ist syrisch, enthält aber viele vorsyrische Lesarten, bisweilen und hauptsächlich westliche, bisweilen andere; in den vorsyrischen Lesarten stimmt *Φ* häufig mit N (!) und *Σ* und mit 13.69.124.346. Diese Handschrift hat den langen Zusatz Mt20,28, den D bringt.

Schon im Jahre 1356 befand sich diese Handschrift im Kloster des Theologen in der Stadt Berat. Heute ist sie Eigentum der Kirche zu Sankt Georg und wird im erzbischöflichen Palast aufgehoben. Im Jahre 1868 erwähnte der Erzbischof Anthymus D. Alexoudes diese Handschrift und Johannes Sakkelion erzählte im Jahre 1875 auf Patmos Louis Duchesne, dem Pariser Gelehrten, davon. Auf Veranlassung Duchesne's besuchte Pierre Batiffol, ein Pariser Priester, im Jahre 1885 Berat, untersuchte diese und die anderen Handschriften dort, und veröffentlichte in demselben Jahre eine Beschreibung von *Φ* und im nächsten den Text mit voller Beschreibung und mit Nachbildung.

Current Folio Protection, Numbering and Present State

The extant 197 folios are distributed across a multi-volume work with a clear brown cover composed of nine boxes, each one containing twenty folios. Each folio is hermetically sealed between two acrylic glass sheets and then inserted into a plastic envelope.[8] A sheet of crystal/silk paper separates the envelopes from one another. Envelopes and acrylic glass sheets are bound in lots of ten tied together to the binding with a brown ribbon.

There is no foliation on the original parchment but each side of every acrylic glass sheet is numbered, sometimes continuously, sometimes not. Until the

8 These acrylic glass sheets are made from polymethyl methacrylate (PMMA). It is a transparent thermoplastic, often used as a lightweight or shatter-resistant alternative to glass. This substitute transmits up to 92 % of visible light, filters ultraviolet light and gives a reflection of about 4 % from each of its surfaces on account of its refractive index. Unfortunately, despite all these protective qualities, it is not certain that the ms. will be preserved safely for future centuries: some acrylic glass sheets are no longer free of air already. See f. 129 (numbered *144*), where tiny fragments of folio have moved inside.

text of the ms. has been carefully described, it is impossible to know the reason for such numbering. In order to give, as far as possible, an accurate description of the document, we give in the Appendix below a new foliation for ANA 1: each box is extensively and accurately described according to every acrylic glass side and we give *in italics* the Sino-Albanian restoration team numbering. All former scholars (E. Crisci, A. Džurova, S. Sinani and others) used the Sino-Albanian discontinuous and inconsistent numbering. Furthermore, based on our observation of numerous tan folios, it is impossible to know if the written side was the flesh side or the hair side. There is no sign of hair folicles: this indicates very careful skin preparation and supports firmly the idea of a luxury codex.

At first glance at ANA 1, it seems that, throughout the manuscript, two folios were stuck to each other. Oddly enough, this does not occur in ANA 2, a purple parchment written in gold ink, with only the κεφάλαια in silver ink. In this manuscript, there are no stuck folios and the silver letters did not pierce through the parchment like in ANA 1. So the question remains: why are there so many holes in ANA 1 and none—or nearly none—in ANA 2?

The answer is to be found by exploring the text of the codex. As a first example we may consider the folio 20^{r-v}, numbered *27* and *28*:

Folio 20^{r} (numbered *27*)

first column	*central margin*	*second column*
	$\overline{\text{ΡΛΑ}}$	ΕΝ ΔΕ ΤΗ ΗΜΕ[ΡΑ
	$\overline{\text{Β}}$	ΕΚΕΙΝΗ ΕΞΕΛ[ΘΩΝ

The end of the second column corresponds to the Eusebian sections ρλα′ (β′) which is the beginning of chapter 13: [13:1]Ἐν δὲ τῇ ἡμέ[ρᾳ] ἐκείνῃ ἐξελ[θών. Except for one or two lines which are currently missing at the bottom of this column, the reader expects the following verses on the verso. Oddly enough we read:

Folio 20^{v} (numbered *28*)

ΟΣΤΙΣ ΓΑΡ ΕΧΕ[Ι] ΔΟ ΘΗΣΕΤΑΙ ΑΥΤΩ ΚΑΙ ΠΕΡΙΣΣΕΥ ΘΗΣΕΤΑΙ ΟΣΤΙΣ ΔΕ ΟΥΚ ΕΧΕΙ ΚΑΙ Ο ΕΧΕΙ ΑΡΘΗΣΕ ΤΑΙ ΑΠ ΑΥΤΟΥ *first column*	*central margin*	*second column*

The beginning of the first column of f. 20^{v}, numbered *28*, corresponds to the beginning of Mt 13:12; there is thus a lacuna from Mt 13:1b to Mt 13:11b. As we cannot suspect, for such a luxury manuscript, that the scribe omitted ten verses, we have to suppose that the gap today corresponds in fact to the verso and recto of two original folios currently stuck one to each other. Moreover, in checking the text with the facsimile, we note that after Mt 13:1a, the restorers have left a blank verso and a blank recto before Mt 13:11b. Were they aware of this process?

We give below two other examples of stuck folios:

Folio 41^{r} (numbered *51*)

first column	*central margin*	*second column*[9]
	$\overline{\overline{\text{ΡΠ}}}$ $\overline{\varsigma}$	ΕΙ ΔΕ Η ΧΕΙΡ Σ[ΟΥ Η Ο ΠΟΥΣ Σ[ΟΥ ΣΚΑΝΔΑΛΙΖ[ΕΙ ΣΕ ΕΚΚΟΨΟ[Ν ΑΥΤΑ ΚΑΙ Β[ΑΛΕ

9 We edit here the text of the ms.; concerning the erroneous transcription, see below the description of the facsimile.

Folio 41^{v} (numbered *52*)

ΜΗ ΠΕΠΛΑ ΝΗΜΕΝΟΙΣ *first column*	*central margin* $\overline{\text{ΡΠΔ}}$ $\overline{\text{Ι}}$	*second column*

On f. 41^{r}, numbered *51*, the last five lines of the second column correspond to Mt 18:8a, which is confirmed by the Eusebian section ρπ′ (ς′). On f. 41^{v}, numbered *52*, we do not read the expected text βάλε] ἀπὸ σοῦ καλόν σοί ἐστιν, but μὴ πεπλανημένοις (Mt 18:13b) which is legible at the top of the first column. Moreover, we notice inside the central margin, at the sixth line of the second column, the Eusebian section ρπδ′ (ι′) which corresponds to Mt 18:16. It therefore lacks Mt 18:8b to Mt 18:13a. By checking the text with the facsimile, we note again that after Mt 18:8a, the restorers have left a blank verso and a blank recto before Mt 18:13b.

Folio 70^{r} (numbered *84*)

ΚΑΙ ΤΑ ΦΥΛΛΑ ΕΚΦΥΗ ΓΙΝΩ ΣΚΕΤΕ ΟΤΙ ΕΓ[ΓΥΣ *first column*	*central margin*	*second column* ΩΣΠΕΡ ΔΕ ΑΙ

Folio 70ᵛ (numbered *85*)

ΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΤΟΥ ΔΙΔΟΝΑΙ ΑΥΤΟΙΣ *first column*	*central margin*	*second column* ΤΩΝ ΜΕΘΥ ΟΝΤΩΝ ΗΞΕΙ Ο $\overline{\text{ΚΣ}}$ ΤΟΥ ΔΟΥ ΛΟΥ ΕΚΕΙΝΟΥ

On f. 70ʳ, numbered *84*, the last line of the second column corresponds to the beginning of Mt 24:37 ὥσπερ δὲ αἱ [ἡμέραι. On f. 70ᵛ, numbered *85*, we do not read the expected text αἱ] ἡμέραι τοῦ Νῶε, but τ]οῦ οἴκου αὐτοῦ τοῦ διδόναι cod. (Mt 24:45) which is legible at the top of the first column. It therefore lacks Mt 24:37b to Mt 24:45a. By checking the text with the facsimile, we note once again that after Mt 24:37a, the restorers have left a blank verso and a blank recto before Mt 24:45b. They were thus aware of such folios sticking together.

On the other hand, we have noticed that some acrylic glass sheets were numbered with the same number. As examples, see f. 94ʳ, numbered *109*, and f. 94ᵛ, also numbered *109*, and f. 95ʳ, numbered *110*, and f. 95ᵛ, also numbered *110*. In such examples, we may suggest that, initially, there was one single folio.

Our conclusions are the following: when an acrylic glass sheet is numbered continuously with two different numbers, one on the front and one on the back, that means that the restorers have found two folios stuck to each another. In that way, they have given continuous numbering; when an acrylic glass sheet is numbered with the same number, one on the front and the same one on the back, that means that the restorers have found one single folio.

Concerning the current state of the folios, especially the displaced folios, one last point may be considered. In our concordance tables we have noticed that the f. 4ᵛ, numbered *6*, corresponded to Mt 7:22b, and f. 5ʳ, numbered *7*, corresponded to Mt 7:21b–22a. This suggests that, when the ms. was rediscovered in 1968, some folios were already displaced and stuck together. Thus, when the Sino-Albanian team restored ANA 1, they left the displaced folios *en l'état*.

Restoration

The first known restoration was mentioned in 1885 by Pierre Batiffol in his article about the *"Evangeliorum codex graecus purpureus Beratinus Φ"* (*op. cit.*, p. 363):

> The ms. consists of 190 unpaginated leaves: they have been firmly sewn; the leaves of which the inner edge had been nibbled have been reinforced with strips of paper, except folio 69 which is loose, those which were torn have been skillfully basted, but fol. 74, 115 and 134 have been left in two pieces. In short, the restoration of the ms. would not have been bad if one had not made the mistake of trimming ⟨them⟩ instead of leaving them ragged.
>
> Le ms. se compose de 190 feuillets non paginés: ils ont été solidement cousus; les feuillets dont le bord intérieur était rongé ont été montés sur des onglets de papier, sauf le folio 69 qui est volant, ceux qui étaient déchirés ont été faufilés adroitement, mais les fol. 74, 115 et 134 sont demeurés en deux morceaux. En somme la restauration du ms. n'aurait pas été mauvaise, si l'on n'avait eu le tort de rogner au lieu de les laisser ébarbés.

The paper reinforcement along the inner margins is still clearly obvious today. Moreover, thanks to Batiffol, we know that the ms. was already cut at the end of the nineteenth century: such observation is not currently available because all margins are jagged. We also may observe on f. 32$^{r–v}$, numbered *41*, a thread which was used to sew this torn folio (bottom left). That kind of roughly done restoration is also obvious in ANA 15 (ff. 308–309).

Binding

Embossed metal (may be silver) without wooden covers, dated "1805 ΙΟΥΝΙΟΣ" (back cover), 323×265. The four evangelists, accompanied by their symbols, are on the front cover, distributed at each corner, including St. John Chrysostom in the middle of the lower part. On the back cover are two angels (upper right and left corner), St. George (lower left corner), St. Demetrios (lower right corner) and Jesus on the cross with John and Mary in the middle. Concerning the binding, Batiffol (*op. cit.*, p. 363), noted:

> The *codex Beratinus* has a binding which dates from the beginning of this century; the two *boards* are made of wood, the cover is made of embossed and carved silver, second-rate silversmith's work which bears the date of 1805.

> Le *codex Beratinus* est dans une reliure qui date du commencement de ce siècle; les deux *plats* sont en bois, la couverture est d'argent repoussé et ciselé, médiocre travail d'orfèvrerie qui porte la date de 1805.

If the wooden covers existed during Batiffol's stay in Berat, they have now disappeared. Today the binding is a separate document, preserved in a cardboard box.

2 Physical Description (Facsimiles)

320 × 270, 196 p., all silk paper sheets (brown and cream colour), no pagination, no foliation, biblical majuscules, silver ink all through the manuscript except golden ink for *nomina sacra*. This facsimile was produced by the Sino-Albanian restoration team at the Academy of Sciences in Beijing, during the years 1971–1972. The text of the original codex was transcribed only on brown silk paper sheets either on the recto, or on the verso; there is no page written on both sides. A cream colour silk paper page was inserted between each brown silk paper sheet. On the brown silk pages, the biblical majuscules were written with silver ink and *nomina sacra* with golden ink, like the original document.

The restorers did not transcribe every folio from the original—even if some are still legible today[10]—and the reasons for this remain unknown. There are numerous errors of transcription due to the confusion between the letters O, Θ, Є, C (written for Σ), Γ and T, as well as Λ, Δ and A:

A]ΦIЄMCN instead of A]ΦIEMEN (f. 1^{r}, numbered *1* = Mt 6:12),

ЄI ΔЄ H XЄIP C[OY] | H O ΠΘYC O | CKANΔAAIZ[EI] | CЄ CKKOΨO[N] | AYTA KAI E sic, instead of EI ΔE H XEIP Σ[OY] | H O ΠOYΣ Σ[OY] | ΣKAN-ΔAΛIZ[EI] | ΣE EKKOΨO[N] | AYTA KAI B[AΛE (f. 41^{r}, numbered *51* = Mt 18:8),

ΓЄTPAΠTAI instead of ΓEΓPAΠTAI (f. 80^{r}, numbered *95* = Mt 26:31),

A′ ΠE]P[I TO]Y ΔΛ[IMO|N]IZIMЄNЄY instead of A′ ΠE]P[I TO]Y ΔA[IMO|N]IZOMENOY (f. 98^{r}, numbered *113* = first κεφάλαιον of Mark),

YAATI instead of YΔATI (f. 101^{r}, numbered *116* = Mk 1:7),

XΩPΛC instead of XΩPAΣ (f. 120^{r}, numbered *135* = Mk 5:10),

ЄΞHAΘЄN instead of EΞHΛΘEN (f. 140^{r}, numbered *155* = Mk 8:27), and the incongruous KΔPXIA instead of KAPΔIA (f. 21^{v}, numbered *29* = Mt 13:19), etc.

10 As an example of this, see f. 34^{r} (numbered *43*), where Mt 16:2 is legible but was not transcribed on the facsimile.

In addition to this confusion between the letters, there are some transcriptions where confusion would not seem possible: ΑΝΙΑCΘΗΤΩ instead of ΑΓΙΑ-ΣΘΗΤΩ (f. 1^{r}, numbered *1* = Mt 6:9), or the Eusebian sections $\overline{\text{PH}}$ $\bar{\Sigma}$ instead of $\overline{\text{PΠ}}$ $\bar{\Sigma}$ (f. 41^{r}, numbered *51* = Mt 18:8). According to the transcribed text, it is now quite certain that the restorers never used a Greek New Testament edition. When studying ANA 1, because the restored pagination is inconsistent and the facsimile has none, the main difficulty is to match up the text of the original document with the text of the reproduction, keeping in mind that some folios are stuck together.

According to the *Historical Account*, a second facsimile, made of plaster, was also said to have been produced by the Sino-Albanian team before restoration (Appendix 3, p. 147). We were never able to see it.

3 Contents

Box 1

001^{r}–020^{v} (numbered *1-28*), the Gospel of Matthew 6:7–13:15, $^{6:7}$Ω]Σ[Π]ΕΡ | [ΟΙ ΕΘΝΙΚ]Ο[Ι | ΔΟΚΟΥΣΙΝ ΓΑ]Ρ ΟΤΙ ΕΝ | [ΤΗ ΠΟΛΥ]ΛΟ[Γ]ΙΑ ΑΥ[ΤΩΝ, $^{13:15}$ΕΚΑΜΜΥΣΑΝ.

Box 2

021^{r}–040^{v} (numbered *29-50*), the Gospel of Matthew 13:15*–18:5*, $^{13:19}$ΤΟ ΕΣ-ΠΑΡ]ΜΕΝΟΝ Ε[ΝΤΗ] | ΚΑΡΔΙΑ ΑΥΤΟΥ | ΟΥΤΟΣ ΕΣΤΙΝ (f. 21^{v}), $^{17:27}$ΔΟΣ ΑΥΤΟΙΣ | ΑΝΤΙ ΕΜΟΥ | ΚΑΙ ΣΟΥ $^{18:1}$Ε[Ν Ε]ΚΕΙ[Ν]Η (f. 40^{r}, numbered *50*).[11]

Box 3

041^{r}–060^{v} (numbered *51-74*), the Gospel of Matthew 18:5–22:40, $^{18:5}$ΤΟΙΟΥΤΟ ΕΝ | ΕΠΙ ΤΩ ΟΝΟ|ΜΑΤΙ ΜΟΥ ΕΜΕ, $^{22:40}$ΔΥΣΙΝ ΕΝΤΟ|ΛΑΙΣ ΟΛΟΣ Ο | ΝΟΜΟΣ Κ[ΡΕΜΑΤΑΙ ΚΑΙ] ΟΙ ΠΡΟΦ[ΗΤΑΙ.

Box 4

061^{r}–080^{v} (numbered *75-95*), the Gospel of Matthew 22:41*–26:35*, $^{22:46}$ΤΗΣ ΗΜΕΡΑΣ | ΕΠΕΡΩΤΗΣΑΙ | ΑΥΤΟΝ ΟΥΚ ΕΤΙ: (f. 61^{v}), $^{26:31}$ΓΕΓΡΑΠΤΑΙ Γ[ΑΡ] | ΠΑΤΑΞΩ ΤΟΝ | ΠΟΙΜΑΙΝΑ Κ|[ΑΙ Δ]ΙΑΣΚΟΡΠΙΣ|[ΘΗΣ … (f. 80^{r}).

11 Note the difference between the two asterisks: * indicates that the exact verse is doubtful, * identifies the original reading when a correction has been made.

Box 5

081^{r}–100^{v} (numbered *96-115*):

081^{r}–097^{r} (numbered *96-112*), the end of the Gospel of Matthew 26:35–28:20, $^{26:35}$ΠΑΝΤΕΣ | ΟΙ ΜΑΘΗΤΑΙ | ΕΙΠΟΝ | ^{36}ΤΟΤΕ ΕΡΧΕΤΑΙ (f. 81^{r}, numbered *96*), $^{28:20}$ΕΩΣ ΤΗΣ ΣΥ[Ν]|ΤΕΛΕΙΑΣ ΤΟ[Υ] | ΑΙΩΝΟΣ ΑΜΗ[Ν (f. 97^{r}, numbered *112*).[12]

097^{v} (numbered *112*): blank.[13]

098^{r}–099^{v}* (numbered *113-114*): list of chapter titles for the Gospel of Mark, *inc.* Α′ ΠΕ]Ρ[ΙΤΟ]ΥΔΑ[ΙΜΟΝ]ΙΖΟΜΕΝΟΥ, *des. non leg.* (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409).[14]

100$^{r–v}$* (both numbered *115*): the beginning of the Gospel of Mark 1:1–1:7*, $^{1:1}$ΑΡΧΗ ΤΟΥ ΕΥ|ΑΓΓΕΛΙΟΥ Ι(ΗΣΟ)Υ | Χ(ΡΙΣΤΟ)ΥΥ(ΙΟ)ΥΤΟΥ | [ΘΕΟ]Υ, $^{1:4}$ΑΜΑΡΤΙΩ[Ν ^{5}Κ]|ΑΙ ΕΞΕΠΟ[ΡΕΥΕΤ]Ο ΠΡΟ[Σ.[15]

Box 6

101^{r}–120^{v} (numbered *116-135*), the Gospel of Mark 1:7–5:14*, $^{1:7}$ΥΠΟΔ]ΗΜΑΤΩ[Ν] | ΑΥΤΟΥ, $^{5:12}$ΚΑΙ Π[Α]|ΡΕΚΑΛΕΣΑΝ (f. 120^{r}, numbered *135*).

Box 7

121^{r}–140^{v} (numbered *136-155*), the Gospel of Mark 5:15–8:31*, $^{5:15}$ΚΑΙ ΕΡΧΟΝΤΑΙ | ΠΡΟΣ ΤΟΝ Ι(ΗΣΟΥ)Ν, $^{8:27}$ΚΑΙ ΕΞΗΛΘΕΝ | [Ο] Ι(ΗΣΟΥ)Σ ΚΑΙ ΟΙ ΜΑΘ|[ΗΤ]Α[Ι Α]ΥΤΟΥ ΕΙ[Σ (f. 140^{r}, numbered *155*).

Box 8

141^{r}–160^{v} (numbered *156-176*), the Gospel of Mark 8:31–12:28*, $^{8:31}$ΠΟΛΛΑ ΠΑΘΕ[ΙΝ] | ΚΑΙ ΑΠΟΔΟΚ[Ι]|ΜΑΣΘΗΝΑΙ Υ[ΠΟ, $^{12:23}$ΕΝ Τ[Η] | ΑΝΑΣΤΑ-

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12 See Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 363: "L'évangile de St Matthieu prend fin à la moitié de la seconde colonne du fol. 110 *recto*". This indicates a difference of thirteen folia between Batiffol's counting and our current numbering. See also Crisci, *I Vangeli dei Popoli*, 2000, p. 130: "'Codex Purpureus Beratinus', Φ. Sec. VI; membr.; mm. 314×268; ff. 190. Tiranë, Arkivat e Shtetit, Berat 1. Questo celebre codice neotestamentario contiene, in parte mutili, i Vangeli di Matteo e Marco: il primo occupa i ff. *1r*–*112r*". The foliation adopted by E. Crisci is the numbering according to the Sino-Albanian restoration team.

13 *Ibidem*, p. 363: "Le 110 *verso* n'est pas écrit".

14 *Ibidem*, p. 363: "Les fol. 111–112 portent les κεφάλαια de St Marc"; *ibidem*, p. 130: "I ff. 113*r*–114*v* contengono i κεφάλαια del Vangelo di Marco".

15 *Ibidem*, p. 363: "L'évangile de St Marc commence au fol. 113"; *ibidem*, p. 130: "Il ⟨Vangelo di Marco occupa⟩ i ff. 115*r*–190*r*".

ΣΕ[Ι] | ΑΝΑΣΤΩΣΙΝ Τ[Ι]|ΝΟΣ ΑΥΤΩΝ | ΓΥΝΗ ΟΙ ΓΑΡ (f. 160r, numbered *176*).

Box 9

161r–197v (numbered *177* to *190*, *-1*, *-2*, *-3*, *1* to *4*, *7* to *10*, *12* to *13*, *18* to *21*, *26* to *27*, *36* to *37*, *42* to *43*, *49* to *50*, *54* to *55*, *68* to *71*, *81* to *82*, *85* to *86*, *90* to *91*, *110* to *113*, *167* to *168*, *181* to *182*):

161r–173v* (numbered *177–190*), the Gospel of Mark 12:28–14:57, [12:28]ΑΚΟΥ]ΣΑΣ ΑΥΤΩΝ Σ[Υ]|ΖΗΤΟΥΝΤΩΝ, [14:56]Π]ΟΛΛΟΙ ΓΑΡ [ΕΨ]|ΕΥΔΟΜΑΡ[ΤΥ-ΡΟΥΝ ΚΑΤ' ΑΥΤΟΥ ΚΑΙ ΙΣΑΙ ΑΙ ΜΑΡΤΥΡΙ]ΑΙ [ΟΥΚ ΗΣΑΝ [57]ΚΑΙ Τ]Ι-ΝΕΣ Α[ΝΑΣΤΑΝΤΕΣ (f. 173r, numbered *190*).

174r–v (both numbered *-1*): fragments of one folio, wholly erased.

175r–v (both numbered *-2*): fragments of one folio with traces of two modern cursive writings.

176r (numbered *-3*): fragments of one folio with traces of two modern cursive writings one of which already appeared on the preceding folio.

176v (numbered *-3*): two fragments of a printed edition of a lectionary containing the Gospel of John 1:7–9 and 20:19–20 (same modern cursive writing as seen previously), 1:7–9 [1:7]ἵνα μαρτυρήσῃ] περὶ τοῦ φωτός, ἵνα [πάντες πιστεύσω-σιν δι'] αὐτοῦ. [8]οὐκ ἦν ἐκ[εῖνος τὸ φῶς, ἀλλ' ἵνα] μαρτυρήσῃ περ[ὶ τοῦ φωτός. [9]Ἦν τὸ φῶς τὸ ἀ]ληθινόν, [ὃ φωτίζει πάντα ἄνθρωπον], ἐρχόμ[ενον εἰς τὸν κόσμον, then 20:19–20 [20:19]ἐκ]είνῃ τῇ μιᾷ [σαββάτων καὶ τῶν θυ]ρῶν κεκλεισμέ[νων ὅπου ἦσαν οἱ μαθη]ταὶ συνη[γμένοι διὰ τὸν φόβον τῶν Ἰουδαί]ων, ἦλθεν ὁ ἰ(ησοῦ)ς [καὶ ἔστη εἰς τὸ μέσο]ν καὶ λέγει αὐτοῖς [· εἰρήνη ὑμῖν. [20]καὶ τοῦτο εἰπὼν] ἔδειξεν αὐτοῖς τὰς [χεῖρας καὶ τὴν] πλ[ευρὰν] αὐτοῦ. ἐχ[άρησαν οὖν οἱ] μαθηταὶ ἰδόντες [τὸν κύριον.[16]

177r (numbered *1*): two fragments wholly erased. Undoubtedly this folio and the following were parts from the original codex.

177v (numbered *2*): illegible text but traces of two *nomina sacra* (uncial letters written in gold ink).

178r (numbered *3*): illegible text but traces of uncial letters written in silver ink.

178v (numbered *4*): illegible text but traces of uncial letters written in silver ink.

179r (numbered *7*): illegible text but traces of uncial letters written in gold ink.

179v (numbered *8*): illegible text.

180r (numbered *9*): illegible text.

16 Jo 1:1–17 was read on Easter Sunday and Jo 20:19–23 was read on Whit Sunday. See Gregory, *Textkritik* I, 1909, pp. 344–347.

180^{v} (numbered *10*): illegible text.
181^{r} (numbered *12*): illegible text.
181^{v} (numbered *13*): illegible text but traces of uncial letters written in gold and silver ink.
182^{r} (numbered *18*): illegible text.
182^{v} (numbered *19*): illegible text.
183^{r} (numbered *20*): illegible text.
183^{v} (numbered *21*): illegible text.
184^{r} (numbered *26*): illegible text.
184^{v} (numbered *27*): illegible text.
185^{r} (numbered *36*): illegible text.
185^{v} (numbered *37*): illegible text.
186^{r} (numbered *42*): only the Eusebian sections are legible in the central margin ΡΞΔ (Β) [= Mt 16:5], then ΡΞ[Ε (ϛ)] [= Mt 16:7] (Von Soden, *Die Schriften* I,1, 1902, p. 397).
186^{v} (numbered *43*): illegible text.
187^{r} (numbered *49*): illegible text.
187^{v} (numbered *50*): illegible text.
188^{r} (numbered *54*): illegible text but with a larger *ductus* than noticed on the previous folios.
188^{v} (numbered *55*): illegible text but with a larger *ductus* than noticed on the previous folios.
189^{r} (numbered *68*): only the Eusebian sections are legible in the central margin [Σ]ΞΕ (Ε) [= Mt 24:45] (Von Soden, *Die Schriften* I,1, 1902, p. 397), then the words ΤΙΣ Α[ΡΑ] ΕΣΤ[ΙΝ.
189^{v} (numbered *69*): illegible text.
190^{r} (numbered *70*): the Gospel of Matthew 21:43–22:1, $^{21:43}$ΚΑΙ] ΔΟΘΗΣΕ-[ΤΑΙ] | ΕΘΝΕΙ ΠΟΙ|ΟΥΝΤΙ ΤΟΥΣ | [ΚΑΡΠΟΥΣ, $^{22:1}$ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ | Ο Ι(ΗΣΟΥ)Σ ΠΑΛΙΝ.
190^{v} (numbered *71*): illegible text.
191^{r} (numbered *81*): illegible text.
191^{v} (numbered *82*): illegible text.
192^{r} (numbered *85*): the Gospel of Matthew 21:32a–34a*, $^{21:32}$ΗΛΘΕΝ [ΓΑΡ, ^{33}ΑΜΠΕΛΩΝΑ ΚΑ[Ι] | ΦΡΑΓΜΟΝ (second column *ab sumo*), ^{34}Ο ΚΑ[Ι-ΡΟΣ.
192^{v} (numbered *86*): illegible text.
193^{r} (numbered *90*): illegible text.
193^{v} (numbered *91*): illegible text.
194^{r} (numbered *110*): wholly erased.
194^{v} (numbered *111*): wholly erased.

195^{r} (numbered *112*): wholly erased.
195^{v} (numbered *113*): wholly erased.
196^{r} (numbered *167*): illegible text.
196^{v} (numbered *168*): illegible text but traces of Eusebian sections in the inner margin: P[illegible].
197^{r} (numbered *181*): only a few legible letters.
197^{v} (numbered *182*): illegible text.

4 Textual Features

Mt 16:2b–3 (*f. 34^{r}, numbered* 43)

The Pericope of the Signs of the Times (hereafter POST) is in Matthew, without emendation, correction, obeli or asterisk, neither in the main text nor in the margin: [16:2]ΑΠΟΚΡΙ]ΘΕΙΣ ΕΙΠΕΝ | ΑΥΤΟΙΣ ΟΨΙΑΣ | ΓΕΝΟΜΕΝΗΣ | ΛΕΓΕΤΕ ΕΥΔΙΑ | ΠΥΡΡΑΖΕΙ ΓΑΡ | Ο ΟΥ(ΡΑ)ΝΟΣ. [3]ΚΑΙ | ΠΡΩΪ ΣΗΜΕ|ΡΟΝ ΧΕΙΜΩΝ | ΠΥΡΡΑΖΕΙ ΓΑΡ | ΣΤΥΓΝΑΖΩΝ | Ο ΟΥ(ΡΑ)ΝΟΣ Υ[ΠΟ]|ΚΡΙΤΑΙ ΤΟ Μ[ΕΝ] | ΠΡΟΣΩΠΟΝ | ΤΟΥ ΟΥ(ΡΑ)ΝΟΥ | ΓΙΝΩΣΚΕΤΕ. This verb is the last legible word of the column and the following text was erased. In addition to our own observations we may add Batiffol's quotation concerning POST (*Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 374):

> In a very small number of occurrences, the *Beratinus* moves away from the Western tradition and by means of its own *conflate readings*, explains it instead of assuming it. In Mt 16:4, the passage ὀψίας γενομένης … οὐ δύνασθε is omitted by *aleph*, BVXΓ, *cureton*, and so on; it is given by DC … the *itala*, and so on. The omission represents the neutral and authentic reading. The *Beratinus* provides us with significant evidence in reading ο δε αποκριθεις ειπεν αυτοις οψιας γενομενης … ου δυνασθε ο δε αποκριθεις ειπεν αυτοις γενεα … κτλ.

> Dans un très petit nombre de cas le *Beratinus* sort de la tradition occidentale et par des *conflate readings* qui lui sont propres l'explique au lieu de la supposer. En Math. XVI, 4 le passage ὀψίας γενομένης … οὐ δύνασθε est omis par *aleph*, BVXΓ, *cureton*, etc.; il est donné par DC … l'*itala*, etc. L'omission représente la leçon neutre et authentique. Le *Beratinus* nous en fournit une preuve significative en lisant ο δε αποκριθεις ειπεν αυτοις οψιας γενομενης … ου δυνασθε ο δε αποκριθεις ειπεν αυτοις γενεα … κτλ.

The author confirmed this two years later (*Les manuscrits grecs de Bérat*, 1887 [2003], p. 459):

> In Mt 16:4, we read: Ο δε αποκριθεις ειπεν αυτοις · οψιας γενομενης λεγετε ευδια πυρραζει γαρ ο ουρανος και πρωϊ σημερον χειμων πυρραζει γαρ στυγναζων ο ουρανος · υποκριται το μεν προσωπον του ουρανου γινωσκετε διακρινειν τα δε σημεια των καιρων ου δυνασθε · ⟨ο δε αποκριθεις ειπεν αυτοις⟩ · γενεα πονηρα και μοιχαλις κ. τ. λ. It is accepted today that the whole sentence which begins with ὀψίας γενομένης and ends with τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε is an intrusion and this conjecture is confirmed not only by the testimony of manuscripts such as the *Sinaïticus* and the *Alexandrinus*, but also by the testimony of Saint Jerome, Origen and the Cureton version. One must understand that the *omission* is the *ancient* reading, whereas the *intrusion* is to a large extent a *Western* reading given as well as by the *codex Bezae*, by the *Vetus latina*, the *Vulgate*, and so on. This double tradition has left its mark in the *codex Beratinus*: the intrusion appeared in it; but instead of merging into the text, it remained apparent, obvious, due to the repetition of ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς.

> En Math. XVI, 4, nous lisons: Ο δε αποκριθεις ειπεν αυτοις · οψιας γενομενης λεγετε ευδια πυρραζει γαρ ο ουρανος και πρωϊ σημερον χειμων πυρραζει γαρ στυγναζων ο ουρανος · υποκριται το μεν προσωπον του ουρανου γινωσκετε διακρινειν τα δε σημεια των καιρων ου δυνασθε · ⟨ο δε αποκριθεις ειπεν αυτοις⟩ · γενεα πονηρα και μοιχαλις κ. τ. λ. Il est admis aujourd'hui que toute la phrase commençant à ὀψίας γενομένης pour finir à τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε est une intrusion, et cette conjecture est confirmée non seulement par le témoignage de manuscrits comme le *Sinaïticus* et l'*Alexandrinus*, mais encore par le témoignage de saint Jérôme, d'Origène et de la version Cureton. Il faut voir dans l'*omission* la leçon *ancienne*, tandis que l'*intrusion* est à un haut degré une leçon *occidentale* donnée concurremment par le *codex Bezae*, par la *Vetus latina*, par la *Vulgate*, etc. Ce double courant a laissé sa trace dans le *codex Beratinus*: l'intrusion y a pris place; mais au lieu de se fondre dans le texte, elle est demeurée apparente, évidente, par le fait de la répétition du ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς.

***Mk 1:1* (*f. 100r*, *numbered* 115)**

1:1ΑΡΧΗ ΤΟΥ ΕΥ|ΑΓΓΕΛΙΟΥ Ι(ΗΣΟ)Υ | Χ(ΡΙΣΤΟ)Υ Υ(ΙΟ)Υ ΤΟΥ | [ΘΕΟ]Υ,
2ΩΣ ΓΕ|ΓΡΑΠΤΑΙ ΕΝ | ΤΟΙΣ ΠΡΟΦΗ|ΤΑΙΣ, ΙΔΟΥ κτλ.

***Mk 6:3* (*f. 125r, numbered* 140)**

6:3ΟΥΧ ΟΥ|ΤΟΣ ΕΣΤΙΝ Ο | ΤΕΚΤΩΝ Ο Υ(ΙΟ)Σ ΜΑΡΙΑΣ. ΑΔΕΛ|ΦΟΣ ΔΕ ΪΑ-
ΚΩΒΟΥ | ΚΑΙ ΪΩΣΗ. ΚΑΙ | ΪΟΥΔΑ ΚΑΙ ΣΙ|ΜΩΝΟΣ κτλ.

Lk 22:43–44

None.

Jo 7:52–8:11

None.

5 Variant Readings

Variant readings from ANA 1 were directly checked against the manuscript—in so far as it was possible to read it—through Batiffol's publications (*Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, and *Les manuscrits grecs de Bérat*, 1887), together with Ἀλεξούδης' articles (*Κώδικες*, 1901, pp. 160, 299).[17] For each reading we give first Batiffol and Ἀλεξούδης' quotations, then the extant text of ANA 1, then the witnesses which agree with the reading, according to the following critical editions:

L Legg, *Euangelium secundum Marcum*, 1935,
NA27 Nestle-Aland, *NTG*, 2006,
NA28 Nestle-Aland, *NTG*, 2012, and
S Swanson, *Mark* and *Matthew*, 1995.

***Mt 6:10* (*illegible*)**

"ελθετω (VI, 10)" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "ελθετω (VI, 10)" Id., *Les manuscrits grecs de Bérat*, 1887, pp. 465, 467:

illegible Φ.043
ἐλθέτω B
ἐλθάτω ℵ D G W Δ
lac. A

17 Under the title "Λέξεων καὶ περικοπῶν ἀντιπαράθεσις κατὰ τὸ ἐν χρήσει ἔντυπον κείμενον κατὰ τὸν ὑπ' ὄψει χειρόγραφον κώδικα", Ἀλεξούδης detailed 29 readings for Matthew and 19 for Mark.

***Mt 7:13* (*f. 3ᵛ, numbered* 5)**

"εισελθατε (VII, 13)" BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "εισελθατε (VII, 13)" ID., *Les manuscrits grecs de Bérat*, 1887, pp. 465, 470:

ΕΙΣΕ]**ΛΘΑΤΕ Φ.043**
εἰσέλθατε ℵ B W Θ *f* [13]
εἰσέλθετε K M U Π 28 565 700 *f* [1] 𝔐
lac. A

***Mt 7:21* (*illegible*)**

"Math. VII, 21. ... του πατρος μου του εν ουρανοις ⟨αυτος εισελευσεται εις την βασιλειαν των ουρανων⟩ *itala*, *cureton*, C. 33." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372,[18] "Math. VII, 21, του πατρος μου του εν ουρανοις ⟨αυτος εισελευσεται εις την βασιλειαν των ουρανων⟩: C**, 33, Cureton, *Vetus latina*, saint Cyprien." ID., *Les manuscrits grecs de Bérat*, 1887, p. 461, "του προς μου του εν ουνοις αυτος εισελευσεται εις την βασιλειαν των ουρανων ·" ID., *ibidem*, p. 470:[19]

illegible Φ.043
τοῦ πατρός μου τοῦ ἐν οὐρανοῖς αὐτὸς εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν W
τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς αὐτὸς εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν Θ
τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς οὗτος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν C[c] 33 *pc*
τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς *sine add.* ℵ B *f* [1]
τοῦ πατρός μου τοῦ ἐν οὐρανοῖς *sine add.* K L M 565 700 *f* [13] 𝔐
lac. A

***Mt 7:24* (*f. 4ᵛ, numbered* 6)**

"Math. VII, 24. ομοιωθησεται ανδρι ... ℵ B Z. 1, 13 ..." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "Math. VII, 24, ομοιωθη[σε]ται ανδρι φρονιμω, avec B, ℵ, Z, 1, 13, 124, 22, 33, la version sahidique, Origène, etc." ID., *Les manuscrits grecs de Bérat*, 1887, p. 463, "ομοιωθηται ανδρι φρονιμω" ID., *ibidem*, p. 470:

18 Within 1885 Batiffol's quotations, ⟨...⟩ means that the text of *Beratinus* 1 is not a restored text.

19 See ALAND, *Text und Textwert* 2:2, 2003, p. 52, where "Resultate der Kollation" came from Batiffol's edition.

ΟΜΟΙΩΘΗ[ΣΕΤΑΙ ΑΝΔΡΙ ΦΡΟΝΙΜΩ **Φ.043**
ὁμοιωθήσεται ἀνδρὶ φρονίμῳ ℵ B Θ 700 *f* 1 *f* 13
ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ C K L M W Δ Π 565 𝔐
lac. A D 28

***Mt 8:13* (*f. 5ᵛ, numbered* 7)**

"Math. VIII, 13. εν τη ωρα εκεινη ⟨και υποστρεψας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα αυτου υγιαινοντα⟩. C X. 33 … *Vers. aegypt.*" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "Math. VIII, 13, ⟨και υποστρεψας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα αυτου υγιαινοντα⟩, avec C, ℵ*, M, U, X, 124." Id., *Les manuscrits grecs de Bérat*, 1887, p. 463, "και υποστρεψας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα αυτου υγιαινοντα ·" Id., *ibidem*, p. 471:

ΚΑΙ ΥΠΟΣΤΡΕΨΑΣ] **Ο ΕΚΑΤΟΝΤΑΡ**[ΧΟΣ] **ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΕΝ ΑΥΤΗ ΤΗ ΩΡΑ ΕΥΡΕΝ ΤΟ**[Ν] **ΠΑΙΔΑ ΑΥΤΟΥ ΥΓΙΑΙΝΟΝΤΑ Φ.043**
καὶ ὑποστρέψας ὁ ἑκατόνταρχος (~τάραχος^{S}) εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ὥρα εὗρεν τὸν παῖδα αὐτοῦ ὑγιαίνοντα M Θ$^{c(S)}$ sy$^{h(NA28)}$
καὶ ὑποστρέψας ὁ ἑκατόνταρχος (~τάραχος^{S}) εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ὥρα εὗρεν τὸν παῖδα ὑγιαίνοντα ℵ$^{*.2(NA27)}$ ℵ$^{*.2b(NA28)}$ ℵ$^{*(S)}$ C Θ$^{NA27+28}$ Θ$^{*(S)}$ *f* 1 *al*
om. haec uerba ℵ$^{c(S)}$ B K L W Γ Δ Π *f* 13 565 𝔐
lac. A 28

***Mt 8:14* (*f. 5ᵛ, numbered* 7)**

"Math. VIII, 14. ιδεν την πενθεραν αυτου βεβλημενην ⟨επι κλινης⟩ και πυρεσσουσαν." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "Math. VIII, 14, ιδεν την πενθεραν αυτου βεβλημενην ⟨επι κλινης⟩ και πυρεσσουσαν: cf. Math. IX, 2; Marc. VII, 30." Id., *Les manuscrits grecs de Bérat*, 1887, p. 456, "ιδεν την πενθεραν αυτου βεβλημενην επι κλινης και πυρεσσουσαν·" Id., *ibidem*, p. 471, "Ματθ. Η, 14. Εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν—[ιδων την πενθεραν αυτου βεβλημένην (επι κλινης) και πυρεσσουσαν]." sic Αλεξουδη, *Κώδικες*, 1901, p. 160:

ΙΔΕΝ ΤΗΝ ΠΕΝΘΕΡΑΝ ΑΥΤ[ΟΥ] **ΒΕΒΛΗΜΕΝΗΝ ΕΠΙ ΚΛΙΝΗΣ ΚΑΙ ΠΥΡΕΣΣΟΥΣΑΝ Φ.043** *tantum*
εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν ℵ A B D W Θ *f* 1 *f* 13 28 565 700 𝔐
lac. A 28

***Mt 8:28* (*illegible*)**

"Math. VIII, 28. Και ελθοντος αυτου, *itala*, ℵ B C. 1. 13. 22. 33." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "[28]Και ελθοντος αυτου" ID., *Les manuscrits grecs de Bérat*, 1887, p. 472:[20]

illegible Φ.043
καὶ ἐλθόντος αὐτοῦ ℵ^{c} B Θ *f* ^{1} *f* ^{13}
καὶ ἐλθόντων αὐτῶν ℵ* (vg^{mss})
καὶ ἐλθόντι αὐτῷ K L M W Δ (~θόντε) 565 700 𝔐
lac. A 28

***Mt 9:1* (*f. 7^{r}, numbered* 10)**

"[IX.] Και εμβας εις το πλοιον" BATIFFOL, *Les manuscrits grecs de Bérat*, 1887, p. 472:[21]

ΕΚ ΤΟ ΠΛΟΙΟΝ Φ.043 *tantum*
εἰς τὸ πλοῖον C* W 700 𝔐
εἰς πλοῖον ℵ B L Θ *f* ^{1} *f* ^{13} 565
lac. A

***Mt 9:13* (*illegible*)**

"Math. IX, 13. αλλα αμαρτωλους ⟨εις μετανοιαν⟩ C L X *Vers. aegypt.*" BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "αλλα αμαρτωλους · [14]Τοτε προσερχονται" ID., *Les manuscrits grecs de Bérat*, 1887, p. 473:[22]

illegible Φ.043
ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν C K L M Θ *f* ^{13} 700 𝔐
ἀλλὰ ἁμαρτωλούς *sine add.* ℵ B D W Δ *f* ^{1} 565
lac. A 28

***Mt 9:28* (*f. 8^{v}, numbered* 12)**

"Math. IX, 28. προσηλθον αυτω οι τυφλοι ⟨δεομενοι⟩ και λεγει …" BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "Math. IX, 28, προσ-

20 Mt 8:28 was not studied again in Batiffol's 1887 edition; it appeared only in the main text.

21 Mt 9:1 was not previously detailed by the author.

22 We note here a difference between Batiffol's two editions. In 1885, the author printed the text of ANA 1 with the addition εἰς μετάνοιαν while two years later, the addition had disappeared: ἀλλὰ ἁμαρτωλούς *tantum*.

ηλθον αυτω οι τυφλοι ⟨δεομενοι⟩ και λεγει" with the following footnote "δεομενοι est donné par les cursifs 5, 123, 124, 218, 219, 220, par a, g^1 et h: mais Φ est le seul oncial à le fournir. Cf. Luc. I, 64" Id., *Les manuscrits grecs de Bérat*, 1887, p. 456, "προσηλθον αυτω οι τυφλοι δεομενοι και λεγει" Id., *ibidem*, p. 474, "Ματθ. Θ, 28. προσῆλθον αὐτῷ οἱ τυφλοὶ καὶ λέγει—[προςηλθον αυτω οι τυφλοι (δεομενοι) και λεγει]." sic Αλεξουδη, *Κώδικες*, 1901, p. 160:

ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΟΙ ΤΥΦΛΟΙ ΔΕΟΜΕΝΟΙ ΚΑΙ ΛΕΓΕΙ Φ.043 *tantum*
προσῆλθον αὐτῷ οἱ δύο τυφλοὶ καὶ λέγει ℵ* D *pc* a b h vg^{mss}
προσῆλθον αὐτῷ οἱ τυφλοὶ καὶ λέγει B (~θαν) 𝔐
lac. A

***Mt 9:30* (*f. 9r, numbered* 13)**
"Math. IX, 30. και ⟨παραχρημα⟩ ανεωχθησαν αυτων οι οφθαλμοι." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "Math. IX, 30, και ⟨παραχρημα⟩ ανεωχθησαν αυτων οι οφθαλμοι." Id., *Les manuscrits grecs de Bérat*, 1887, p. 456, "και παραχρημα ανεωχθησαν αυτων οι οφθαλμοι ·" Id., *ibidem*, p. 474, "Ματθ. Θ, 30. καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοὶ—[και (παραχρημα) ανεωχθησαν αυτων οι οφθαλμοι]." sic Αλεξουδη, *Κώδικες*, 1901, p. 160:

ΚΑΙ ΠΑΡΑΧΡΗΜΑ ΑΝΕΩΧΘΗΣΑΝ ΑΥΤΩΝ ΟΙ ΟΦΘΑΛΜΟΙ Φ.043 *tantum*
καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί K L M W Θ *f* ^{1} *f* ^{13} 28 565 700^{c} 𝔐
καὶ ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί B
lac. A

***Mt 9:36* (*f. 9v, numbered* 14)**
"Math. IX, 36. οτι ησαν εσκυλμενοι, *itala*, ℵ B, C, D … X, Γ." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "οτι ησαν εσκυλμενοι" Id., *Les manuscrits grecs de Bérat*, 1887, p. 474:[23]

illegible Φ.043
ὅτι ἦσαν ἐσκυλμένοι ℵ A B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐
lac. A

23 Mt 9:36 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

***Mt 10:10* (*illegible*)**

"Math. X, 10. μηδε ραβδους C L X Γ etc." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "μηδε ραβδους ·" ID., *Les manuscrits grecs de Bérat*, 1887, p. 475:[24]

illegible Φ.043
μηδὲ ῥάβδους C L (~τὲ) W *f* 13 (~τὲ) 28 565 700 (~τὲ) 𝔐
μηδὲ ῥάβδον ℵ B D (~τὲ) Θ (~τὲ) *f* 1 *al*
lac. A

***Mt 10:12* (*f. 10r, numbered* 15)**

"Math. X, 12. ασπασασθε αυτην ⟨λεγοντες ειρηνη τω οικω τουτω⟩ *itala*, *cureton*, ℵ D. 1. 22. 209." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "Math. X, 12, ασπασασθε αυτην ⟨λεγοντες ειρηνη τω οικω τουτω⟩: D, 1, 22, 209, *Vetus latina*." ID., *Les manuscrits grecs de Bérat*, 1887, p. 461, "ασπασασθε αυτην λεγοντες ειρηνη τω οικω τουτω ·" ID., *ibidem*, p. 475:

illegible Φ.043
ἀσπάσασθε αὐτὴν λέγοντες εἰρήνη τῷ οἴκῳ τοῦτῳ ℵ*.2(NA27) ℵ*.2b(NA28) ℵ*(S) D L W Θ *f* 1 *al*
ἀσπάσασθε αὐτήν *sine add.* ℵc(S) B C M *f* 13 28 565 700 𝔐
lac. A

***Mt 10:13* (*f. 10r, numbered* 15)**

"ελθατω (X, 13)" BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "ελθατω (X, 13)" ID., *Les manuscrits grecs de Bérat*, 1887, p. 465, "ελθατω" ID., *ibidem*, p. 475:

illegible Φ.043
ἐλθάτω ℵ C L W *f* 13
ἐλθέτω B M Θ *f* 1 565 700 𝔐
lac. A

***Mt 10:15* (*f. 10v, numbered* 15)**

"Math. X, 15. γομορρας, C D. 1. 22." sic BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "γομορρας" ID., *Les manuscrits grecs de Bérat*, 1887, p. 475:[25]

24 Mt 10:10 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.
25 Mt 10:15 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

ΓΟΜΟΡΡΑΣ Φ.043
γομόρρας C (γῆ γομόρρας) D (γομόρας) Θ f^{1}
γομόρρων ℵ (γῆ γομόρρων) B W (γομόρων) f^{13} 28 (γομόρων) 565 700 𝔐
lac. A

***Mt 11:16* (*f. 14ᵛ, numbered* 20)**
"Math. XI, 16. παιδιοις καθημενοις εν αγοραις C L X Γ etc." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "παιδιοις καθημενοις εν αγοραις" Id., *Les manuscrits grecs de Bérat*, 1887, p. 478:[26]

illegible Φ.043
παιδίοις καθημένοις ἐν ἀγοραῖς C W Θ f^{13} 700
παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ℵ B
παιδίοις καθημένοις ἐν τῇ ἀγορᾷ D
lac. A

***Mt 11:18* (*f. 14ᵛ, numbered* 19)**
"Math. XI, 18. ηλθε γαρ ιωαννης ⟨ο βαπτιστης⟩ μητε ..." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "Math. XI, 18, ηλθεν γαρ ιωαννης ⟨ο βαπτιστης⟩ μητε αισθιων μητε πεινων. [Cette leçon se retrouve dans le cursif 346]." Id., *Les manuscrits grecs de Bérat*, 1887, p. 456, "[18]ηλθεν γαρ ιωαννης ο βαπτιστης μητε αισθιων μητε πεινων" Id., *ibidem*, p. 478, "Ματθ. IA, 18. ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων—[ηλθεν γαρ Ιωαννης (ο βαπτιστης) μητε εσθιων μητε πεινων]." Αλεξουδη, *Κώδικες*, 1901, p. 160:

illegible Φ.043
ἦλθεν γὰρ πρὸς ὑμᾶς ὁ βαπτιστὴς ἰωάννης: μήτε ἐσθίων μήτε πίνων 346 cod.[27] (1346^{s})[28]
ἦλθεν γὰρ πρὸς ὑμᾶς ἰωάννης μήτε ἐσθίων μήτε πίνων Θ f^{13} *al*
ἦλθεν γὰρ ἰωάννης μήτε ἐσθίων μήτε πίνων B (ἰωάνης *et* πείνων) D (πείνων)
lac. A

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26 Mt 11:16 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

27 F. 19ᵛ.

28 Concerning min. 1346, see Lafleur, *La Famille 13*, 2013, pp. 222–223, where we have proved erroneous Reuben J. Swanson's assertion that "the identification of minuscule 1346 to be a member of family ⟨13 was⟩ a new and important finding by the editor", Swanson, *Mark* and *Matthew*, 1995, p. ix. As we have shown, every singular reading edited by Swanson as a reading from min. 1346 (Jerusalem, Πατριαρχικὴ Βιβλιοθήκη, Σάββα, 606), corresponded precisely to the text of min. 346 (Milano, Biblioteca Ambrosiana, S 23 sup.).

***Mt 12:10* (*f. 15ᵛ, numbered* 22)**

"Math. XII, 10. και ιδου ην ανθρωπος ⟨εκει⟩ ms.; και ιδου ανθρωπος ην ⟨εκει⟩ D, *itala*, *cureton*." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "Math. XII, 10, και ιδου ην ανθρωπος ⟨εκει⟩: ℵ*, D, L, *Vet. lat.*, Cureton." ID., *Les manuscrits grecs de Bérat*, 1887, p. 461,[29] "[10]και ιδου ην ανος εκει" ID., *ibidem*, p. 479:

ΚΑΙ ΪΔΟΥ ΗΝ ΑΝ(ΘΡΩΠ)**ΟΣ ΕΚΕΙ Φ.043** *tantum*
καὶ ἰδοὺ ἄνθρωπος ἦν ἐκεῖ D Θ *f* [1] *f* [13] *al*
καὶ ἰδοὺ ἄνθρωπος ἦν 28 565 700 𝔐
καὶ ἰδοὺ ἄνθρωπος ℵ B C W *pc*
lac. A

***Mt 12:18* (*f. 16ʳ, numbered* 23)**

"Math. XII, 18. ο αγαπητος [μου] εις ον ευδοκησεν ..." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "Math. XII, 18, ο αγαπητος [μου] εις ον ευδοκησεν: *deest* μου. [De même dans a, ff.]" ID., *Les manuscrits grecs de Bérat*, 1887, p. 456, "ο αγαπητος εις ον ευδοκησεν" ID., *ibidem*, p. 479, "Ματθ. IB, 18. ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν—[ο αγαπητος (μου) εις ον ευδοκησεν]." ΑΛΕΞΟΥΔΗ, *Κώδικες*, 1901, p. 160:

illegible Φ.043
ὁ ἀγαπητός μου ὃν εὐδόκησεν ℵ* (ηὐδ~) B *pc*
ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ℵ[1] (ηὐδ~) C[c] (ηὐδ~) K L W (ηὐδ~) Θ *f* [13(NA27+28)] 28 (ηὐδ~) 565 700 𝔐
ὁ ἀγαπητός μου εἰς ὃ εὐδόκησεν *f* [13(S)]
ὁ ἀγαπητός μου ἐν ᾧ ηὐδόκησεν C* D *f* [1] (εὐδ~)
lac. A

***Mt 13:7* (*f. 20ʳ, numbered* 27)**

"Math. XIII, 7. και επνιξαν, ℵ D. 13. 124 ..." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "και επνιξαν αυτα ·" ID., *Les manuscrits grecs de Bérat*, 1887, p. 482:[30]

29 In 1887, the witnesses quoted by Batiffol which agreed with Φ.043 were wrong, whereas they were right two years before.

30 Mt 13:7 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

illegible Φ.043
καὶ ἔπνιξαν ℵ B$^{c(S)}$ D Θ *f* ^{13} 565 *pc*
καὶ ἀπέπνιξαν B$^{NA27+28}$ B$^{*(S)}$ C K L W *f* ^{1} 28 33 700 𝔐
lac. A

***Mt 14:2* (*f. 26^{v}, numbered* 34)**

"Math. XIV, 2. ⟨μητι⟩ ουτος εστιν ιωαννης ⟨ο βαπτιστης ον εγω απεκεφαλισα⟩, *itala*, D." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "Math. XIV, 2, ⟨μητι⟩ ουτος εστιν ιωαννης ⟨ο βαπτιστης ον εγω απεκεφαλισα⟩: D, a, b." Id., *Les manuscrits grecs de Bérat*, 1887, p. 461, "μητι ουτος εστιν ιωαννης ο βαπτιστης ον εγω απεκεφαλισα" Id., *ibidem*, p. 485:

ΜΗΤΙ ΟΥΤΟΣ ΕΣΤΙΝ ΙΩΑΝΝΗΣ Ο ΒΑΠΤΙΣΤΗΣ ΟΝ ΕΓΩ ΑΠΕΚΕΦΑΛΙΣΑ Φ.043

μήτι οὗτός ἐστιν ἰωάνης ὁ βαπτιστὴς ὃν ἐγὼ ἀπεκεφάλισα D *pc*
οὗτός ἐστιν ἰωάνης ὁ βαπτιστής B C 700
οὗτός ἐστιν ἰωάννης ὁ βαπτιστής ℵ W Θ *f* ^{1} *f* ^{13} 28 565 𝔐
lac. A

***Mt 14:23* (*f. 29^{r}, numbered* 37)**

"Math. XIV, 23. ανεβη εις το ορος κατ' ιδιαν προσευξασθαι ⟨σταδιους πολλους απεχον απο της γης⟩." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "Math. XIV, 23, προσευξασθαι ⟨σταδιους πολλους "απεχον" απο της γης⟩ οψιας. Notre manuscrit est le seul, à s'en rapporter à l'appareil critique de Tischendorf, qui mette cette intrusion à cette place" with the following footnote: "Placée après τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, en sorte que ἄπεχον se construise avec πλοῖον et non avec Ιησοῦς, cette intrusion est propre aux manuscrits B, 13, 124, 238, 346. Ici déjà nous nous trouvons en présence d'une variante introduite maladroitement par le scribe de Φ dans un texte qui ne la comportait pas" Id., *Les manuscrits grecs de Bérat*, 1887, p. 456, "ανεβη εις το ορος κατ ιδιαν προσευξασθαι σταδιους πολλους απεχον απο της γης ·", Id., *ibidem*, p. 486, "Ματθ. ΙΔ, 23. προσεύξασθαι· ὀψίας δὲ γενομένης—[προςεύξασθαι (σταδιους πολλους "απεχον" απο της γης) οψιας]." Αλεξουδη, *Κώδικες*, 1901, p. 160:

ΑΝΕΒΗ ΕΙΣ ΤΟ ΟΡΟΣ ΚΑΤΙΔΙΑΝ ΠΡΟΣΕΥΞΑΣΘΑΙ ΣΤΑΔΙΟΥΣ ΠΟΛΛΟΥΣ ΑΠΕΧΟΝ ΑΠΟ ΤΗΣ ΓΗΣ Φ.043 *tantum*

[23]ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ [24]τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν B *f* ^{13}

[23]ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ [24]τὸ δὲ πλοῖον ἤδη ἀπεῖχεν ἀπὸ τῆς γῆς σταδίους ἱκανούς Θ

[23]ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ [24]τὸ δὲ πλοῖον ἤδη σταδίους τῆς γῆς ἀπεῖχεν ἱκανούς 700
lac. A

***Mt 15:5* (*illegible*)**
"Math. XV, 5. η τη μητρι ⟨κορβαν ο εστιν⟩ δωρον, Γ *solus*." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "η τη μρι κορβαν ο εστιν δωρον" Id., *Les manuscrits grecs de Bérat*, 1887, p. 487:[31]

illegible Φ.043
ἢ τῇ μητρί · δῶρον ℵ B D W Θ *f* [1] *f* [13] 28 565 700 𝔐
lac. A

***Mt 17:6* (*f. 37ᵛ, numbered* 47)**
"Nous lisons επεσαν (Mt. XVII, 6)" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "επεσαν" Id., *Les manuscrits grecs de Bérat*, 1887, p. 490:[32]

ΕΠΕΣΑΝ Φ.043
ἔπεσαν ℵ B C D W Θ *f* [13] 33 579 1424
ἔπεσον K L M U Δ Π *f* [1] 28 565 700 1071 𝔐
lac. A

***Mt 18:12* (*illegible*)**
"Math. XVIII, 12. τι ⟨δε⟩ υμιν δοκει, D, *cureton*" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "Math. XVIII, 12, τι ⟨δε⟩ υμιν δοκει: D, a, Cureton." Id., *Les manuscrits grecs de Bérat*, 1887, p. 461, "[12]Τι δε υμιν δοκει·" Id., *ibidem*, p. 492:

illegible Φ.043
τί δὲ ὑμῖν δοκεῖ D *tantum*
τί ὑμῖν δοκεῖ ℵ B W Θ *f* [1] *f* [13] 28 565 700 𝔐
lac. A

31 Mt 15:5 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.
32 Mt 17:6 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

***Mt 20:6* (*f. 46ᵛ, numbered* 58)**

"Math. XX, 6. ευρεν αλλους εστωτας ⟨εν τη αγορα⟩ αργους." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "Math. XX, 6, ευρεν αλλους εστωτας ⟨εν τη αγορα⟩ αργους: cf. Math. XX, 3" ID., *Les manuscrits grecs de Bérat*, 1887, p. 457, "ευρεν αλλους εστωτας εν τη αγορα αργους" ID., *ibidem*, p. 485, "Ματθ. K, 6. εὗρεν ἄλλους ἑστῶτας ἀργούς—[ευρεν αλλους εστωτας (εν τη αγορα) αργους]." ΑΛΕΞΟΥΔΗ, *Κώδικες*, 1901, p. 160:

ΕΥΡΕΝ ΑΛΛΟΥΣ ΕΣΤ[Ω]**ΤΑΣ ΕΝ ΤΗ ΑΓΟΡΑ ΑΡΓΟΥΣ Φ.043** *tantum*
εὗρεν ἄλλους ἑστῶτας ἀργούς $C^{*.3(NA27+28)}$ $C^{*(S)}$ W $f^{\ 1}$ $f^{\ 13}$ 28 𝔐
εὗρεν ἄλλους ἑστῶτας ℵ B $C^{2(NA27+28)}$ $C^{c(S)}$ D Θ 565 700
lac. A

***Mt 20:28* (*f. 49ᵛ, numbered* 61)**

"Math. XX, 28. λυτρον αντι πολλων. ⟨υμεις δε ζητιτε εκ μικρου αυξησαι και εκ μειζονος ελαττων ειναι. εισερχομενοι δε και παρακληθεντες διπνησαι μη εις τους εξεχοντας τοπους ανακλινεσθε μηποτε ενδοξωτερος σου επελθη και προσελθων ο διπνοκλητωρ ειπε σοι ετι κατω χωρι και καταισχυνθηση. εαν δε αναπεσης εις τον ηττονα τοπον επελθη σου ηττων ερει σοι ο διπνοκλητωρ αγε ετι ανω και εσται σοι τουτο χρησιμωτερον⟩. Εκπορευομενων ...", with the footnote: "On sait que cette intrusion est propre à D, à l'*itala* et à la version, Cureton exclusivement" sic BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 374, ID., *Les manuscrits grecs de Bérat*, 1887, pp. 461, 496–497, "Τὸ κείμενον ἀνήκει εἰς τὴν κατηγορίαν τῶν μικτῶν λεγομένων κειμένων, ἀλλὰ συσχετίζεται τὰ μάλιστα πρὸς τὸ εἶδος τὸ καλούμενον Δυτικόν. Διὸ καὶ παριστᾷ σπουδαίαν παρείσδυσιν τοῦ Ματθ. K' 28: υμεις ζητειτε εκ μικρου αυξησαι ... και εσται σοι τουτο χρησιμωτερον" (!) ὅπερ ἰδιάζει τῷ Codex Beze καὶ τῷ Vetus Itala" ΑΛΕΞΟΥΔΗ, *Κώδικες*, 1901, p. 160:

ΛΥΤΡΟΝ ΑΝΤΙ ΠΩΛΛΩΝ ΥΜΕΙΣ ΔΕ ΖΗΤΙΤΕ ΕΚ ΜΙΚΡ[ΟΥ] **ΑΥΞΗΣΑΙ ΚΑΙ ΕΚ ΜΕΙΖΟ**[ΝΟΣ ΕΛΑΤΤ]**ΩΝ** [ΕΙΝΑΙ **Φ.043**. All the following text is not currently legible.

λύτρον ἀντὶ πολλῶν. ὑμεῖς δὲ ζητεῖτε · ἐκ μικροῦ (μεικροῦ^{S}) αὐξήσαι καὶ ἐκ μείζονος ἔλαττον εἶναι. εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνῆσαι μὴ ἀνακλίνεσθε (~κλείνεσθαι^{S}) εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι; ἔτι κάτω χώρει, καὶ καταισχυνθήσῃ. ἐὰν δὲ ἀναπέσῃς εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σου ἥττων, ἐρεῖ σοι ὁ δειπνοκλήτωρ · συνάγε ἔτι ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον. Καὶ ἐκπορευομένων D
λύτρον ἀντὶ πολλῶν *sine add.* 𝔓^{45} ℵ B W Θ $f^{\ 1}$ $f^{\ 13}$ 28 565 700 𝔐
lac. A

***Mt 21:1* (*illegible*)**

"Math. XXI, 1. ηλθον εις βηθφαγη ⟨και βηθανιαν⟩ C. 13. 33. 69" BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "ηλθον εις βηθφαγη και βηθανιαν" ID., *Les manuscrits grecs de Bérat*, 1887, p. 497:[33]

illegible Φ.043
ἦλθον εἰς βηθσφαγὴ καὶ βηθανίαν *f* ^{13} 33 (βηθφαγή)
ἦλθον εἰς βηθφαγὴ καὶ βηθανίαν καί C* (~θεν C^{c})
ἦλθον εἰς βηθφαγή *tantum* ℵ^{c} (~θεν ℵ*) B* (βηθσφαγή B^{c}) D W (~θεν and βηθσφαγή) 𝔐
lac. A

***Mt 21:9* (*f. 52^{v}, numbered* 64)**

"Math. XXI, 9. ... υψιστοις ⟨απηντων δε αυτω πολλοι χαιροντες και δοξαζοντες τον θεον περι παντων ων ιδον⟩, *cureton solus*." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Math. XXI, 10, εν τοις υψιστοις ⟨απηντων δε αυτω πολλοι χαιροντες και δοξαζοντες τον θεον περι παντων ων ιδον⟩. Και εισελθοντος: cf. Luc. XIX, 37 et Jo. XII, 15. Cette intrusion est donnée par le syriaque de Cureton" sic, ID., *Les manuscrits grecs de Bérat*, 1887, p. 457, "Math. XXI, 9, υψιστοις ⟨απηντων δε αυτω πολλοι χαιροντες και δοξαζοντες τον θεον περι παντων ων ιδον⟩: Cureton *solus*" with the following note: "La leçon curetonienne est exactement: ἐξῆλθον εἰς ὑπάντησιν. Dans tous les cas, cette variante dépend de Luc. XIX, 37, et de Jo. XII, 13, combinés", ID., *ibidem*, p. 461,[34] "εν τοις υψιστοις · απηντων δε αυτω πολλοι χαιροντες και δοξαζοντες τον θ̄ν̄ περι παντων ων ιδον ·" ID., *ibidem*, p. 497:

illegible]**ΤΩΝ ΩΝ ΙΔΟ**[N[35] **Φ.043**
ὑψίστοις καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ πολλοὶ χαίροντες καὶ δοξάζοντες τὸν θεὸν περὶ πάντων ὧν εἶδον sy^{c} *tantum*
ὑψίστοις *sine add.* ℵ B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐
lac. A

33 Mt 21:1 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

34 Batiffol repeated twice Mt 21:9, here more accurately concerning the Syriac text and rightly correcting the reference to the Gospel of John.

35 These are the only extant legible letters.

***Mt 21:28* (*illegible*)**

"Math. XXI, 28. ανθρωπος ⟨τις⟩ ειχεν τεκνα C … Δ … 33 …" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "ανος τις ειχεν τεκνα" Id., *Les manuscrits grecs de Bérat*, 1887, p. 499:[36]

illegible Φ.043
ἄνθρωπός τις εἶχεν C E M Δ Θ *f* ^{1} *f* ^{13} 33 *pm*
ἄνθρωπος εἶχεν ℵ B D W 28 565 700 *pm*
lac. A

***Mt 22:7* (*f. 58^{r}, numbered* 71)**

"Math. XXII, 7. ⟨και ακουσας⟩ ο βασιλευς ⟨εκεινος⟩ ωργισθη C X Δ …" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "^{7}Και ακουσας ο βασιλευς εκεινος ωργισθη" Id., *Les manuscrits grecs de Bérat*, 1887, p. 500:[37]

ΚΑΙ ΑΚΟΥΣΑΣ [Ο] **ΒΑΣΙΛΕΥΣ** [Ε]**ΚΕΙΝΟΣ** [ΩΡΓ]**ΙΣ**[ΘΗ **Φ.043**
καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος ὠργίσθη C K M U W Δ Π 28 565^{NA28} 565$^{sup(S)}$ 𝔐
ἐκεῖνος ὁ (- ὁ$^{NA27+28}$) βασιλεὺς ἀκούσας ὠργίσθη D$^{NA27+28+S}$
ὁ δὲ βασιλεὺς ἀκούσας ὠργίσθη Θ *f* ^{13}
ὁ δὲ βασιλεὺς ὠργίσθη ℵ B *f* ^{1} 700 *pc*
lac. A

***Mt 24:5* (*f. 66^{v}, numbered* 80)**

"Math. XXIV, 5. λεγοντες ⟨οτι⟩ εγω ειμι C …" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "λεγοντες οτι εγω ειμι" Id., *Les manuscrits grecs de Bérat*, 1887, p. 504:[38]

ΛΕΓΟΝΤΕΣ Ο[Τ]**Ι ΕΓΩ ΕΙΜΙ Φ.043**
λέγοντες ὅτι ἐγώ εἰμι C* *tantum*
λέγοντες ἐγώ εἰμι ℵ B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐
lac. A

36 Mt 21:28 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.
37 Mt 22:7 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.
38 Mt 24:5 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

***Mt 24:10* (*f. 67r, numbered* 81)**

"Math. XXIV, 10. και αλληλους παραδωσωσιν ⟨εις θανατον⟩ και ..." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "και αλληλους παραδωσωσιν εις θανατον και" ID., *Les manuscrits grecs de Bérat*, 1887, p. 504:[39]

illegible Φ.043
καὶ ἀλλήλους παραδώσουσιν εἰς θλῖψιν καί ℵ *tantum*
καὶ ἀλλήλους παραδώσουσιν καί B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐
lac. A

***Mt 24:18* (*f. 68r, numbered* 82)**

"Math. XXIV, 18. μη επιστρεψατω ⟨εις τα⟩ οπισω." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "Math. XXIV, 18, εις τα οπισω: Φ, Σ, 33" ID., *Les manuscrits grecs de Bérat*, 1887, p. 464, "εις τα οπισω" ID., *ibidem*, p. 505:

ΜΗ ΕΠΙΣΤΡΕΨΑΤΩ ΕΙΣ ΤΑ ΟΠΙΣΩ Φ.043
μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω 33 700
μὴ ἐπιστρεψάτω ὀπίσω ℵ B D W Θ *f* ^{1} *f* ^{13} 565 𝔐
μὴ ἐπιστρεψάτω *tantum* 28
lac. A

***Mt 24:36* (*f. 70r, numbered* 84)**

"Math XXIV, 36. ουδε οι αγγελοι των ουρανων ⟨ουδε ο υιος⟩, *itala*, ℵ B D. 13. 28. 86. 124." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "ουδε οι αγγελοι των $\overline{\text{ουνων}}$ ουδε ο $\overline{\text{υς}}$" ID., *Les manuscrits grecs de Bérat*, 1887, p. 506:[40]

ΟΥΔΕ ΟΙ ΑΓΓ[Ε]ΛΟΙ ΤΩΝ ΟΥ(ΡΑ)ΝΩΝ ΟΥΔΕ Ο Υ(ΙΟ)Σ Φ.043
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός ℵ$^{*.2(NA27)}$ ℵ$^{*.2b(NA28)}$ ℵ$^{*(S)}$ B D Θ *f* ^{13} 28 *pc*
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν *sine add.* ℵ$^{1(NA27)}$ ℵ$^{2a(NA28)}$ ℵ$^{c(S)}$ K L M W Γ^{NA28} Δ *f* ^{1} 33 565 700 𝔐
lac. A Γ^{S}

39 Mt 24:10 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

40 Mt 24:36 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

***Mt 24:45* (*f. 70ᵛ, numbered* 85)**

"En Math. XXIV, 45 la leçon neutre, telle quelle est donnée par B, doit être ἐπὶ τῆς οἰκετείας αὐτοῦ, tandis que la tradition occidentale nous donne ἐπὶ τῆς θεραπείας αὐτοῦ (DΓΠ … l'*itala*). Le *Beratinus* a suivi ici la tradition occidentale, mais il n'a pas laissé de se rattacher au texte neutre, en lisant επι της θεραπειας του οικου" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 374, "Les autres cas nous présentent, d'une manière plus ou moins sensible, la même combinaison de traditions différentes. En Math. XXIV, 45, nous trouvons deux traditions: l'une lit ἐπὶ τῆς οἰκετείας αὐτοῦ; l'autre: ἐπὶ τῆς θεραπείας αὐτοῦ; le *Beratinus* va réunir maladroitement les deux leçons, et il lira: επι της θεραπιας του οικου" Id., *Les manuscrits grecs de Bérat*, 1887, p. 459, "επι της θεραπιας του οικου" Id., *ibidem*, p. 506:

T]**ΟΥ ΟΙΚΟΥ**[41] **Φ.043**
ἐπὶ τῆς οἰκίας αὐτοῦ ℵ 69 565 *al*
ἐπὶ τῆς οἰκετείας αὐτοῦ B L W Δ Θ *f* [13] 33 *al*
ἐπὶ τῆς θεραπείας αὐτοῦ D K M Γ *f* [1] 28 700 𝔐
lac. A

***Mt 25:13* (*illegible*)**

"Math. XXV, 13. … την ωραν ⟨εν η ο $\overline{\text{υς}}$ του $\overline{\text{ανου}}$ ερχεται⟩ ωσπερ … C …" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "την ωραν · [14]Ωσπερ γαρ $\overline{\text{ανος}}$" Id., *Les manuscrits grecs de Bérat*, 1887, p. 507:[42]

illegible Φ.043
τὴν ὥραν ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται $C^{3(NA27+28)}$ $C^{c(S)}$ K M U Γ *f* [13] 28 700 𝔐
τὴν ὥραν *sine add.* ℵ A B D W Θ *f* [1] 565

***Mt 25:36* (*illegible*)**

"ηλθατε (XXV, 36)" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "ηλθατε (Math. XXV, 36)" Id., *Les manuscrits grecs de Bérat*, 1887, pp. 465, 508:

illegible Φ.043
ἤλθατε ℵ A B D L W Δ Θ *f* [13] 28 33 157 1424 𝔐
ἤλθετε K M S U Y Π Ω *f* [1] 565 579 700 1071 *pc*

41 These are the only extant legible letters. See above for the complete text of this verse.

42 Mt 25:13 was not studied again in Batiffol's 1887 article. Oddly enough, moreover, the author did not print the addition ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται in his text edition.

***Mt 26:8* (*illegible*)**

"Math. XXVI, 8. εις τι η απολεια αυτη ⟨του μυρου⟩, *itala*, 61. 63. 71. 157." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Math. XXVI, 8, αυτη του μυρου, avec Σ, 157, a, b, etc." ID., *Les manuscrits grecs de Bérat*, 1887, p. 463, "αυτη του μυρου" ID., *ibidem*, p. 509:

illegible Φ.043
εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου 157
εἰς τί ἡ ἀπώλεια αὕτη *sine add.* ℵ A B D K L M U W Δ Θ Π *f* ^{1} *f* ^{13} 28 33 565 579 700 1071 1424 𝔐

***Mt 26:55* (*illegible*)**

"ce sera le plus souvent … εξηλθετε (Mt. XXVI, 55)" BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "partout ailleurs la forme normale reprend son cours: …, …, εξηλθετε (Math. XXVI, 55; …)" ID., *Les manuscrits grecs de Bérat*, 1887, pp. 465, 512:

illegible Φ.043
ἐξήλθετε H K M S U Y Θ$^{c(S)}$ Π Ω *f* ^{1} 565 579 700 1071 *pm*
ἐξήλθατε ℵ A B C L W Δ Θ$^{*(S)}$ *f* ^{13} 28 33 1424 *pm*
ἤλθατε D

***Mt 26:63* (*illegible*)**

"Math. XXVI, 63. κατα του θεου ⟨του ζωντος⟩ CΔ … *vers. aegypt.*" BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "^{63}ο δε ις εσιωπα · Και αποκριθεις ο αρχιερευς ειπεν αυτω · εξορκιζω σε κατα του θυ του ζωντος ινα ημιν ειπης ει συ ει ο χς ο υς του θυ του ζωντος ·" ID., *Les manuscrits grecs de Bérat*, 1887, p. 512:[43]

illegible Φ.043
κατὰ τοῦ θεοῦ τοῦ ζῶντος ℵ A B (ζῶτος B$^{*(S)}$) D L W Θ Π *f* ^{1} *f* ^{13} 28 565 700 𝔐, then
ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος C$^{*(NA27+28+S)}$ N W Δ 157 1071 1241 1424^{NA27} *al* vg^{mss} sy^{h}
ὁ υἱὸς τοῦ θεοῦ *sine add.* ℵ A B D W Θ (ὁ τοῦ θεοῦ υἱός^{S}) *f* ^{1} *f* ^{13} 28 565 700 (ὁ τοῦ θεοῦ υἱός^{S}) 1424^{S} 𝔐

43 Mt 26:63 was not studied again in Batiffol's 1887 edition and, according to the witnesses he has quoted: "CΔ … *vers. aegypt.*", it seems to us that he has caused some confusion in attempting to place the addition τοῦ ζῶντος in the right place.

***Mt 27:9* (*illegible*)**

"Math. XXVII, 9. δια του προφητου, *itala*, 33. 157 …" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "δια του προφητου" Id., *Les manuscrits grecs de Bérat*, 1887, p. 513:[44]

illegible Φ.043
διὰ τοῦ προφήτου *tantum* 33 157 $sy^{s.p(NA27+28)}$
διὰ Ἱερεμίου τοῦ προφήτου $\aleph^{*(S)}$ A (Ἰηρεμίου^{S}) B C (Ἰηρεμίου^{S}) G W (Ἰηρεμίου^{S}) Θ Π (Ἰηρεμίου^{S}) f^{1} f^{13} 565 579 700 1424 𝔐
διὰ Ζαχαρίου τοῦ προφήτου $22^{NA27+28}$ $sy^{hmg(NA27+28)}$
διὰ Ἰησαΐου τοῦ προφήτου $21^{NA27+28}$ $1^{NA27+28}$
lac. $\mathfrak{P}^{45}$ D 28

***Mt 27:16* (*f. 88r, numbered* 103)**

"Math. XXVII, 16. ειχον δε τοτε δεσμιον επισημον λεγομενον βαραββαν ⟨ος δια φονον και στασιν ην βεβλημενος εις φυλακην⟩. συνηγμενων δε …" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "Math. XXVII, 16, ειχον δε τοτε δεσμιον επισημον λεγομενον βαραββαν ⟨ος δια φονον και στασιν ην βεβλημενος εις φυλακην⟩ · συνηγμενων" with the following footnote: "M. Samuel Berger me signale cette leçon comme se rencontrant à cet endroit dans plusieurs manuscrits de la Vulgate. On peut y joindre les cursifs 13, 346. Cf. Luc. XXIII, 25" Id., *Les manuscrits grecs de Bérat*, 1887, p. 458, "[16]ειχον δε τοτε δεσμιον επισημον λεγομενον βαραββαν ος δια φονον και στασιν ην βεβλημενος εις φυλακην · [17]συνηγμενων …" Id., *ibidem*, p. 514, "Ματθ. ΚΖ, 16. εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.—Συνηγμένων οὖν αὐτῶν [ειχον τοτε δεσμιον επισημον λεγομενον βαραββαν (ος δια φονον και στασιν ην βεβλημενος εις φυλακην) συνηγμένων δε αυτων]" sic Αλεξουδη, *Κώδικες*, 1901, p. 299:

ΕΙΧΟΝ ΔΕ ΤΟΤ[Ε] **ΔΕΣΜΙΟΝ ΕΠΙΣΗΜΟΝ ΛΕΓΟΜΕΝΟΝ ΒΑΡΑΒΒΑΝ ΟΣ ΔΙ**[Α] **ΦΟΝΟΝ ΚΑΙ ΣΤΑΣΙΝ ΗΝ ΒΕΒΛΗΜΕΝΟΣ ΕΙΣ ΦΥΛΑΚΗ**[Ν] **ΣΥΝΗΓΜΕΝ**[ΩΝ] **ΔΕ Φ.043**

βαραβ. ὃς διὰ φόνον καὶ στάσιν ἣν βεβλημένος εἰς φυλακήν *pc*$^{(NA27)45}$
βαραβ. ὅστις διὰ φόνον (φθόνον^{S}) ἣν βεβλημένος εἰς φυλακήν $f^{13(NA27+28+S)}$ 1071^{S} $vg^{mss(NA28)}$ ($sy^{s.h}$)^{NA28} mae^{NA28}
βαραβ. ὅστις διὰ φθόνον βεβλημένος ἣν εἰς φυλακήν 1346^{S}

44 Mt 27:9 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.
45 This reading was removed from the 28th Nestle-Aland edition.

βαραβ. ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένον εἰς φυλακήν 124^{S}
βαραβ. *sine add.* ℵ A B D W Θ (βαρραβ.) f^{1} 565 700 𝔐
lac. 28

***Mt 27:17* (*f. 88^{r}, numbered* 103)**
"Math. XXVII, 17. συνηγμενων δε, *itala*, D, 13, 69." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "^{17}συνηγμενων δε" Id., *Les manuscrits grecs de Bérat*, 1887, p. 514:[46]

ΣΥΝΗΓΜΕΝ[ΩΝ] **ΔΕ Φ.043**
συνηγμένων δέ D Θ f^{13} *al* it sa^{mss} mae
συνηγμένων οὖν ℵ A B W f^{1} 565 700 𝔐
lac. 28

***Mt 27:34* (*illegible*)**
"Math. XXVII, 34. και ουκ ηθελησεν (B D E, 1. 33. 69. 124. *itala*)." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "^{34}εδωκαν αυτω πειειν οξος μετα χολης μεμιγμενον · και γευσαμενος ουκ ηθελησεν πειειν ·" Id., *Les manuscrits grecs de Bérat*, 1887, p. 515:[47]

illegible Φ.043
οὐκ ἠθέλησεν ℵ$^{*.2(NA27)}$ ℵ$^{*.2b(NA28)}$ ℵ$^{*(S)}$ B D L Θ f^{1} f^{13} 33 157 892 *pc*
οὐκ ἤθελεν ℵ$^{1(NA27)}$ ℵ$^{2a(NA28)}$ ℵ$^{c(S)}$ A K M U W Γ^{NA28} Δ Π 565 579 700 1071 1241 1424 𝔐
lac. 𝔓^{45} Γ^{S} 28

***Mt 27:35* (*f. 91^{r}, numbered* 106)**
"Math. XXVII, 35. ⟨ινα πληρωθη το ρηθεν δια του προφητου διεμερισαντο τα ιματια μου εαυτοις και επι τον ιματισμον μου εβαλον κληρον⟩, *itala*, Δ, 1." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Math. XXVII, 35, ⟨ινα πληρωθη το ρηθεν δια του προφητου διεμερισαντο τα ιματια μου εαυτοις και επι τον ιματισμον μου εβαλον κληρον⟩: Δ, 1, a, b (cf. Westcott et Hort, II, *Notes on select*

46 Mt 27:17 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

47 Mt 27:34 was not studied again in Batiffol's 1887 article; it only appeared in the edition of the text. We may notice here the differences between the two readings quoted by the author: at first, "και ουκ ηθελησεν", then "και γευσαμενος ουκ ηθελησεν πειειν" in the main text.

readings, p. 20)." Id., *Les manuscrits grecs de Bérat*, 1887, p. 461, "ινα πληρωθη το ρηθεν δια του προφητου · διεμερι[fol. 106]σαντο τα ιματια μου εαυτοις και επι τον ιματισμον μου εβαλον κληρον ·" Id., *ibidem*, p. 515:

illegible]**ΣΑ**[Ν]**ΤΟ ΤΑ** [Ι]**ΜΑΤΙΑ ΜΟΥ ΕΑΥΤΟΙΣ ΚΑΙ ΕΠΙ ΤΟΝ ΙΜΑΤΙΣΜΟΝ ΜΟΥ ΕΒΑΛΟΝ ΚΛΗΡΟΝ Φ.043**
κλῆρον *sine add.* ℵ A B D K L M U W 565 700 𝔐
κλῆρον ἵνα πληρωθῇ τὸ ῥηθὲν διὰ (ὑπὸ *f* 1 *f* 13) τοῦ προφήτου διεμερίσαντο (διεμέρισαν Θ) τὰ ἱμάτιά μου ἑαυτοῖς (αὐτοῖς Δ) καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον Δ Θ *f* 1 *f* 13 *al* it vg^{cl} sy^{h} mae
lac. 28

***Mt 27:40* (*f. 91^{r}, numbered* 106)**
"Math. XXVII, 40. και λεγοντες ⟨ουα⟩ ο καταλυων, *itala*, D, M Δ." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Math. XXVII, 40, και λεγοντες ⟨ουα⟩ ο καταλυων: D, M, Δ, Σ, a, b, c, saint Ambroise. Cf. Marc. XV, 29" Id., *Les manuscrits grecs de Bérat*, 1887, p. 461, "[40]και λεγοντες ουα ο καταλυων" Id., *ibidem*, p. 515:

ΚΑΙ ΛΕΓΟΝΤΕ[Σ] **ΟΥΑ Ο ΚΑΤΑ**[ΛΥ]**ΩΝ Φ.043**
καὶ λέγοντες οὐὰ ὁ καταλύων D M Δ Θ
καὶ λέγοντες ὁ καταλύων ℵ A B L W *f* 1 565 700 𝔐
lac. 28

***Mk 2:3* (*f. 106^{r}, numbered* 121)**
"Marc. II, 3. και ερχονται προς αυτον ⟨τινες⟩ φεροντες παραλυτικον ..." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 375, "Marc. II, 3, και ερχονται προς αυτον ⟨τινες⟩ φεροντες παραλυτικον." Id., *Les manuscrits grecs de Bérat*, 1887, p. 458, "[3]και ερχονται προς αυτον τινες παραλυτικον φεροντες ερομενον υπο τεσσαρων ·" Id., *ibidem*, p. 520, "Μάρκ. Β, 3. καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες—[και ερχονται προς αυτον (τινες) φεροντες παραλυτικον]." sic Αλεξουδη, *Κώδικες*, 1901, p. 299:[48]

48 Batiffol was right when he printed his edition of Mk 2:3 with τινες παραλυτικὸν φέροντες, but he was wrong twice when he studied the reading with τινες φέροντες παραλυτικόν. Oddly enough, Ἀλεξούδης was also wrong when he edited the text of Mk 2:3 with "(τινες) φεροντες παραλυτικον".

ΚΑΙ ΕΡΧΟΝΤΑΙ ΠΡΟΣ ΑΥΤΟΝ ΤΙΝΕΣ ΠΑΡΑΛΥΤΙΚΟΝ ΦΕΡΟΝΤΕΣ Φ.043
καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες $\mathfrak{P}^{84vid}$ A $C^{3(NA27+28)}$ $C^{c(S)}$ K M U Γ Δ Π $\mathfrak{M}$
καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικόν ℵ B 33 *pc*
καὶ ἔρχονται πρὸς αὐτὸν φέροντες παραλυτικόν $C^{*(NA27+NA28+S)}$ D Θ *f* ^{1} *f* ^{13} 700 *al*
καὶ ἰδοὺ ἄνδρες ἔρχονται πρὸς αὐτὸν βαστάζοντες ἐν κρεβάττῳ παραλυτικόν W
καὶ ἰδοὺ ἄνδρες ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες 28
καὶ ἰδοὺ ἄνδρες ἔρχονται πρὸς αὐτὸν φέροντες παραλυτικόν 565

***Mk 2:24* (*f. 109r, numbered* 124)**
"Marc. II, 24. ιδε τι ποιουσιν ⟨οι μαθηται σου⟩ τοις σαββασιν, *itala*, D, M, 1. 13. 28. 69. 102. 124, *cureton*" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "ιδε τι ποιουσιν οι μαθηται σου τοις σαββασιν" Id., *Les manuscrits grecs de Bérat*, 1887, p. 522:[49]

ΙΔΕ ΤΙ ΠΟΙΟ[Υ]**ΣΙΝ ΟΙ ΜΑΘ**[ΗΤΑΙ] **ΣΟΥ ΤΟΙΣ Σ**[ΑΒ]**ΒΑΣΙΝ Φ.043**
ἴδε τί ποιοῦσιν οἱ μαθηταί σου τοῖς σάββασιν D M Θ *f* ^{1} *f* ^{13} 565 700
ἴδε τί ποιοῦσιν ὃ οὐκ ἔξεστιν τοῖς σάββασιν A
ἴδε τί ποιοῦσιν οἱ μαθηταί σου ὃ οὐκ ἔξεστιν ἐν τοῖς σάββασιν 28
ἴδε τί ποιοῦσιν τοῖς σάββασιν ℵ B C W
ἴδε τί ποιοῦσιν ἐν οἷς σάββασιν L U 33 $\mathfrak{M}$

***Mk 2:26* (*illegible*)**
"Marc. II, 26. ει μη τοις ⟨αρχι⟩ερευσι ⟨μονοις⟩, *itala*, D, 13. 33. 69. 124." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Marc. II, 26. ουκ εξεστιν φαγειν ει μη τοις ⟨αρχι⟩ερευσι μονοις ..." Id., *ibidem*, p. 376, "Marc. II, 26, ουκ εξεστιν φαγειν ει μη τοις ⟨αρχ⟩ιερευσιν μονοις. [Se retrouve dans le cursif 28.]" Id., *Les manuscrits grecs de Bérat*, 1887, p. 458, "ουκ εξεστιν φαγειν ει μη τοις αρχιερευσι μονοις" Id., *ibidem*, p. 522, "Μάρκ. Β, 26. οὐκ ἔξεστι φαγεῖν, εἰμὴ τοῖς ἱερεῦσι, καὶ ἔδωκε—[ουκ εξεστιν φαγειν ειμη τοις (αρχ)ιερευσι μονοις]." sic Αλεξουδη, *Κώδικες*, 1901, p. 299:

illegible Φ.043
οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἀρχιερεῦσιν μόνοις 579
οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν μόνοις Δ 33 (~σι) *pc*^{NA27} sa^{mss} bo
οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνοις τοῖς ἱερεῦσιν *f* ^{13}
οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἀρχιερεῦσιν 28 *pc*

49 Mk 2:24 was not studied again in Batiffol's 1887 edition; it only appeared in the main text.

οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν A C K M U Π *f* ^{1} 𝔐
οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς ℵ B L (τοῖς)
ἔδωκεν τοῖς μετ' αὐτοῦ οὖσιν οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν D
ἔδωκεν καὶ τοῖς μετ' αὐτοῦ οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν W 565 Θ (μετὰ αὐτοῦ) 700

***Mk 4:10* (*f. 115^{r}, numbered* 130)**

"Marc. IV, 10. ηρωτησαν αυτον οι περι αυτον συν τοις δωδεκα ⟨φρασον ημιν⟩ την παραβολην." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 376, "Marc. IV, 10, ηρωτησαν αυτον οι περι αυτον συν τοις δωδεκα ⟨φρασον ημιν⟩ την παραβολην: cf. Math. XV, 15" Id., *Les manuscrits grecs de Bérat*, 1887, p. 458, "ηρωτησαν αυτον οι περι αυτον συν τοις δωδεκα φρασον ημιν την παραβολην ·" Id., *ibidem*, p. 524, "Μάρκ. Δ, 10. ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν—[ηρωτησαν αυτον οι περι αυτον συν τοις δωδεκα (φρασον ημιν) την παραβολην]." sic Αλεξουδη, *Κώδικες*, 1901, p. 299:

ΗΡΩΤΗΣΑΝ [ΑΥΤΟΝ ΟΙ ΠΕ]**ΡΙ ΑΥΤΟΝ ΣΥΝ ΤΟΙΣ ΔΩΔΕΚΑ ΦΡΑΣΟΝ ΗΜΙ**[Ν] **ΤΗΝ ΠΑΡΑΒΟ**[ΛΗΝ **Φ.043** *tantum*
ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν K M U Π *f* ^{1} 𝔐
ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν A
ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ τις ἡ παραβολὴ αὐτη W *f* ^{13} 28
ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τις ἡ παραβολὴ αὐτη D Θ 565
ἐπηρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς μαθηταῖς αὐτοῦ τὴν παραβολήν 700
ἠρώτουν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς ℵ C
ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς B

***Mk 5:26* (*f. 122^{r}, numbered* 137)**

"Marc. V, 26. ... δαπανησασα τα ⟨υπαρχοντα⟩ αυτης ..." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 376, "Marc. V, 26, δαπανησασα τα ⟨υπαρχοντα⟩ αυτης" Id., *Les manuscrits grecs de Bérat*, 1887, pp. 458, 527, "Μάρκ. Ε, 26. δαπανήσασα τὰ παρ' ἑαυτῆς πάντα—[δαπανησασα τα (υπαρχοντα) αυτης]." sic Αλεξουδη, *Κώδικες*, 1901, p. 299:

ΔΑΠΑΝΗΣΑΣΑ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΥΤΗ[Σ **Φ.043** *tantum*
δαπανήσασα τὰ παρ' αὐτῆς πάντα A B$^{*(S)}$ L M U *f* ^{13} 33 157 579 892 1071 𝔐
δαπανήσασα τὰ παρ' ἑαυτῆς πάντα ℵ B$^{c(S)}$ C K N Δ Π 1241 *al*
δαπανήσασα τὰ ἑαυτῆς πάντα D W Θ *f* ^{1} 28^{NA28} (δαπανήσασα πάντα τὰ ἑαυτῆς^{NA27+S}) 565 700 1424 2542 *pc*

***Mk 6:2* (*illegible*)**

"Marc. VI, 2. πολλοι ακουοντες εξεπλησσοντο ⟨επι τη διδαχη αυτου⟩ λεγοντες, *itala*, D, 118." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Marc. VI, 2, πολλοι ακουοντες εξεπλησσοντο ⟨επι τη διδαχη αυτου⟩ λεγοντες: D, 118, 2 pe, *Vet. lat.* Cf. Marc. I, 22." sic ID., *Les manuscrits grecs de Bérat*, 1887, p. 462, "πολλοι ακουσαντες εξεπλησσοντο επι τη διδαχη αυτου λεγοντες ·" ID., *ibidem*, p. 528:[50]

illegible Φ.043

καὶ πολλοὶ ἀκούσαντες ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ λέγοντες D Θ 565

καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες ℵ A B (*add.* οἱ *a.* πολλοί) C K M U W 157 579 1071 1424 𝔐

καὶ οἱ πολλοὶ ἀκούσαντες ἐξεπλήσσοντο λέγοντες L f^{13} $28^{*(NA27+28+S)}$ (ἀκούοντες$^{c(NA27+28+S)}$) *pc*

καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ λέγοντες 700

***Mk 6:17* (*f. 127r, numbered* 142)**

"En Marc VI, 17 le texte comporte une double leçon: ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, c'est la leçon neutre, καὶ ἔδησεν αὐτὸν καὶ ἔβαλεν ἐν φυλακῇ, c'est la leçon occidentale (D … *itala*). Le *Beratinus* présente lui seul la leçon intermédiaire d'où découle le *conflate reading* occidental: εκρατησεν τον ιωαννην και εβαλεν αυτον εν τη φυλακη", with the following footnote: "Cette leçon lui serait commune avec la version syriaque *peschito*, si l'on se rapporte à l'appareil critique de Tischendorf" BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, pp. 374–375, "En Marc, VI, 17 deux leçons encore: ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, c'est la leçon primitive: καὶ ἔδησεν αὐτὸν καὶ ἔβαλεν εἰς φυλακήν, c'est la leçon occidentale. Le *Beratinus* écrit: εκρατησεν τον ιωαννην και εβαλεν αυτον εν τη φυλακη, donnant ainsi un *conflate reading* de la leçon primitive et de la leçon occidentale. Remarquons en passant que ce *conflate reading* lui est commun avec la version Peschito" ID., *Les manuscrits grecs de Bérat*, 1887, p. 460, "εκρατησεν τον ιωαννην και εβαλεν αυτον εν τη φυλακη" ID., *ibidem*, p. 529:

ΕΚΡΑΤΗΣΕΝ ΤΟΝ ΙΩΑΝΝΗΝ ΚΑΙ ΕΒΑΛΕΝ ΑΥΤΟΝ ΕΝ ΤΗ ΦΥΛΑΚ[Η **Φ.043** *tantum*

ἐκράτησεν τὸν ἰωάννην καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ W Δ f^{1} 1071 1424

50 It must be noted that Batiffol used the aorist participle ἀκούσαντες only in his text edition, not in the two previous quotations of Mk 6:2.

ἐκράτησεν τὸν ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ ℵ B (ἰωάνην^{S}) C K (ἰωάνην^{S}) L M N U Π 33 157 579 𝔐
ἐκράτησεν τὸν ἰωάννην ἐν φυλακῇ καὶ ἔδησεν αὐτόν A
ἐκράτησεν τὸν ἰωάννην καὶ ἔδησεν αὐτὸν καὶ ἔβαλεν εἰς φυλακήν D Θ *f* ^{13} 28 565 (*add. τήν a.* φυλακήν) 700

***Mk 6:51* (*illegible*)**

"Marc. VI, 51. εκοπασεν ο ανεμος ⟨και περιεσωσεν αυτους⟩." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 376, "Marc, VI, 51, και εκοπασεν ο ανεμος ⟨και περιεσωσεν αυτους⟩ και λιαν · Corruption du και περισσως εν εαυτοις de D, 2 pe, b" sic Id., *Les manuscrits grecs de Bérat*, 1887, p. 458, "και εκοπασεν ο ανεμος και περιεσωσεν αυτους και λιαν" Id., *ibidem*, p. 531, "Μάρκ. ΣΤ, 51. καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν—[και εκοπασεν ο ανεμος (και περιεσωσεν αυτους) και λιαν]." Αλεξουδη, *Κώδικες*, 1901, p. 299:

illegible Φ.043
και εκοπασεν ο ανεμος και περιεσως εν (περιεσωσεν?) εαυτους και εξ. Θ^{51}
καὶ ἐκόπασεν ὁ ἄνεμος καὶ περισσῶς ἐν ἑαυτοῖς ἐξ. D 565 700
καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐκ περισσοῦ ἐν αὐτοῖς ἐξ. W 28 (ἑαυτοῖς)
καὶ ἐκόπασεν ὁ ἄνεμος καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξ. A *f* ^{13} 𝔐
καὶ ἐκόπασεν ὁ ἄνεμος καὶ λίαν ἐν ἑαυτοῖς ἐξ. ℵ B (λείαν^{S})

***Mk 8:17* (*f. 139^{r}, numbered* 154)**

"Marc. VIII, 17. τι διαλογιζεσθε ⟨εν ταις καρδιαις υμων (*itala*, D, 28. 67. 124) ολιγοπιστοι⟩, 13. 28. 61. 69. 124." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Marc. VIII, 17, τι διαλογιζεσθε ⟨εν ταις καρδιαις υμων (D, 28, 67, 124, 2 pe, a, b, c) ολιγοπιστοι⟩: 28, 61, 13, 69, 124, 346, 2 pe." Id., *Les manuscrits grecs de Bérat*, 1887, p. 462, "τι διαλογιζεσθε εν ταις καρδιαις υμων ολιγοπιστοι" Id., *ibidem*, p. 534:

ΤΙ ΔΙΑΛΟΓΙΖΕ[Σ]ΘΕ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ Υ[ΜΩΝ Φ.043
τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν ὀλιγόπιστοι Θ 28 565 700 *pc* sy^{h**}
τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν D U
τί διαλογίζεσθε ἐν ἑαυτοῖς ὀλιγόπιστοι 𝔓^{45} W *f* ^{13} *pc*
τί διαλογίζεσθε ℵ A B C K L N Γ Π *f* ^{1} 33 157 1071 1424 𝔐

51 See Lafleur, *La Famille 13*, 2013, p. 291, where, even with our own collations directly made on the ms., it was hard to conclude in a firm way. In any case, Swanson's collations were wrong: καὶ ἐκόπασεν ὁ ἄνεμος καὶ περιέσωσεν ἐν αὐτοὺς καὶ ἐξ. was not possible.

***Mk 8:26* (*f. 140r, numbered* 155)**

"Marc. VIII, 26. λεγων ⟨υπαγε εις τον οικον σου και εαν⟩ εις την κωμην, *itala*, 13. 28. 61. 69." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Marc. VIII, 26, λεγων ⟨υπαγε εις τον οικον σου και εαν⟩ εις την κωμην: D, 28, 61, 13, 69, 346, 2 pe, a, b, f." with the following footnote: "Cf. Westcott et Hort, II, p. 99" ID., *Les manuscrits grecs de Bérat*, 1887, p. 462, "λεγων · υπαγε εις τον οικον σου και εαν εις την κωμην" ID., *ibidem*, p. 535:

ΛΕΓΩΝ ΥΠΑΓΕ ΕΙΣ ΤΟ[Ν] ΟΙΚΟΝ ΣΟΥ ΚΑΙ ΕΑΝ ΕΙΣ ΤΗΝ Κ[Ω]ΜΗΝ Φ.043

λέγων ὕπαγε εἰς τὸν οἶκον σου καὶ ἐὰν εἰς τὴν κώμην f^{13} 565 1071

λέγων ὕπαγε εἰς οἶκον σου καὶ ἐὰν εἰς τὴν κώμην Θ 28

λέγων μηδὲ εἰς τὴν κώμην *tantum* $\aleph^{c(S)}$ (μή *l.* μηδέ $\aleph^{*(NA28+S)}$) $\aleph^{2(NA28)}$ A B C K L M N U W (μή *l.* μηδέ) Γ Δ Π f^{1} 157 579 700 𝔐

***Mk 8:38* (*f. 142r, numbered* 157)**

"Marc. VIII, 38. ... εν τη γενεα ταυτη τη ⟨πονηρα και⟩ μοιχαλιδι και αμαρτωλω ..." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 376, "Marc. VIII, 38, εν τη γενεα ταυτη τη ⟨πονηρα και⟩ μοιχαλιδι και αμαρτωλω: cf. Math. XII, 45. [Se retrouve dans le cursif 124]" ID., *Les manuscrits grecs de Bérat*, 1887, p. 458, "εν τη [fol. 157] γενεα ταυτη τη πονηρα και μοιχαλιδι και αμαρτωλω" ID., *ibidem*, pp. 535–536, "Μάρκ. Η, 38. ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ— [εν τη γενεα ταυτη τη (πονηρα και) μοιχαλιδι και αμαρτωλω]." ΑΛΕΞΟΥΔΗ, *Κώδικες*, 1901, p. 299:[52]

ΕΝ ΤΗ ΓΕΝΕΑ ΤΑΥ[Τ]Η ΤΗ ΠΟΝΗΡΑ ΚΑ[Ι] ΜΟΙΧΑΛΛΙΔΙ ΚΑΙ ΑΜΑΡΤΩΛΩ Φ.043

ἐν τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ καὶ μοιχαλίδι καὶ ἁμαρτωλῷ cod. Θ (μηχαλίδι^{LA+S}) 124 *l*547 (μιχαλίδι^{LA})

ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ **א** A B D M (μοιχαλλ.) U (μοιχαλλ.) Ω (μοιχαλλ.) f^{1} f^{13} (μοιχαλλ.) 28 565 700 1071 (μοιχαλλ.) 1424 (μοιχαλλ.) 𝔐

ἐν τῇ γενεᾷ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ $\mathfrak{P}^{45vid(NA27)}$ W

***Mk 9:47* (*illegible*)**

"Marc. IX, 47. ... εκβαλε αυτον ⟨και βαλε απο σου⟩." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 376, "Marc. IX, 47, εκβαλε αυτον

52 Batiffol, as well as Ἀλεξούδης, had always printed "μοιχαλιδι" instead of "μοιχαλλιδι", as written in the manuscript.

⟨και βαλε απο σου⟩ καλον σοι: cf. Math. XVIII, 9" Id., *Les manuscrits grecs de Bérat*, 1887, p. 458, "εκβαλε αυτον και βαλε απο σου καλον σοι" Id., *ibidem*, p. 538, "Μάρκ. Θ, 47. ἔκβαλε αὐτόν· καλόν σοί ἐστι—[εκβαλε αυτον (και βαλε απο σου) καλον σοι]." Αλεξουδη, *Κώδικες*, 1901, p. 299:

illegible Φ.043
ἔξελαι αὐτὸν καὶ βάλε ἀπό σου καλόν ἐστίν σοι 579
ἔκβαλε αὐτὸν καλόν σέ ἐστιν ℵ B Ψ
ἔκβαλε αὐτὸν καλόν ἐστίν σε L Δ Θ 700
ἔκβαλε αὐτὸν καλόν σε 565
ἔκβαλε αὐτὸν καλόν σοί ἐστιν A C D K N U Π *f* ^{1} 157 1071 𝔐
ἔκβαλε αὐτὸν καλόν ἐστιν W *f* ^{13} 28

***Mk 11:13* (*f. 155^{r}, numbered* 171)**
"Marc. XI, 13. ουδεν ευρεν ει μη φυλλα ⟨μονον⟩. C. 33" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "Marc. XI, 13, φυλλα ⟨μονον⟩: C^{2}, N, Σ, 13, 69, 124, 346, 28, 2 pe, b, c, q, r." Id., *Les manuscrits grecs de Bérat*, 1887, pp. 462, 542:

ΟΥΔΕΝ ΕΥΡΕΝ ΕΙ ΜΗ ΦΥΛΛΑ ΜΟΝΟΝ Φ.043
οὐδὲν εὗρεν εἰ μὴ φύλλα μόνον C$^{c(S)}$ N W *f* ^{13} 28 (μόνα) 33 700 1071
καὶ μηδὲν εὑρὼν εἰ μὴ φύλλα μόνον 565
οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον 579
οὐδὲν εὗρεν εἰ μὴ φύλλα ℵ A B C$^{*(S)}$ K M U Γ Δ Θ Π Ψ *f* ^{1} 157 𝔐
μηδὲν εὑρὼν εἰ μὴ φύλλα D

***Mk 11:31* (*f. 157^{r}, numbered* 173)**
"Marc. XI, 31. λεγοντες ⟨τι ειπωμεν⟩ εαν ειπωμεν ... *itala*, 13, 28, 69, 124." Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Marc. XI, 31, λεγοντες ⟨τι ειπωμεν⟩ εαν ειπωμεν: D, 28, 13, 69, 124, 346, 2 pe, a, b, c." Id., *Les manuscrits grecs de Bérat*, 1887, p. 462, "λεγοντες τι ειπωμεν · εαν ειπωμεν" Id., *ibidem*, p. 543:

ΛΕΓΟΝΤΕΣ ΤΙ ΕΙΠΩΜΕΝ ΕΑΝ ΕΙΠΩΜΕΝ Φ.043
λέγοντες τί εἴπωμεν ἐὰν εἴπωμεν D Θ *f* ^{13} (- λέγοντες 69) 28 565 700
λέγοντες ἐὰν εἴπωμεν ℵ A B C *f* ^{1} 𝔐
λέγοντες ὅτι ἐὰν εἴπωμεν W

***Mk 12:38* (*illegible*)**

"Marc. XII, 38. εν ταις αγοραις ⟨ποιεισθαι⟩, D *solus*." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Marc. XII, 38, εν ταις αγοραις ⟨ποιεισθαι⟩: D, 2 pe, (a, c, i, r, Vulg.)." ID., *Les manuscrits grecs de Bérat*, 1887, pp. 462, 545:

illegible Φ.043
ἐν ταῖς ἀγοραῖς ποιεῖσθαι D Θ 565
ἐν ταῖς ἀγοραῖς *tantum* ℵ A B C W Ψ *f* ^{1} *f* ^{13} 28 579 700 𝔐

***Mk 13:19* (*f. 164^{v}, numbered* 181)**

"Marc. XIII, 19. θλιψεις οιαι ου γεγονασι ουδεποτε τοιαυται, *itala*, D." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 373, "Marc. XIII, 19, θλιψεις οιαι ου γεγονασι ουδεποτε τοιαυται: D, 2 pe, *Vet. lat.*" with the following footnote: "La leçon de 2 pe (cursif 81 de Hort) est d'après Tischendorf θλιψεις οιαι ου γεγονασι ποτε (M. Belsheim lit οια). D'ailleurs l'intérêt de cette leçon porte sur l'emploi du pluriel θλίψεις pour θλίψις, et le reste" ID., *Les manuscrits grecs de Bérat*, 1887, pp. 462, 546:

ΘΛΙΨΕΙΣ ΟΙΑΙ ΟΥ ΓΕΓΟΝΑΝ ΟΥΔΕΠΟΤΕ ΤΟΙΑΥΤΑΙ Φ.043 *tantum*
θλῖψεις οἵα οὐ γέγοναν οὐδέποτε τοιαῦται Θ
θλῖψεις οἵαι οὐ γεγόνασιν πότε τοιαῦται 565
θλῖψις οἵα οὐ γέγονεν πότε τοιαύτη 700
θλῖψις οἵα οὐ γέγονεν τοιαύτη ℵ A (θλῖψεις) B (θλεῖψις) C K L M U W (θλῖψεις) Δ (θλῖψεις) Π *f* ^{1} *f* ^{13} (θλῖψεις) 28 (θλῖψης) 157 1424 𝔐
θλεῖψεις οἵαι οὐκ ἐγένοντο τοιαῦται D

***Mk 14:45* (*f. 172^{r}, numbered* 189)**

"Marc. XIV, 45. λεγει ⟨χαιρε⟩ ραββι. C. 1. 13 ..." BATIFFOL, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 372, "αυτω λεγει αυτω χαιρε ραββι" ID., *Les manuscrits grecs de Bérat*, 1887, p. 550:[53]

ΑΥΤΩ ΛΕΓΕΙ ΑΥΤΩ ΧΑΙΡΕ ΡΑΒΒΙ ΚΑΙ Φ.043
αὐτῷ λέγει αὐτῷ χαῖρε ῥαββὶ καί 124
αὐτῷ λέγει χαῖρε ῥαββὶ καί C$^{c(S)}$ (ῥαββεί) W (ῥαββείˢ) *f* ^{1} *f* ^{13}

53 The text of Mk 14:45 was erroneously transcribed in Batiffol's 1885 edition with "λεγει ⟨χαιρε⟩ ραββι". It was not reexamined two years later but appeared correctly in the main text with "αυτω λεγει αυτω χαιρε ραββι".

λέγει αὐτῷ χαῖρε ῥαββεὶ καί 565
αὐτῷ λέγει αὐτῷ ῥαββὶ ῥαββὶ καί E (ῥαββεὶ ῥαββεί^{S}) G H (ῥαββεὶ ῥαββεί^{S}) S Y (ῥαββεὶ ῥαββεί^{S}) Ω 2 (ῥαββεὶ ῥαββεί^{S}) 157
αὐτῷ λέγει ῥαββὶ ῥαββὶ καί A (ῥαββεὶ ῥαββεί^{S}) K N U Π 1071 𝔐 sy$^{p.h}$
αὐτῷ λέγει ῥαββὶ καί ℵ (ῥαββεί^{S}) B (ῥαββεί^{S}) C$^{*(NA27+28+S)}$ (ῥαββεί^{S}) L M Δ Ψ 579 *pc* sy^{s}

***Mk 14:48* (*f. 172^{v}, numbered* 189)**
"εξηλθετε (Mc. XIV, 48)" Batiffol, *Evangeliorum codex graecus purpureus Beratinus Φ*, 1885, p. 371, "εξηλθετε (Mc. XIV, 48)" Id., *Les manuscrits grecs de Bérat*, 1887, pp. 465, 550:

illegible, fully erased Φ.043
ἐξήλθετε F K M S U Y Γ Π Ψ Ω *f* ^{1} 28 157 700 *pm*
ἐξήλθατε ℵ A B C D E G H L N W Δ Θ *f* ^{13} 565 579 *pm*

6 Bibliography[54]

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Appendix 1: Table Concordance according to Boxes 1 to 9

The following tables are an attempt to reconstruct the foliation order of *Beratinus* 1. The *italic numbers* (first column) represent the current Plexiglass sheet numbering; the foliation (second column) is ours. The extant numbering is inconsistent, either paginated or folioed. All the framed parts of the tables indicate the possibility of two folios stuck together:

2	Folio 2 recto	Mt 6:13b
3	Folio 2 verso	Mt 6:26a

Please also note that the reading locations (chapter and verse numbers) are given only for guidance. Due to extreme reading difficulties, the mention of chapter and verse does not mean systematically that the folio begins—or ends—with it. Please also note that some folios were displaced.

Box 1: *20 Plexiglass sheets* (*numbered* 1–28)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Reading location**
1	Folio 1 recto		Mt 6:7a
1	Folio 1 verso		
2	Folio 2 recto		Mt 6:13b
3	Folio 2 verso		Mt 6:26a
4	Folio 3 recto		Mt 6:30a
5	Folio 3 verso		Mt 7:13a cod.
6	Folio 4 recto		Mt 7:12a cod.
6	Folio 4 verso		Mt 7:22b–24 cod.
7	Folio 5 recto		Mt 7:21b–22a cod.
7	Folio 5 verso		Mt 8:11–14
8	Folio 6 recto		Mt 8:15
9	Folio 6 verso		Mt 8:30a
10	Folio 7 recto		Mt 8:34a–9:1 cod.
11	Folio 7 verso		Mt 9:15a cod.
12	Folio 8 recto		Mt 9:13b cod.
12	Folio 8 verso		Mt 9:28
13	Folio 9 recto		Mt 9:30
14	Folio 9 verso		Mt 9:36
15	Folio 10 recto		Mt 10:12–13
15	Folio 10 verso		Mt 10:15
16	Folio 11 recto		
16	Folio 11 verso		
17	Folio 12 recto		
17	Folio 12 verso		
18	Folio 13 recto		
18	Folio 13 verso		
19	Folio 14 recto		Mt 11:18
20	Folio 14 verso		Mt 11:16 cod.

Box 1: 20 *Plexiglass sheets* (*numbered* 1–28) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
21	Folio 15 recto		
22	Folio 15 verso		Mt 12:10
23	Folio 16 recto		Mt 12:18
23	Folio 16 verso		
24	Folio 17 recto		
24	Folio 17 verso		
25	Folio 18 recto		
25	Folio 18 verso		
26	Folio 19 recto		
26	Folio 19 verso		
27	Folio 20 recto		Mt 13:7
28	Folio 20 verso		Mt 13:15

Box 2: 20 *Plexiglass sheets* (*numbered* 29–50)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
29	Folio 21 recto		
29	Folio 21 verso		Mt 13:19
30	Folio 22 recto		
30	Folio 22 verso		Mt 13:27
31	Folio 23 recto		
31	Folio 23 verso	PM′ / I′ (inner margin) Mt 13:36	
32	Folio 24 recto		
32	Folio 24 verso		
33	Folio 25 recto		
33	Folio 25 verso		
34	Folio 26 recto		
34	Folio 26 verso		Mt 14:2

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
35	Folio 27 recto		
35	Folio 27 verso		
36	Folio 28 recto		
36	Folio 28 verso		
37	Folio 29 recto		Mt 14:23
38	Folio 29 verso		
39	Folio 30 recto		
39	Folio 30 verso		Mt 15:9
40	Folio 31 recto		
40	Folio 31 verso		
41	Folio 32 recto		
41	Folio 32 verso		
42	Folio 33 recto		
42	Folio 33 verso		Mt 15:33–37
43	Folio 34 recto		Mt 16:2–3
43	Folio 34 verso	PΞZ′ / I′ (inner margin) Mt 16:17	Mt 16:13–17
44	Folio 35 recto		Mt 16:8 cod.
44	Folio 35 verso		
45	Folio 36 recto	PξH′ / B′ (inner margin) Mt 16:20	musical notations (black ink)
46	Folio 36 verso		
47	Folio 37 recto		
47	Folio 37 verso		Mt 17:9
48	Folio 38 recto		
48	Folio 38 verso		Mt 17:14
49	Folio 39 recto		
49	Folio 39 verso		Mt 17:23
50	Folio 40 recto		Mt 17:27–18:1
50	Folio 40 verso		

Box 3: *20 Plexiglass sheets* (*numbered* 51–74)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Reading location**
51	Folio 41 recto		Mt 18:5
52	Folio 41 verso		
53	Folio 42 recto		
53	Folio 42 verso		
54	Folio 43 recto		
54	Folio 43 verso		
55	Folio 44 recto		
56	Folio 44 verso		
57	Folio 45 recto		
57	Folio 45 verso		
58	Folio 46 recto		
58	Folio 46 verso		Mt 20:4–6
59	Folio 47 recto		
59	Folio 47 verso		Mt 20:12
60	Folio 48 recto		
60	Folio 48 verso		Mt 20:18
61	Folio 49 recto		
61	Folio 49 verso	ΣΔ′ / Δ′ (inner margin) Mt 20:28	Mt 20:28
62	Folio 50 recto		consider here the addition after Mt 20:28
62	Folio 50 verso		Mt 20:29 cod.
63	Folio 51 recto		
63	Folio 51 verso		Mt 21:3
64	Folio 52 recto		
64	Folio 52 verso		Mt 21:9
65	Folio 53 recto		
65	Folio 53 verso		Mt 21:16
66	Folio 54 recto		
66	Folio 54 verso		
67	Folio 55 recto		
67	Folio 55 verso		Mt 21:29–30
68	Folio 56 recto		

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
68	Folio 56 verso		
69	Folio 57 recto		Mt 21:37
70	Folio 57 verso		
71	Folio 58 recto		Mt 22:4–7
71	Folio 58 verso		
72	Folio 59 recto		Mt 22:12
73	Folio 59 verso		
74	Folio 60 recto		
74	Folio 60 verso		Mt 22:40

Box 4: *20 Plexiglass sheets* (*numbered* 75–95)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
75	Folio 61 recto		
75	Folio 61 verso		Mt 22:46
76	Folio 62 recto		
76	Folio 62 verso		
77	Folio 63 recto		
77	Folio 63 verso		
78	Folio 64 recto		
78	Folio 64 verso		Mt 23:29
79	Folio 65 recto		
79	Folio 65 verso		
80	Folio 66 recto		
80	Folio 66 verso		Mt 24:3–5
81	Folio 67 recto		Mt 24:10
81	Folio 67 verso		Mt 24:12
82	Folio 68 recto		Mt 24:17–18
82	Folio 68 verso		
83	Folio 69 recto		
83	Folio 69 verso		

Box 4: *20 Plexiglass sheets* (*numbered* 75–95) (cont.)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Reading location**
84	Folio 70 recto		Mt 24:32–36
85	Folio 70 verso		Mt 24:45 cod.
86	Folio 71 recto		
86	Folio 71 verso		
87	Folio 72 recto		Mt 25:9
87	Folio 72 verso		
88	Folio 73 recto		
88	Folio 73 verso		
89	Folio 74 recto		
89	Folio 74 verso		
90	Folio 75 recto		
90	Folio 75 verso		
91	Folio 76 recto		Mt 25:40
91	Folio 76 verso		
92	Folio 77 recto		
92	Folio 77 verso		
93	Folio 78 recto		Mt 26:11
93	Folio 78 verso		
94	Folio 79 recto	ΣΟΘ′ / Δ′ (left margin) Mt 26:21 ΣΠΑ′ / Β′ (inner margin) Mt 26:23	Batiffol f. 90^{r}; Mt 26:19b–21a
94	Folio 79 verso		
95	Folio 80 recto		Mt 26:31
95	Folio 80 verso		

Box 5: *20 Plexiglass sheets* (*numbered* 96-115)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
96	Folio 81 recto		Mt 26:35
96	Folio 81 verso		
97	Folio 82 recto	ΣϞΘ′ / Δ′ (inner margin) Mt 26:45	Mt 26:43
97	Folio 82 verso		
98	Folio 83 recto		Mt 26:50
98	Folio 83 verso		
99	Folio 84 recto		Mt 26:57
99	Folio 84 verso		
100	Folio 85 recto		Mt 26:64
100	Folio 85 verso		
101	Folio 86 recto	ΤΙϛ′ / Β′ (inner margin) Mt 26:75	Mt 26:73–75
101	Folio 86 verso		
102	Folio 87 recto		Mt 27:4
102	Folio 87 verso		
103	Folio 88 recto		Mt 27:12–17
103	Folio 88 verso		
104	Folio 89 recto		Mt 27:21
104	Folio 89 verso		
105	Folio 90 recto		Mt 27:29
105	Folio 90 verso		
106	Folio 91 recto		Mt 27:35–40
106	Folio 91 verso		
107	Folio 92 recto	ΤΜ′ / Β′ (left margin) Mt 27:45 ΤΜΒ′ / Β′ (inner margin) Mt 27:48	Mt 27:44
107	Folio 92 verso	ΤΜ[Ε]′ / Ι′ (inner margin) Mt 27:51b	
108	Folio 93 recto		Mt 27:54
108	Folio 93 verso		

Box 5: *20 Plexiglass sheets* (*numbered* 96-115) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
109	Folio 94 recto		Mt 27:64 musical notations (black ink)
109	Folio 94 verso		musical notations (black ink)
110	Folio 95 recto		Mt 28:6 musical notations (black ink)
110	Folio 95 verso		musical notations (black ink)
111	Folio 96 recto		musical notations (black ink)
111	Folio 96 verso		
112	Folio 97 recto		Batiffol f. 110^{r}; Mt 28:20
112	Folio 97 verso		Batiffol f. 110^{v}
113	Folio 98 recto		Batiffol f. 111^{r}
113	Folio 98 verso		Batiffol f. 111^{v}
114	Folio 99 recto		Batiffol f. 112^{r}
114	Folio 99 verso		Batiffol f. 112^{v}
115	Folio 100 recto		Batiffol f. 113^{r}; Mk 1:1
115	Folio 100 verso		

Box 6: *20 Plexiglass sheets* (*numbered* 116–135)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
116	Folio 101 recto		Mk 1:7
116	Folio 101 verso		
117	Folio 102 recto		

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
117	Folio 102 verso		
118	Folio 103 recto		
118	Folio 103 verso		
119	Folio 104 recto	Iς′ / H′ (inner margin) Mk 1:34b	Mk 1:31–34b
119	Folio 104 verso		
120	Folio 105 recto		
120	Folio 105 verso		
121	Folio 106 recto		Mk 2:2–3
121	Folio 106 verso		
122	Folio 107 recto	KA′ / B′ (inner margin) Mk 2:13	
122	Folio 107 verso		
123	Folio 108 recto		
123	Folio 108 verso		
124	Folio 109 recto		Mk 2:22–24
124	Folio 109 verso		
125	Folio 110 recto		Mk 3:1
125	Folio 110 verso		
126	Folio 111 recto	KH′ / H′ (inner margin) Mk 3:11b	
126	Folio 111 verso		
127	Folio 112 recto		
127	Folio 112 verso		
128	Folio 113 recto		
128	Folio 113 verso		
129	Folio 114 recto		Mk 3:34
129	Folio 114 verso		
130	Folio 115 recto		Mk 4:8–10
130	Folio 115 verso		
131	Folio 116 recto		
131	Folio 116 verso		
132	Folio 117 recto		
132	Folio 117 verso		
133	Folio 118 recto		

Box 6: 20 *Plexiglass sheets* (*numbered* 116–135) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
133	Folio 118 verso		
134	Folio 119 recto		
134	Folio 119 verso		
135	Folio 120 recto		Mk 5:12
135	Folio 120 verso		

Box 7: 20 *Plexiglass sheets* (*numbered* 136–155)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
136	Folio 121 recto	MH′ / H′ (inner margin) Mk 5:18	Mk 5:15
136	Folio 121 verso		
137	Folio 122 recto		Mk 5:23–26
137	Folio 122 verso		
138	Folio 123 recto		Mk 5:33
138	Folio 123 verso		
139	Folio 124 recto		
139	Folio 124 verso		
140	Folio 125 recto		Mk 6:2b–3
140	Folio 125 verso		
141	Folio 126 recto		Mk 6:9
141	Folio 126 verso		
142	Folio 127 recto		Mk 6:16–17
142	Folio 127 verso		
143	Folio 128 recto		
143	Folio 128 verso		
144	Folio 129 recto		
144	Folio 129 verso		
145	Folio 130 recto		
145	Folio 130 verso		

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
146	Folio 131 recto		Mk 6:46
146	Folio 131 verso		
147	Folio 132 recto		Mk 6:52
147	Folio 132 verso		
148	Folio 133 recto	Οα′ / ς′ Mk 7:5	Mk 7:4
148	Folio 133 verso		
149	Folio 134 recto		
149	Folio 134 verso		
150	Folio 135 recto		
150	Folio 135 verso		
151	Folio 136 recto		Mk 7:29
151	Folio 136 verso		
152	Folio 137 recto		
152	Folio 137 verso		
153	Folio 138 recto		Mk 8:6
153	Folio 138 verso		
154	Folio 139 recto		Mk 8:15–17
154	Folio 139 verso		
155	Folio 140 recto		Mk 8:23–27
155	Folio 140 verso		

Box 8: *20 Plexiglass sheets* (*numbered* 156–176)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
156	Folio 141 recto		Mk 8:31
156	Folio 141 verso		
157	Folio 142 recto		Mk 8:38
157	Folio 142 verso		
158	Folio 143 recto		
158	Folio 143 verso		
159	Folio 144 recto		

Box 8: *20 Plexiglass sheets* (*numbered* 156–176) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
159	Folio 144 verso		
160	Folio 145 recto		
160	Folio 145 verso		
161	Folio 146 recto		
161	Folio 146 verso		
162	Folio 147 recto		Mk 9:39
162	Folio 147 verso		
163	Folio 148 recto		Mk 9:47b
163	Folio 148 verso		
164	Folio 149 recto		
164	Folio 149 verso		
165	Folio 150 recto		
165	Folio 150 verso		
166	Folio 151 recto		
167	Folio 151 verso		Mk 10:34
168	Folio 152 recto		Mk 10:39
168	Folio 152 verso		
169	Folio 153 recto		
169	Folio 153 verso		
170	Folio 154 recto		Mk 11:3
170	Folio 154 verso		
171	Folio 155 recto		Mk 11:13
171	Folio 155 verso		
172	Folio 156 recto		
172	Folio 156 verso		
173	Folio 157 recto		Mk 11:28–31
173	Folio 157 verso		
174	Folio 158 recto		
174	Folio 158 verso		
175	Folio 159 recto		
175	Folio 159 verso		
176	Folio 160 recto		Mk 12:23
176	Folio 160 verso		

Box 9: *37 Plexiglass sheets* (*numbered* 177 *to* 190, -1, -2, -3, 1 *to* 4, 7 *to* 10, 12 *to* 13, 18 *to* 21, 26 *to* 27, 36 *to* 37, 42 *to* 43, 49 *to* 50, 54 *to* 55, 68 *to* 71, 81 *to* 82, 85 *to* 86, 90 *to* 91, 110 *to* 113, 167 *to* 168, 181 *to* 182)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
177	Folio 161 recto		Mk 12:28
177	Folio 161 verso		
178	Folio 162 recto		Mk 12:34
178	Folio 162 verso		
179	Folio 163 recto		
179	Folio 163 verso		
180	Folio 164 recto		
181	Folio 164 verso		Mk 13:18–19
182	Folio 165 recto	PNα′ / B′ (inner margin) Mk 13:26	Mk 13:25–26
182	Folio 165 verso		
183	Folio 166 recto	PNE′ / B′ (inner margin) Mk 13:35	Mk 13:33–35
183	Folio 166 verso		
184	Folio 167 recto	PNΘ′ / Δ′ (inner margin) Mk 14:8	
184	Folio 167 verso		
185	Folio 168 recto		
185	Folio 168 verso		
186	Folio 169 recto	PΞE′ / A′ (inner margin) Mk 14:22	
186	Folio 169 verso		
187	Folio 170 recto	POα′ / ς′ (inner margin) Mk 14:31	Mk 14:27
187	Folio 170 verso		
188	Folio 171 recto	[POH]′ / Δ′ Mk 14:38b	Mk 14:38b
188	Folio 171 verso		
189	Folio 172 recto		Mk 14:43b–45
189	Folio 172 verso		
190	Folio 173 recto		Mk 14:57a
190	Folio 173 verso		
-1	Folio 174 recto		

Box 9: *37 Plexiglass sheets* (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
-1	Folio 174 verso		
-2	Folio 175 recto		
-2	Folio 175 verso		
-3	Folio 176 recto		
-3	Folio 176 verso		
1	Folio 177 recto		
2	Folio 177 verso		
3	Folio 178 recto		
4	Folio 178 verso		
7	Folio 179 recto		
8	Folio 179 verso		
9	Folio 180 recto		
10	Folio 180 verso		
12	Folio 181 recto		
13	Folio 181 verso		
18	Folio 182 recto		
19	Folio 182 verso		
20	Folio 183 recto		
21	Folio 183 verso		
26	Folio 184 recto		
27	Folio 184 verso		
36	Folio 185 recto		
37	Folio 185 verso		
42	Folio 186 recto		Mt 16:5–7
43	Folio 186 verso		
49	Folio 187 recto		
50	Folio 187 verso		
54	Folio 188 recto		
55	Folio 188 verso		
68	Folio 189 recto		Mt 24:44–45
69	Folio 189 verso		
70	Folio 190 recto		Mt 21:43–22:1
71	Folio 190 verso		

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Reading location
81	Folio 191 recto		
82	Folio 191 verso		
85	Folio 192 recto		Mt 21:32a–34a
86	Folio 192 verso		
90	Folio 193 recto		
91	Folio 193 verso		
110	Folio 194 recto		
111	Folio 194 verso		
112	Folio 195 recto		
113	Folio 195 verso		
167	Folio 196 recto		
168	Folio 196 verso		
181	Folio 197 recto		
182	Folio 197 verso		

Appendix 2: Supposed Former Flyleaves from *Beratinus* 1 (*re uera* Flyleaves from ANA 12)

Albanian National Archives, Fragment 15

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes Fragment 15 (*olim* Koder-Trapp 24)
Contents: **Fragments of a Triodion**
Provenance: **Berat**

According to Popa's description, this bifolio was included—as flyleaves?, in *Beratinus* 1:

> Folios from codex 15 (15), Originally, the folios were included in Beratinus 1, from Berat—Description—Sketchy sheets of paper, containing the inscription which indicates the curse on whomsoever borrows the Gospel and does not return it, as follows: "If anyone takes the Gospel and does not send it back, this one will receive the curse of the 318 first Ecumenical Council Fathers".

> FLETË KODI 15 (15), Fletë fillestare që ka qënë mbi një ungjill BR, 1—Emërtimi—Fletë prej letre e fragmentuar, por që mban një mbishkrim, me përmbajtjen e një mallkimi për atë që e merr ungjillin dhe nuk e kthen ma, si pason "Ai që e merr këtë ungjill dhe nuk e kthen ma (e përvetëson) pastë mallkimin e treqind e tet[ë]m[b]ëdhjetë etërve të koncilit të pare ekumenik".

In the 2003 UNESCO catalogue, the above text was not inserted amongst Popa's notices although a description, typewritten on a single sheet of paper and signed by Popa's hand, was still attached to the fragment in May 2016. Six years before, Roderic L. Mullen kindly sent us the first draft of a short description of this fragment, which was unpublished at the time of postage:

> Kod. Frag. BR. 15
> Gregory-Aland, not in the Liste
> type, ---
> date, ---
> material, ---
> folios, 1
> columns per page, ---
> lines per column, ---
> size of page, ---
> size of text-block, ---
> provenance, Berat
> other, curse of the 318 Fathers against anyone who borrows the book but does not return it
> notes, found bound in as the first leaf of GA 043
> covers, ---
> previous references, ---

In the 2003 UNESCO catatalogue, the above contents were translated and published in Albanian (Mullen, *Dorëshkrimet biblike*, 2003, p. 229):

> **Kodiku fragment 15, i Beratit**
> Gregory-Aland: Nuk përmendet.
> Fletë: 1.
> Prejardhja: Berat.
> Të tjera: Ka një shënim me mallkimin e 318 etërve kundër çdonjërit që merrte hua librin dhe e humbte.
> Referenca të mëparshme: Nuk ka.

A similar notice, based on Mullen's survey, was published by Shaban Sinani in 2004 (*Beratinus*, p. 130), and reprinted in 2011 (*Kodikët*, p. 195). We have demonstrated before that this bifolio was the lower flyleaves which were removed from ANA 12: "früher f. 603–604 des Cod. 5" and was considered as number "24" by Johannes Koder and Erich Trapp (*Katalog*, 1968, p. 212). To conclude, the ANA Fragment 15 has nothing to do with ANA 1 and its present state of conservation confirms that it was not a part of the purple codex. As said above, the current shelfmark of this bifolio, which has no connection with ANA 15, may be explained by the last Ἀλεξούδης' numbering of ANA 12: ΙΕ′ (Αλεξουδη, *Κώδικες*, 1900, p. 526).

1 *Physical Description*

XIVth c., parchment, 1 bifolio from a quire (non-continuous sequences), representing the upper left part of a bifolio, originally 2 columns per folio, 22 extant lines per column, size of fragment of each folio: 215/220×144/147, area of text: 170[subsisting text]×80[subsisting text], brown ink, marginal red ink majuscules, text in minuscule, no covers, no binding, no images.

2 *Contents*

1r: *inc.* εὐλο]γῆ δοξάζουσα · εἰς τοὺς αἰῶν[ας] Ἀπὸ βλεφάρων cod., *des.* ὁ κ(ύριο)ς ἔφη [illegible] καυχῶ ἀ[ρνήσῃ (*Τριῴδιον*, Rome, 1879, pp. 676–677; Papadopoulos-Kérameus, *Ἀνάλεκτα* II, 1894, pp. 139–140).

1v: *inc.* δι]ὰ τῶν προφητῶν μου, *des.* Ἐλκέμενος cod. (*Τριῴδιον*, Rome, 1879, pp. 684, 689; Papadopoulos-Kérameus, *Ἀνάλεκτα* II, 1894, pp. 148–150).

2r: *inc.* ἐδονείτω τῇ νεκρῶσει σου · cod., *des.* Σύμβολα τῆς ταφ[ῆς σου (*Τριῴδιον*, Rome, 1879, p. 729; Papadopoulos-Kérameus, *Ἀνάλεκτα* II, 1894, pp. 165–166).

2v: *inc.* ταφῇ δοθέντος, *des.* καὶ ἀ]φθάρτου ζωῆς [ἔδειξας (*Τριῴδιον*, Rome, 1879, p. 731; Papadopoulos-Kérameus, *Ἀνάλεκτα* II, 1894, p. 169).

3 *Bibliography*

Koder-Trapp, *Katalog*, 1968: p. 212; Lena, *Byzantine Manuscripts*, 2013: p. 232; Mullen, *Dorëshkrimet biblike*, 2003: p. 229n.; Sinani, *Kodikët*, 2003; Id., *Beratinus*, 2004: pp. 38 "Kodiku i Beratit (fragment, 15), pa kronologji të përcaktuar", 130n.; Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Kodikët*, 2011: pp. 66 "Kodiku i Beratit (fragment, 15), pa kronologji të përcaktuar", 195n.

Appendix 3: Historical Account of the Rediscovery and Restoration of *Beratinus* 1 and *Beratinus* 2 in the People's Republic of China

The historical account below of the rediscovery in Berat—and further restoration in China, from August 1968 to January 1972—of the two purple manuscripts *Beratinus* 1 and *Beratinus* 2, is an official unpublished document in the State Archives of Albania.[55] It was written by Sanie Mara and Reshat Alia,[56] the two Albanian archivists who were part of the Sino-Albanian restoration team. One may appreciate the narrative's somewhat idiosyncratic language and style.

In a somewhat different way to the above *Report* written by the three authorized administrative fellows of the city of Berat on 12 August 1968 (see above pp. 67–68), the present account recalls the rediscovery of the codices, their transfer to the capital Tirana, first to the Ministry of Education and Culture, second to the Albanian State Archives. It also included some of Theofan Popa's views on the artefacts, followed by Albanian chemical expertise (Kole Popa) with its such surprising results, especially on *Beratinus* 2, considered as having a "cellulosic nature and ⟨…⟩ produced from pressurizing many thin leaves together ⟨…⟩ similar to usual paper". Concerning this ms., Reshat Alia and Sanie Mara reported that a copy of *Beratinus* 2 was "made of parchment", indeed of plastic! This copy, as well as the paper copy of *Beratinus* 1 and the plaster copies are still extant in the Albanian Archives. The account then recalled why and how the manuscripts were sent, by plane, to China, all the restoration process and their return, by ship, to Albania. It especially focused on the Albanians' technical impossibility of photographing the mss. before leaving Tirana, their reception in China through the Albanian Embassy and the severe Chinese Security Affairs—the mss. were "secured into safe-deposit boxes and watch was kept over them by armed guards day and night". It also pointed out that that kind of restoration was a *première* in China and suggested that none of the Sino-Albanian restorers were familiar with the Greek New Testament language and style: the microfilm of Batiffol's 1887 study was sent to China by the Albanian States Archives during the restoration process.

55 Translated from the Albanian by Genci Shehu.

56 Reshat Alia was the youngest brother of Ramiz Alia, the second and last Communist leader of Albania from 1985 to 1991, and the country's head of state from 1982 to 1992. Ramiz Alia had been designated as successor by Enver Hoxha and took power after Hoxha died. According to Chinese sources, Reshat Alia was the Director of the Albanian Archives.

Historical Account of the Discovery of the Sixth-Century and Ninth-Century Codices and their Restoration in the P⟨eople's⟩ R⟨epublic⟩ of China

The Party and its political power have continuously given due importance to collecting, preserving, and putting to good use any documentary materials that have historical, cultural, and scientific value etc. for the further development of science, art, culture as well as for the development of our People's patriotic and revolutionary traditions.

Thanks to this great care as well as the frequent calls the Party has made to the patriots, to the revolutionaries, to their families, to [the] men of science, culture, art and to all of the workers of our country to trace, collect, and commit [valuable materials] to the archives, the museums etc., two monuments of tremendous scientific value, belonging to the sixth and the ninth centuries of our era, were discovered in the Church of Berat in the year 1968.

Our People, knowing the great historical value of the treasures of our antiquity, has endeavoured rigorously to preserve and protect them. This has been evident in the process of guarding the two codices (belonging to the VIth and the IXth centuries) that were found in Berat in 1968. From the available data, especially the ones coming from a note found in the diptych of the church of Saint George in Berat, we know that a man from Berat, named Skuripeku (!), in the time of the Serbs' invasion of the city in the year 1356, took the valuable codices of the church and hid them in one of the cellars under the castle towers. In this way, he saved these artefacts from that danger.

During the second World War, the city Church Council had hidden [the manuscripts] in order to save them from the fury of the war. When Germans entered Berat, knowing of the existence of these two important codices, [they] asked for the church eldership of Berat to have a look at them. The elders, having taken an oath not to disclose them, did not surrender them. The Germans, in order to force the elders into surrendering [the codices], lined them up by the castle wall to be executed and placed a machine gun in front of them. At that moment, they heard some gun fire coming from the nearby area. The Germans thought they were being attacked, so they left the elders alone and fled. The elders went into hiding and were saved from harm.

Soon after the liberation, our scientific workers were tracing and identifying monuments of our culture, and they noticed with great distress the absence of the two medieval codices, which constituted the most valuable part of Berat's libraries and manuscripts. Investigating the hidden artefacts became a concern not only of the scientific workers but also of the ordinary people. **[end of p. 1]**

The offices of power in Berat had received data and signals from the people that, in the Metropolis, in the Kala neighbourhood, the two codices were kept

hidden. Starting from this piece of information the comrades of the Executive Committee and those of the Interior Affairs Office checked the inner façade of the church in the Eastern part of Joadhima, removed three stone slabs and an underground room appeared which was about 2 meters long and 1.50 wide. In that cellar a tin chest was found, with the codices inside it, wrapped in hay. The covers were made of metal, but the inner pages were in part damaged from moisture and mould. Also, a small wooden box was found inside the chest, where a round silver-coated medallion was placed, bound in a chain. This medallion was used by the priest during religious festival days.

It is worth noting that a big contribution towards the finding of these codices was provided by the citizen of Berat Kasi Papapavli, by way of his clear indications as to where the hidden codices must be sought, and also from the signals given by the citizen of Berat Dhimitër Tutulani, an employee of the General Directorate of the State Archives.

The codices and the medallion were sent from Berat to the Ministry of Education [and] Culture in Tirana. On August 21 1968, [this Ministry] delivered [the artefacts] to the General Directorate of State Archives.

On the date 14/IX/1969 the specialist Theofan Popa was called upon to evaluate the codices and he provided the following insights:

The two manuscript codices that were found in Berat had been considered lost for many years. One of them is generally known and considered to be one of the most ancient codices of the Christian world. This gospel-codex written in Greek language with big letters, without separating the words, has been published and transliterated by the French scientist Pier Battifol (!) *in 1886 in Paris and dates back approximately to the VIth century with the name Beratinus. Unfortunately, these codices of Berat were found in a heavily damaged state. Because of moisture the pages have all but been fastened together, and starting from all four sides and going in-depth to approximately 40 mm the codices appear to be thoroughly decayed.*

In spite of the heavy damage that the codices have suffered, a suggestion was made that they may be restored, but this job should be done as soon as possible and by qualified specialists, or by experienced ones. On the date of June 20 1969 a chemical analysis was performed by chemists of the State University of Tirana, who issued this certificate: **[end of p. 2]**

Certificate of Chemical Expertise

Based upon the chemical analysis of the two samples of cartographic materials sent to us by the General Directorate of the State Archives we conclude that:

1) Sample nº. 1, which is obtained from an old ecclesiastical codex of small frame, and written in gold letters, appears to be of a cellulosic nature and was produced from pressurizing many thin leaves together. All of its elements have cellulosic nature. In conclusion, it can be said that we are dealing here with thin pages that are similar to usual paper, but in a state of deep hydrolytic dissolution. It is likely that the original pages of the text could have been produced by compressing together many leafy elements coming from plants, such as for example the leaves of papyrus. Regeneration of the original material appears to be very difficult, if impossible, at least for that part of the manuscript which has been exposed to air and humidity.

2) Sample nº. 2, also taken from an old ecclesiastical codex, but of a big frame, appears to be of an albuminous nature, most probably a parchment coming from animals. The decay of this sample is much deeper than the one of sample nº. 1. The content of the proteinic nitrogen has been decreased significantly as compared to the measure of its presence in animal tegumental tissue in normal conditions, which testifies to its deep decomposition. In conclusion, sample nº. 2 should be considered material of animal origin, most probably of parchment. The very advanced state of decomposition makes its restoration almost impossible.

For a more precise idea of the origin of the materials and of the practical possibility for their restoration we think it indispensable to seek out the opinion of an experienced foreign specialist.

The expert,
Kole Popa

After the chemical expertise was performed, under the direct supervision and interventions of the Party's Central Committee, the General Directorate of the State Archives started putting effort into securing the codices' restoration. An official letter dated 14.6.1969 [and] addressed to the Foreign Affairs Ministry mentioned, among other things:

Having been kept concealed underground for a long time, and in very bad conditions, these two codices have suffered very substantial damage from [**end of p. 3**]

[**unreadable paragraph of the official document**] *It is therefore indispensable to do everything in our power to restore and save them from any further damage as well as from their complete decay. The necessity of their restoration and salvation is due to the fact that these codices are very old and they have great* archaeo-graphic (!) *value because they constitute the most ancient written documents preserved in the Archives of our country. For all these reasons, and upon the charge of the Council of Ministers, we call on this Ministry that, through*

our embassies in Beijing, Vienna, Rome, Bucharest, specialists may be found and examined, who can undertake the restoration of these codices.

The answer received from our diplomatic representatives in the P⟨eople's⟩ R⟨epublic⟩ of China announced that, based upon the physical-chemical analysis sent from our side, these codices could be restored in the P⟨eople's⟩ R⟨epublic⟩ of China and the Chinese were ready to receive them, accompanied by two Albanian archivists. The Chinese instructions indicated that both codices should be photographed in the condition [which] they were found before being sent away. But such action was technically impossible in our country and, therefore, it was decided that this action would be carried out in the P⟨eople's⟩ R⟨epublic⟩ of China before the restoration could begin.

After receiving the response from the Chinese comrades, the General Directorate of the State Archives looked into the possibility of sending both codices to China, accompanied by two employees of the Archives. This matter lingered in various government offices until finally on March 18, 1971 the two codices, accompanied by comrades Reshat Alia and Sanie Mara, employees of the General Directorate of the State Archives, were sent for restoration to the P⟨eople's⟩ R⟨epublic⟩ of China.

In Beijing our archivists were received by the Consul of the Embassy of the P⟨eople's⟩ R⟨epublic⟩ of Albania, comrade Jovan Andoni. On the Chinese side they were welcomed by comrade Cho, Chairman of the Foreign Affairs Office in the Academy of Sciences of the P⟨eople's⟩ R⟨epublic⟩ of China, as well as his deputy, comrade Uo. From the Archaeological Institute there were comrade Van Xhu Fu,[57] Chief of the Institute, Jan Lie Shen, army representative, Lu Xho Jin, a scientific worker and their guide throughout their stay in China, and Cen Co Y, the interpreter. The case containing the codices was handed over to the Embassy to be kept safe there. On the next day the first meeting was carried out in one of the halls of Hotel Beijing, where the case was brought by comrade Jovan Andoni, and it was opened in the presence of the Chinese specialists. At the end of the talks the codices were delivered to the Archaeological Institute for further studies. The codices were then secured into safe-deposit boxes and watch was kept over them by armed guards day and night. **[end of p. 4]**

During this meeting the Chinese comrades stated that they had had no chance before to work on such documentary materials, especially in [**unreadable word of the official document**]. Great work needed to be done on these codices as they did not have the experience. The work would be done with-

57 Wang Zhongshu 王仲殊? See above pp. 69 (?), 148.

out haste and we would get help also from institutions of chemistry, physics, etc. The first job was to secure the appropriate atmospheric conditions, then to strengthen the pages and finally undertake the restoration. During the process of photographing the codices, strong lighting should be avoided as much as possible. The delay in sending them to China, from the time of finding, made the work more difficult according to the Chinese comrades, as restoration was made harder by the passing of time, yet they promised that they would make every effort towards their restoration.

Based upon the programme, work started in the Archaeological Institute. In one of the labs of the Institute, boxes made of organic glass were placed upon a table and the codices were kept inside, safe from temperature, humidity, dust, and so on. The Chinese specialists said that they considered these two important Albanian monuments as being theirs also: "It is a great honour for us to have been entrusted with these two monuments", they said. "This will strengthen even more the militant friendship between our Peoples and our Parties. Now we must think about how to act, but firstly we will ascertain that they will not be damaged further".

The work for the restoration of the codices

The work for the restoration of the codices has gone through several processes or phases. The first phase was to flip through all the pages of the codices, or to separate the pages one from another. After various studies and experiments it was decided that the taking apart of the leaves would be done using the humidity method. This method would manage to avoid any further deterioration of the pages during the browsing process, as they were tightly glued to each other and very dry, to the point of crumbling down upon any touching of the page. To this purpose, a case of glass was built, and a simple piece of equipment for the production of steam was installed inside of it. Within the glass case a barometer was placed in order to observe the temperature and the humidity. Giving the necessary humidity to the dry page took 3 hours. This work process required constant observation of temperature, humidity and the amount of humidity added. Depending on the temperature and humidity of the atmospheric air, in addition to the organic glass case, wet absorbing tissues were used [**end of p. 5**]

[**unreadable paragraph of the official document**] of plastic, ice, water so that the temperature and the humidity were kept at constant levels. Part of this phase were also other details such as recording, photographing, and counting the pages to make sure they were not confused as well as to register their present state. But the pages, however, were much damaged and inducing humidity to them would turn them into mud. For this reason, at the same time the

pages were strengthened with sutural polyvinyl, a chemical substance, applied by way of a silk paper produced specifically for the restoration of the codices.

The second phase of work was the restoration of the pages. After browsing through the pages some small scraps fell off, while some other pages were torn from the book. By means of the silk paper, as well as the chemical substance sutural polyvinyl, which has gluing ability too, the loose pieces were put back in their places, the torn pieces were glued back and the small gaps were filled. Other works were accomplished during this process, such as the cleansing of the pages from water drops and from dust and mould through the use of metallic scalpels, soft brushes, and the chemical substance thymol. The leaves were then flattened by placing each one in between two plates of glass and by putting weights on top. Also, lactic alcohol was used for the purpose of cleansing gold letters.

The third phase of work consisted of closing the pages hermetically inside organic glass. The way to encase the pages was to put them in a balloon, which contained no air but only nitrogen and pure thymol. Through a [**unreadable word**] made of chemical substances chlorobenzene and [**unreadable word**], the pages were closed in the balloon and let out of the balloon for three other times in 1–2 hour intervals. This phase included other work processes like cutting the glass, smoothing out the corners in order to form a 45-degree angle, cleansing them, and fixing the codices' leaves in one of the plates of glass [**unreadable paragraph of the official document**] [**end of p. 6**]

Many Chinese specialists worked every day during the first 4 months. Later on, the number of people involved increased several times, according to the amount of work needed, until 30 people, which excluded the staff from other institutions directly involved in the restoration process. The work to restore the codices was carried out by the Institute of Archaeology, one of the institutions belonging to the Science Academy of the P⟨eople's⟩ R⟨epublic⟩ of China; yet, considerable help was given by several other institutions like the Institutes of Chemistry, of Biology, of Geology, of Health, the Paper Factory, the National Library of Beijing, the Artistic Publishing House, etc.

Copies of the codices have been made so that, in future, their copies may be used, not the originals. The copy of the gold-lettered codex was made of parchment (!) with gold letters, just like the original. This codex has been reproduced by way of photography and retouching, whereas for the reproduction of the silver-lettered codex a special kind of paper was produced, aluminum letters were used and then it was copied. In speeding up the process of work over this codex it really helped that the General Directorate of the State Archives sent the microfilm of the study and the transcript done by the French Pier Battifol (!).

Another aspect of the work consisted in creating model copies of the codices made of plaster, so that their physical constitution could be reflected (which was in a damaged state before their restoration).

Regarding the conservation of the two codices, we have received specific instructions from the Chinese colleagues. The codices must be kept in dry rooms, which need to be cool and in a shadowed area. The sun's natural light and strong lighting over an extended period of time must all be avoided whenever the codices are in use. When touching the codices cotton gloves must be used. The codices must be placed horizontally and any strong shaking must be avoided. Their pages must be checked every once in a while by means of leafing through them. It is prohibited to use phenol, camphor and naphthalene inside the chamber where the codices are kept, as they could damage the organic glass.

On November 1, 1971, on the opening day of the 6th Congress of the Labour Party of Albania, at 3:00 in the afternoon, the ceremony of delivering the codices was held. From the Embassy of the P⟨eople's⟩ R⟨epublic⟩ of Albania comrades Jovan Andoni, Kleo Bezhani, Reiz Xhelili, and other comrades, came there. On the Chinese side, there was the deputy chair of the Academy of Sciences Secretariat who, at the same time, was military advisor for the Ministry of Foreign Affairs, [**end of p. 7**] Sia No,[58] Director of the Archaeological Institute, Van Pu Pu, chair of Jan Me Shen Institute, the military representative La Kho Jin,[59] who was also a scientific worker of the Institute as well as other employees of the Archaeological Institute and of other institutions participated in the restoration work of the manuscripts.

In the main hall, set upon a table, the originals, the copies, and the model copies made of plaster were all exhibited. During this meeting, comrade Reshat Alia gave an explanation of all the work processes that took place in the course of restoring the codices and also thanked the Academy of Sciences of the P⟨eople's⟩ R⟨epublic⟩ of China, the Archaeological Institute, all other institutions that helped in restoring the codices, as well as all the talented technicians who worked without ceasing for 8 months, for their great and perfect labour. He also thanked comrade [**unreadable name**], who personally oversaw the work from the first few days by coming to the Institute to observe the state in which the codices were then.

58 Xia Nai 夏鼐. See above pp. 69–70.

59 Bai Rongjin 白蓉金? See above pp. 69–70.

On the next day the original codices, their copies and the model copies were packed in cases, taking all measures for protecting them from humidity, mould, trembling, open air etc., and then they were sent for Albania on the "Vlorë" ship.

On the date of 6/XI/1971, at 7:30 in the morning, comrade Reshat Alia arrived in Canton together with 9 cases. He was received there by a Chinese female comrade, who was an employee of the Albanian-Chinese naval company, and together they got into a car to drive the cases to the port of Canton. The "Vlorë" ship was out of the port in the open sea. They took a small motorboat from the port to the place where the ship was. The cases were boarded to the ship and were entrusted to the captain, together with an official document issued from our Embassy in Beijing. The cases were stored in one of the secure rooms where they were safe from every viewpoint, both in terms of security and with regard to temperature and humidity.

On the date of November 17, 1971 comrades Reshat Alia and Sanie Mara left Beijing to return to the fatherland. At the airport they were given a farewell by the council of the embassy of the P⟨eople's⟩ R⟨epublic⟩ of Albania, comrade Jovan Andoni, by employees of the Ministry of Foreign Affairs, by employees of the Academy of Sciences, by Van Xhu Fu,[60] chair of the Archaeological Institute, by Jan Lie Shen, military representative of the Archaeological Institute, by their companion during their stay, comrade Ku Xho Jin, and by the translator [**unreadable name**]. In Tirana they arrived on the date of [**unreadable day and month**] 1971.

The "Vlorë" ship arrived in Durrës on 1/XII/1971. [**end of p.** 8]

The General Directorate of the State Archives obtained the 9 cases on the date of 6/1/1972 when the ship entered the port of Durrës (!). The cases were checked one by one and after they were found to be all right, they were transported by means of a special vehicle to the General Directorate of the State Archives, where the materials were placed inside iron safe-boxes.

On the date of January 15 1972, in one of the halls of the General Directorate of the State Archives a ceremony took place for receiving the two returned codices, manuscripts of great scientific value, belonging to the VIth and IXth centuries, which were restored in the P⟨eople's⟩ R⟨epublic⟩ of China. During the codices' delivery ceremony, the following took part comrades Skender Hajro, Director of the General Directorate of the State Archives, Sia Sin Fen, council of the Embassy of the P⟨eople's⟩ R⟨epublic⟩ of China in Tirana, Siri Carçani, from the Ministry of Foreign Affairs, Androkli Kostallari, Director of the Institute of Linguistics, Stefanaq Pollo, Director of the Institute of History, Prof[essor] Aleks

60 Wang Zhongshu 王仲殊? See above pp. 69 (?), 144.

Buda, scientific collaborator of the Institute of History, Marika Vogeli, Director of the National Library, Kristaq Hobdari, Director of the Directorate of Foreign Relations in the Ministry of Education and Culture, Ballkeze Haxhihyseni, Director of the Museums, Kleanthi Dedi, employee of the Ministry of Education and Culture, Mevlan Kaba, Deputy-Dean of the College of History [and] Philology, Gani Strazimiri, Director of the Institute of Cultural Monuments, etc. Also among the participants there were some employees of the General Directorate of the State Archives such as comrades Mediha Shuteriqi, Mihallaq Pela, Ndreke Nallbani, Nexhi Nejdeni, Reshat Alia and Sanie Mara, etc.

During the ceremony, comrade Skender Hajro, Director of the General Directorate of the State Archives, gave a speech for the occasion of welcoming back the codices restored in the P⟨eople's⟩ R⟨epublic⟩ of China.

This historical account was prepared by

Reshat Alia and Sanie Mara

Tirana, on March 30, 1972
[signatures]

CHAPTER 4

Albanian National Archives 2 (pl. 2–3)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 2
MS. Number: **Gregory-Aland 1143**
Contents: **Four Gospels**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description (Original)

IXth c.,[1] purple parchment now faded (dark grey to light brown through dark blue, sometimes green, with some red patches), ff. III-417-II, no quires, all single

1 Other suggested or approved datings: "X", Aland, *Kurzgefasste Liste*, 1963, p. 120; "IX", Id., *Kurzgefasste Liste*, 1994, p. 113; "Λέγεται δὲ ἡ βίβλος γραφεῖσα δῆθεν ὑπὸ τοῦ Χρυσοστόμου, ἀλλ' ὅμως ἡ γραφὴ καὶ ἡ εἰκὼν τοῦ γραψίματος εἶναι τοῦ Η' ἢ Θ' αἰῶνος ·", Αλεξουδη, *Δύο σημειώματα*, 1892, n. 1 p. 277; "Ἡ γραφὴ φαίνεται ἀναγομένη εἰς ἐποχὴν μεταξὺ τοῦ Θ' καὶ Ι' αἰῶνος", Id., *Κατάλογος*, 1898, pp. 352–353; "ἡ εἰκὼν τοῦ γραψίματος κατ' ἀντιπαράθεσιν ἀρχαίων ἐγγράφων ἀνάγεται εἰς τὸν Θ' αἰῶνα ἢ εἰς τὰς ἀρχὰς τοῦ Ι' αἰῶνος ·", Id., *Κώδικες*, 1900, p. 545; "L'écriture a le même aspect que celle du *Codex Theodorœ*, mais entre les deux je relève une différence importante: dans le *Codex Anthimi* en effet, ϐ a cette vieille forme de *u* qu'on trouve déjà au IXe siècle, tandis que dans le *Codex Theodorœ* il affecte une forme onciale dégénérée … et que l'on ne retrouve pas avant la fin du Xe siècle. On peut donc sans hésiter attribuer le *Codex Anthimi* au Xe siècle", Batiffol, *Les manuscrits grecs de Bérat*, 1887 [2003], p. 445; "IX*e* siècle", Džurova, *Manuscrits grecs* I, 2011, p. 25, then "fin du IX*e* siècle", *ibidem*, p. 38; "fin du IX*e* siècle", Ead., *Manuscrits grecs* II, 2011, p. 25; "fin du IX*e* siècle", Ead., *Le rayonnement*, 2011, p. 30; "10. Jhdt", Gregory, *Textkritik* I, 1909, p. 243; "I conclude that both codices, Beratinus 2 and N[ational] L[ibrary of] R[ussia], gr. 53, were copied by different scribes in the same scriptorium in Constantinople in the last quarter of the ninth century, and that Beratinus 2 was executed probably a decade or two earlier than NLR, gr. 53", Kavrus-Hoffmann, *Producing New Testament Manuscripts*, 2016, pp. 129, 132; "9. Jh.", Koder, *Wiederentdeckung*, 1972, pp. 327–328; "Shekulli i 9-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 216; "shekulli i 9-të", Popa, *Dorëshkrimet kishtarë*, 2003, p. 200; "Proporcionet e figurave pak të kërrusura, po të krahasohen me ato të miniaturës më të mirë të shekullit të 10-të, të Kostandinopojës, me siguri do të duken si të një tipi gati naiv, siç e ka vënë në dukje Batiffol-i", Id., *Katalog*, 2003, p. 88; "Por këto figura, po të krahasohen me miniaturën më të mirë të shek. X të Kostandinopojës, me siguri do të duken të një tipi gati të thjeshtë, siç e ka vënë në dukje me të drejtë Batiffoli", Id., *Miniatura*, 2006, p. 19; "shek. IX", Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010, p. 19; "9th

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folios,[2] 1 column per folio, 17 lines per column,[3] size of folio: 230/240×170/185, area of text: 135/145×90/100, unclear ruling types,[4] text in minuscule written in gold letters throughout the ms., except κεφάλαια and Ammonian sections (majuscules, silver ink), no Canon Tables, no ἀρχή, no τέλος.

Only one hand.

Images: Matthew (right-hand side of a frame), Mark, Luke, John; at present the extant binding currently covers the facsimile.

Former shelfmark: on f. I^{r} was stuck a small white and blue framed label without inscription (erased?).[5]

Former Physical Descriptions

As recalled above, Ἄνθιμος Ἀλεξούδης was the first scholar to describe this ms. in 1868 (ΑΛΕΞΟΥΔΗ, *Σύντομος Ἱστορική*, pp. 113–114). In 1887, Pierre Batiffol, in his edition of *Codex Beratinus Φ* (BATIFFOL, *Les manuscrits grecs de Bérat*, pp. 445–446), gave a more precise description of ANA 2:

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century", ID., *Byzantine and Post-Byzantine Manuscripts*, 2012, p. 13; "9th century AD", SINANI, *The Codices*, 2001, p. 115; "si data al IX secolo", ID., *I codici*, 2003, p. 61; "Jo më i vonë se shekulli i 9-të. Batiffol pasaktësisht thotë se "*jashtë çdo dyshimi duhet të jetë i shekulli të 10-të*" ("*on peut donc sans hésiter attribuer le Codex Anthimi au 10e siècle*")", ID., *Beratinus*, 2004, p. 60; "'Kodiku i artë i Anthimit" u shkrua në shekullin e IX-të", ID., *Berati*, 2010, p. 26; "Në shekullin e 9-të, kur u shkruan "*Beratinus 2*" dhe "*Theothorae*", kishte vetëm *semiuncial*, *gjysmë uncial* (*half-uncial*)" sic, ID., *Codex Purpureus Beratinus*, 2010, p. 40; "Beratinus-2, sikurse dihet, është shkruar në shekullin e 9-të", ID., *Berati*, 2011, p. 69; "Jo më i vonë se shekulli i 9-të. Batiffol pasaktësisht thotë se "*jashtë çdo dyshimi duhet të jetë i shekulli të 10-të*" ("*on peut donc sans hésiter attribuer le Codex Anthimi au 10e siècle*")", ID., *Kodikët*, 2011, p. 99; "9th Century", WALLACE, *CSNTM*, October 2017.

2 As with ANA 1, and according to some photographs taken before the restoration of the ms. and the plaster facsimile made by the Chinese restorers (pl. 3), there were extant bifolia when min. 1143 was rediscovered in 1968. Unfortunately these bifolia were cut during restoration and placed separately inside an acrylic glass sheet.

3 All folios have respectively 17 lines per column, very rare of them have 18 lines (see f. 390^{r}, numbered *785*). There is thus no reason to write that there are "lignes variant de 16 à 17", DŽUROVA, *Le rayonnement*, 2011, p. 30, and "Number of lines on a page: 16–17 in Beratinus 2", KAVRUS-HOFFMANN, *Producing New Testament Manuscripts*, 2016, p. 129.

4 See KAVRUS-HOFFMANN, *Producing New Testament Manuscripts*, 2016, p. 129: "Ruling patterns: 01D1a (Beratinus 2)", without references to a specific folio. Concerning the ruling pattern 01D1a, see LEROY-SAUTEL, *Répertoire*, 1995, p. 40.

5 See ANA 4 (inner left board), ANA 12 (f. 1^{r}), ANA 15 (f. 1^{v}), ANA 19 (f. 1^{r}), ANA 29 (inner left board), ANA 35 (inner left board) and ANA 38 (f. 1^{r}). See also "History of the Fonds 488: Elements and Hypotheses", pp. 63–67, and Appendix B, pp. 548–549.

The manuscript which, in gratitude for Mr Anth. Alexoudis, we will call *Codex aureus Anthimi*, belongs to the Church of the *Annunciation* (*ἐκκλησία τοῦ εὐαγγελισμοῦ τῆς θεοτόκου*), and is considered to be an autograph by Saint John Chrysostom. It is bound with embossed silver boards of which the cords are currently broken. It has four hundred and thirteen leaves gathered by quaternions, and each leaf is 24 centimetres high and 19 wide; it is the equivalent of a small strong quarto. The parchment is very firm: it is dyed in a purple colour ⟨which is⟩ turning blue, without the wine-coloured shades or orcanet ⟨tones⟩ which are common to the ancient purple. The ink is gold. Each page has one column, and the column has seventeen lines, like in the *Codex Theodoræ* from Saint Petersburg. The margins are respectively 42 millimetres wide for the upper ⟨part⟩, 65 for the lower ⟨part⟩, 34 for the inner ⟨part⟩, 58 for the outer ⟨part⟩. In the margin appear the Ammonian-Eusebian notes; as running head, the *κεφάλαια*; at the beginning of each Gospel, all the *κεφάλαια*. There are no scholia. The text, as far as I was able to judge by a partial collation, does not move away from the well-known Byzantine text; it is quite accurately copied. The writing is an excellent cursive. It uses only the dot and no other punctuation sign; but the accents are on every word, the breathings ⟨are⟩ present and are angular. The writing has the same aspect as in the *Codex Theodoræ* although I note an important difference between the two: in the *Codex Anthimi*, ϑ has indeed this ancient shape of *u* which is already found during the IXth century, whereas in the *Codex Theodoræ* it shows a degenerated uncial form … which cannot be found before the end of the Xth century. It is doubtless possible, therefore, to date the *Codex Anthimi* back to the Xth century. At the beginning of each of the four Gospels, there is a line drawing miniature, in gold ink; only the flesh is coloured, but it is almost completely faded; the frame of each character is geometrical and the character is a portrait of the Evangelist, in a rather common style.

Le manuscrit que, par gratitude pour M. Anth. Alexoudis, nous appellerons *Codex aureus Anthimi*, appartient à l'église de l'*Annonciation* (*ἐκκλησία τοῦ εὐαγγελισμοῦ τῆς θεοτόκου*), et on le tient pour un autographe de saint Jean Chrysostome. Il est relié dans une reliure à plats d'argent repoussé, dont les nerfs sont aujourd'hui rompus. Il compte quatre cent treize feuillets réunis par quaternions, et chaque feuillet mesure 24 centimètres de haut sur 19 de large; c'est l'équivalent d'un petit in-quarto fort. Le parchemin est très ferme: il est teint en pourpre et d'un ton bleuissant, sans rien des tons de lie de vin ou d'orcanète qui sont ordinaires à la pourpre ancienne. L'encre est d'or. Chaque page est à une colonne,

> et la colonne est de dix-sept lignes, comme dans le *Codex Theodoræ* de Saint-Pétersbourg. Les marges ont une largeur respective de 42 millimètres pour le haut, de 65 pour le bas, de 34 pour l'intérieur, de 58 pour l'extérieur. En manchette figurent les notes ammonio-eusébiennes; en titre courant, les *κεφάλαια*; en tête de chaque évangile, l'ensemble des *κεφάλαια*. Il n'y a point de scolies. Le texte, autant que j'ai pu juger par une collation partielle, ne s'écarte pas de la tradition bien connue du texte byzantin; il est très correctement copié. L'écriture est d'excellente cursive. Elle n'emploie que le point et nul autre signe de ponctuation; mais les accents sont à chaque mot, les esprits marqués et ils sont angulaires. L'écriture a le même aspect que celle du *Codex Theodoræ*, mais entre les deux je relève une différence importante: dans le *Codex Anthimi* en effet, ϐ a cette vieille forme de *u* qu'on trouve déjà au IXe siècle, tandis que dans le *Codex Theodoræ* il affecte une forme onciale dégénérée … et que l'on ne retrouve pas avant la fin du Xe siècle. On peut donc sans hésiter attribuer le *Codex Anthimi* au Xe siècle. En tête de chacun des quatre évangiles se trouve une miniature au trait, à l'encre d'or; les chairs seules y sont données en couleurs, mais elles sont effacées presque complètement; l'encadrement de chaque sujet est géométrique et le sujet est un portrait de l'évangéliste, sur un type d'ailleurs un peu banal.

Five years later, in a footnote added to his article concerning "Δύο σημειώματα ἐκ χειρογράφων" (*Δελτίον τῆς Ἱστορικῆς καὶ Ἐθνολογικῆς Ἑταιρίας* (!) *τῆς Ἑλλάδος* 4 (1892): 277), Ἄνθιμος Ἀλεξούδης briefly described the minuscule 1143:

> In the Church of the Virgin of the Annunciation, in the Kastro of Berat, is a codex containing the four Evangelists and their text, written on purple parchment with silver (!) ink. This codex is ornamented outside with an embossed silver ⟨binding⟩ and is displayed for the worship of the believers on the day of the celebration of Saint John Chrysostom. The book is said to be written by Chrysostom, but the writing and the shape of the letters are from the 8th or the 9th century. It seems that it gained this reputation for another reason, which is the following …

> Ἐν τῷ ναῷ τῆς Παναγίας Εὐαγγελιστρίας ἐν Κάστρῳ Βερατίου ὑπάρχει κῶδιξ περιέχων τοὺς τέσσαρας Εὐαγγελιστὰς καὶ τὰ κείμενα αὐτῶν ἐπὶ πορφυρᾶς μεμβράνης γεγραμμένα δι' ἀργυρᾶς μελάνης. Ὁ κῶδιξ οὗτός ἐστι κεκοσμημένος ἔξωθεν δι' ἀργυροῦ ἐλάσματος καὶ τίθεται εἰς προσκύνησιν τῶν ἐκκλησιαζομένων τὴν ἡμέραν τῆς ἑορτῆς τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου. Λέγεται δὲ ἡ βίβλος γραφεῖσα δῆθεν ὑπὸ τοῦ Χρυσοστόμου, ἀλλ' ὅμως ἡ γραφὴ καὶ ἡ

> εἰκὼν τοῦ γραψίματος εἶναι τοῦ Η′ ἢ Θ′ αἰῶνος · ἔλαβε δέ, φαίνεται, χώραν ἡ τοιαύτη φήμη ἐξ ἄλλης αἰτίας, τῆς ἀκολούθου.

In his 1898 *Κατάλογος* (pp. 352–353), Ἀλεξούδης described the ms. more precisely:

> Codex quarto in purple parchment, 413 folios, 0.24 high, 0.19 wide. Each folio is ornamented on each page (!) with strips of flowers or of a stemlike motif enhanced with colours, according to the taste of the one who has written. The ink is gold. Each folio has one column, each of which has 17 lines. The texts of the four Evangelists are included. The scribe has noted when it was needed, the necessary accents, breathings and commas, but the punctuation is missing. At the beginning of each text of the Evangelist one finds his image. The writing seems to suggest a period between the 9th and the 10th century. The codex is covered with an embossed silver ⟨binding⟩, with the images of the Evangelists and Saint John Chrysostom.
>
> Κῶδιξ εἰς 4^{ον} ἐκ πορφυρᾶς μεμβράνης, φύλλων 413, ὕψους 0,24 καὶ πλάτους 0,19. Ἕκαστον φύλλον κοσμεῖται καθ' ἑκάστην σελίδα διὰ ταινίας ἐξ ἀνθέων ἢ κλήματος ποικίλλοντος διὰ χρωμάτων, ἄτινα ἡ καλλαισθησία τοῦ γράψαντος προὐτίμησεν. Ἡ μελάνη εἶνε χρυσῆ · ἑκάστη σελὶς ἔχει μίαν στήλην, ὧν ἑκάστη ἔχει 17 στίχους. Ἐμπεριέχονται τὰ κείμενα καὶ τῶν τεσσάρων εὐαγγελιστῶν. Ὁ γράψας μετεχειρίσθη ἔνθα ἔδει τοὺς ἀναγκαιοῦντας τόνους καὶ τὰ πνεύματα καὶ τὰ κόμματα, ἡ δὲ στίξις ἐλλείπει. Ἐν ἀρχῇ τοῦ κειμένου ἑκάστου εὐαγγελιστοῦ τάσσεται ἡ εἰκὼν αὐτοῦ. Ἡ γραφὴ φαίνεται ἀναγομένη εἰς ἐποχὴν μεταξὺ τοῦ Θ′ καὶ Ι′ αἰῶνος. Ὁ κῶδιξ καλύπτεται ἔξωθεν δι' ἀργυροῦ ἐλάσματος, φέροντος εἰκόνας τῶν εὐαγγελιστῶν καὶ τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου.

The main—and last—description of the ms., again from Ἀλεξούδης, was published in 1900, in the journal *Ἐκκλησιαστικὴ Ἀλήθεια* (Αλεξουδη, *Κώδικες*, 20(1900): 545):[6]

> Codex 41, complete Holy Gospel on parchment, 413 folios, 0.24 m high, 0.19 m wide. The parchment has a blue colour and other colours usually ⟨resulting⟩ from the ancient purple colour. The whole text is written with gold ink; each page has one column of seventeen lines; the codex has a silver binding and the measurements of ⟨the lower and external mar-

6 The below abbreviation "γ. μ." is for γ⟨αλλικὸς⟩ μ⟨έτρος⟩.

gins⟩ are 0.65 millimetres high (!) and 0.58 wide; in the margins of the codex appear the references of the κεφάλαια of Ammonius and also the Canons of Eusebius, but the Epistle of Cyprian (!) is missing. The text, according to a special collation of scholars, does not move away from the well-known tradition of the Byzantine text; the writing is an excellent cursive; the copyist, apart from the commas, does not use any other sign, but the accents are on each word and the breathings are also indicated; in front of each Gospel, the portrait of the corresponding Evangelist is drawn in lively colours and gold; due to the length of time, the images are partly erased; each folio on its four sides (!) is decorated with a geometrical strip of various flowers in lively colours; the appearance of the writing by comparison with ancient manuscripts suggests the 9th or the beginning of the 10th century; this holy manuscript is the property of the Holy Church of the Virgin Theotokos of the Annunciation in the Berat Kastro, kept safe within a secured cupboard in the church itself; ⟨the manuscript⟩ has been known since 1886 by archaeologists and scholars of the Byzantine ecclesiastical palaeography under the name *The Anthimos' Golden Codex* and numbered today ⟨as⟩ the tenth codex amongst the eleven codices in purple parchment known so far in the whole world (Les manuscrits grecs de Bérat d'Albanie et le codex purpureus Φ, par Pierre Batiffol, prêtre du clergé de Paris. Imprimerie nationale Paris mdccclxxxvi (= 1886)).

Τεῦχος ΜΑ' Ἱερὸν Εὐαγγέλιον πλῆρες ἐπὶ περγαμηνῆς ἐκ φύλλων 413, ὕψους 0,24×0,19 πλάτους τοῦ γ. μ. ἡ περγαμηνή ἐστι χρώματος κυανοῦ καὶ ἄλλων χρωμάτων συνήθων εἰς τὸ ἀρχαῖον πορφυροῦν χρῶμα· ἅπαν τὸ κείμενον τυγχάνει γεγραμμένον διὰ χρυσῆς μελάνης· ἑκάστη σελὶς ἐκ μιᾶς στήλης τυγχάνουσα καλύπτεται ἐκ δέκα καὶ ἑπτὰ γραμμῶν· τό τεῦχος εἶνε ἀργυροδεμέμένον (!) καὶ τυγχάνει διαστάσεως ἔξωθεν καθ' ὕψος 0,65 μιλιόμετρα καὶ κατὰ πλάτος 0,58 (!)· ἐν τοῖς περιθωρίοις τοῦ τεύχους φαίνονται αἱ σημειώσεις τῶν κεφαλαίων τοῦ Ἀμμωνίου ὡς καὶ οἱ κανόνες τοῦ Εὐσεβίου, ἀλλ' ἡ πρὸς Κυπριανὸν (!) ἐπιστολὴ λείπει. Τὸ κείμενον κατ' εἰδικὴν παραβολὴν ἐγγράφων ὑπὸ εἰδημόνων, δὲν ἀπομακρύνεται τῆς καλῶς ἐγνωσμένης παραδόσεως τοῦ Βυζαντινοῦ κειμένου· ἡ γραφὴ τυγχάνει ἐξόχου ταχυγραφίας· ὁ ταχυγράψας πλὴν τῶν κομμάτων οὐδὲν ἕτερον σημεῖον μετεχειρίσθη, ἀλλ' οἱ τόνοι ὑπάρχουσιν ἐπὶ ἑκάστης λέξεως ὡς ἐπίσης καὶ τὰ πεσίματά (!) εἰσι σεσημειωμένα· πρὸ τοῦ κειμένου ἑκάστου Εὐαγγελίου τυγχάνει ἐζωγραφημένη ἡ εἰκὼν τοῦ οἰκείου Εὐαγγελιστοῦ διὰ ζωηρῶν χρωμάτων καὶ χρυσίου· ἐκ τῆς πολυχρονιότητος δ' ἐν μέρει φαίνονται αἱ εἰκόνες ἐξηλειμμέναι· ἑκάστη σελὶς ἐκ τῶν τάσσερων (!) πλευρῶν κοσμεῖται ὑπὸ ταινίας γεωμετρικῆς ἐξ ἀνθέων ποικίλων ζωηρῶν χρωμάτων· ἡ εἰκὼν τοῦ γραψίματος κατ' ἀντιπαράθεσιν ἀρχαίων ἐγγράφων ἀνάγεται εἰς τὸν

Θ′ αἰῶνα ἢ εἰς τὰς ἀρχὰς τοῦ Ι′ αἰῶνος · ὁ ἱερὸς κώδηξ οὗτος τυγχάνει κτῆμα τοῦ ἱεροῦ ναοῦ τῆς Παναγίας Θεοτόκου τῆς Ε[ὐ]αγγελιστρίας ἐν Κάστρῳ τοῦ Βερατίου, προφυλαττόμενος ἐντὸς ἀσφαλοῦς δολαπίου ἐν τῷ ἰδίῳ ναῷ · τυγχάνει δὲ γνωστὸς ἀπὸ τοῦ 1886 τοῖς ἀρχαιολόγοις καὶ γνώσταις τῆς βυζαντινῆς ἐκκλησιαστικῆς παλαιογραφίας ὑπὸ τὸ ὄνομα *Κώδηξ χρυσοῦς τοῦ Ἀνθιμου* καὶ ἀριθμεῖται σήμερον δέκατος κώδηξ μεταξὺ τῶν ἐκ πορφυρᾶς μεμβράνης καθ' ἅπασαν τὴν οἰκουμένην μέχρι τοῦδε γνωστῶν ἕνδεκα Κωδίκων (!) (Les manuscrits grecs de Bérat d'Albanie et le codex purpureus Φ, par Pierre Batiffol, prêtre du clergé de Paris. Imprimerie nationale Paris mdccclxxxvi (= 1886)).

Current Folio Protection, Numbering and Present State

The extant folios are distributed across a multi-volume work with a clear brown cover composed of twenty-one boxes, each one containing twenty folios. Each folio is sealed, free of air, between two acrylic glass sheets and then inserted into a plastic envelope. As for *Beratinus* 1, a sheet of crystal/silk paper separates the envelopes from each another. Envelopes and acrylic glass sheets are bound in lots of ten tied together to the binding with brown ribbon. There is no foliation on the original parchment and each side of every acrylic glass is numbered continuously. There are no folios stuck together.

Restoration

As recorded above by Batiffol, *Beratinus* 2 was "bound with embossed silver boards of which the cords are currently broken". During the restoration process, the Sino-Albanian team recovered the plastic facsimile with this original metal binding, dated XIXth century. It includes today the upper and lower boards and the back. To date, there is no more possibility to check the cords, already described by Batiffol as "rompus", because all the folios are currently dispatched into twenty-one boxes.

Binding

The binding, as discovered on the original ms. in 1968, today covers the facsimile, see description below. There are some reasons to suppose that the binding was just silver plated rather than pure silver (very few greyish-green patches).

2 Physical Description (Facsimiles)

240×180, 838 p., no pagination, all plastic sheets in a dark blue colour, different in quality (thin or strong, some damaged by white marks, may be caused

by humidity), area of text 145×110, 17 lines per column, minuscule writing coloured in gold all through the ms. (progressively disappearing on every plastic page), except κεφάλαια and Eusebian sections (majuscules, silver colour). As for ANA 1, this facsimile was produced in 1971–1972 under a Sino-Albanian intergovernmental agreement at the Sciences Academy in Beijing. The first two and the last two pages are also made from plastic, in a white/cream colour as a parchment imitation: the first two are blank but the very last page of the document has a later hand writing (Ἄνθιμος Ἀλεξούδης). There are images from Luke, Mark and John. There is no image from Matthew: only the entire frame is preserved though the original document preserved only on the right-hand side.

The binding, dated XIXth c., is original, not a facsimile. On the front cover are four medallions with Jesus on the cross in the middle, two angels in the upper medallions and St. Georges and St. Demetrios in the lower medallions (left and right); on the back cover are five medallions with Jesus in the center, the four Evangelists in each corner and John Chrysostom at the bottom, between Matthew and Mark.

A second facsimile, made of plaster, was also produced by the Sino-Albanian team before restoration (see p. 147 and pl. 3).

3 Contents

Box 1

I^{r}–II^{v} (numbered *1-4*), two damaged white flyleaves (without extant purple colour), blank (no text).

III$^{r–v}$ (numbered *5-6*), very damaged purple folio, blank (no text).

001^{r} (numbered *7*), very damaged purple folio, list of chapter titles for the Gospel of Matthew, *tit*. ΤΟΥ ΚΑ[*non leg*.] ΕΥΑΓΓΕΛΙΟΥ [*non leg*.] (gold letters), *inc*. Α′ (gold letter) [illegible, then tracks of silver ink, *des*. ΙΕ′ (gold letters) [illegible, then tracks of silver ink.

001^{v}–003^{r} (numbered *8-11*), very damaged folios, illegible.

003^{v} (numbered *12*), full-page image of the Evangelist Matthew of which only the right-hand side of a frame remained.[7]

7 Oddly enough, the whole frame has been reproduced in the plastic facsimile.

004^{r}–017^{v} (numbered *13-40*), the Gospel of Matthew 1:1*–5:30*, *tit.* ΕΥΑΓΓΕ-Λ[ΙΟΝ] ΚΑΤΑ [*non leg.*] (gold letters), *inc. non leg.*, *des.* $^{5:30}$ἓν τῶν μελῶν σου καὶ μὴ ὅλον*, very damaged folios (tiny fragments).

Box 2

018^{r}–037^{v} (numbered *41-80*), the Gospel of Matthew 5:30–10:24*, *inc.* $^{5:30}$τὸ σῶμά σου, *des. non leg.* but κεφάλαιον ς′ (Mt 10:24, f. 37^{r}); very damaged folios, of some of which only tiny fragments or pieces remained (especially ff. 18–35).

Box 3

038^{r}–057^{v} (numbered *81-120*), the Gospel of Matthew 10:28–15:1, *inc.* $^{10:28}$μὴ δυναμέ]νων ἀποκ[*non leg.*, *des.* $^{15:1}$προσέρχονται [τῷ ἰησοῦ ἀ]πὸ ἱεροσολύμων γραμ[ματεῖς cod.; very damaged folios (especially ff. 40–45).

Box 4

058^{r}–077^{v} (numbered *121-160*), the Gospel of Matthew 15:1–20:19a, *inc.* $^{15:1}$γραμ]-ματεῖς καὶ φαρ[*non leg.*, *des.* $^{20:19a}$εἰς τὸ ἐμπαῖξαι.

Box 5

078^{r}–097^{v} (numbered *161-200*), the Gospel of Matthew 20:19b–24:45a, *inc.* $^{20:19b}$καὶ μαστιγῶ[*non leg.*] καὶ τῇ τρίτῃ ἡμέρᾳ, *des.* $^{24:45a}$ὁ πιστὸ]ς δοῦλος, damaged folios but some almost fully legible (ff. 83–84, 91).

Box 6

098^{r}–117^{v} (numbered *201-240*), the Gospel of Matthew 24:45a–27:62b, *inc.*, $^{24:45a}$καὶ φρόνιμ[*non leg.*, *des.* $^{27:62b}$*non leg.*] οἱ ἀρχιερεῖς καί, very damaged folios but some nearly complete (ff. 100, 114).

Box 7

118^{r}–137^{v} (numbered *241-280*):

118^{r}–120^{v} (numbered *241-246*), the end of the Gospel of Matthew 27:62b–28:20*, *inc.* $^{27:62b}$οἱ φαρισαῖοι πρὸς πιλᾶτον, *des. non leg.*, damaged folios.

120^{v} (numbered *246*), *subscriptio*, ΕΥΑΓΓ]ΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ (gold letters); f. 120^{v} partly blank.

121$^{r–v}$ (numbered *247-248*), illegible (preface?)

122^{r}–123^{r} (numbered *249-251*), list of chapter titles for the Gospel of Mark, *tit.* + ΤΟΥ ΚΑΤΑ ΜΑΡΚΟΝ ΕΥ|ΑΓΓΕΛΙΟΥ ΤΑ ΚΕΦΑΛΑΙΑ (gold letters), *inc.*

A′ (gold letter) ΠΕΡΙ [silver letters, then illegible, *des.* ΜΗ′ (gold letters) ΠΕ(ΡΙ) ΤΗΣ ΑΙΤΗΣΕΩΣ ΤΟΥ ΣΩΜΑΤ[ΟΣ cod. (silver letters).

123^{v} (numbered *252*), blank with some golden tracks.

124^{r} (numbered *253*), blank.

124^{v} (numbered *254*), full-page image of the Evangelist Mark in a frame.

125^{r}–137^{v} (numbered *255-280*), the Gospel of Mark 1:1–4:11a, *tit.* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡ[Κ]ΟΝ (gold letters), *inc.* 1:1Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ, *des.* 4:11aκαὶ ἔλεγεν αὐτοῖς.

Box 8

138^{r}–157^{v} (numbered *281-320*), the Gospel of Mark 4:11a–8:12, *inc.* 4:11aὑμῖν δέδοται [*non leg.*, *des.* 8:12τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ · ἀμὴν λέγω ὑμῖν ·, folios are in good condition, quite legible.

Box 9

158^{r}–177^{v} (numbered *321-360*), the Gospel of Mark 8:12b–12:16b, *inc.* 8:12bεἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *des.* 12:16bκαὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον, folios are in good condition, quite legible.

Box 10

178^{r}–197^{v} (numbered *361-400*), the Gospel of Mark 12:16b–16:4b, *inc.* 12:16bαὐτῷ καίσαρος ·, *des.* 16:4ἀποκεκύλισται ὁ λίθος · ἦν γὰρ [μέγας σφόδρα, folios are in good condition, quite legible.

Box 11

198^{r}–217^{v} (numbered *401-440*):

198^{r}–199^{v} (numbered *401-404*), the end of the Gospel of Mark 16:4b–16:20b, *inc.* 16:4bμέγας σφόδρα 5καὶ εἰσ[*non leg.*, *des.* 16:20bδιὰ τῶν ἐ|[*non leg.*]ουθούντων σημείων [*non leg.*

199^{v} (numbered *404*), *subscriptio* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ (gold letters); f. 199^{v} partly blank.

200$^{r–v}$ (numbered *405-406*), blank.

201^{r}–203^{r} (numbered *407-411*), list of chapter titles for the Gospel of Luke, *tit.* ΤΟΥ ΚΑΤΑ ΛΟΥΚΑΝ ΕΥΑΓΓΕΛΙΟΥ ΤΑ ΚΕΦΑΛΑΙΑ · (gold letters), *inc.* Α′ (gold letter) Π[*non leg.* (silver letter), *des.* ΠΓ′ (gold letters) ΠΕΡΙ ΚΛΕΩΠΑ (silver letters), very damaged folios due to silver ink; f. 203^{r} partly blank.

203^{v}–204^{r} (numbered *412-413*), blank.

204^{v} (numbered *414*), full-page image of the Evangelist Luke in a frame with ΛΟΥΚΑΣ (gold letters).

205^{r}–217^{v} (numbered *415-440*), the beginning of the Gospel of Luke 1:1–3:8a, *tit.* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑ(Ν) (gold letters), *inc.* $^{1:1}$Ἐπειδήπερ πολλ[*non leg.*, *des.* $^{3:8a}$καρποὺς ἀ[ξίους.

Box 12

218^{r}–237^{v} (numbered *441-480*), the Gospel of Luke 3:8a–7:25a, *inc.* $^{3:8a}$καρποὺς ἀ]ξίους τῆς μετανοίας, *des.* $^{7:24b}$*non leg.*]όμενον, ^{25}ἀλλά, mostly very damaged folios.

Box 13

238^{r}–257^{v} (numbered *481-520*), the Gospel of Luke 7:25a–10:37a, *inc.* $^{7:25a}$ἀλλὰ] τί ἐξεληλύθατε ἰδεῖν, *des.* $^{10:37a}$δὲ εἶπεν · ὁ ποιήσας, very damaged folios.

Box 14

258^{r}–277^{v} (numbered *521-560*), the Gospel of Luke 10:37a–14:28a, *inc.* $^{10:37a}$ὁ ποιήσας] τὸ ἔλεος μετ', *des.* $^{14:28a}$τίς γὰρ ἐξ ὑμῶν θέλων πύργον, damaged folios.

Box 15

278^{r}–297^{v} (numbered *561-600*), the Gospel of Luke 14:28a–20:6a, *inc.* $^{14:28a}$οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας, *des.* $^{20:5b}$οὐκ ἐπιστεύσατε αὐτῷ · ^{6}ἐὰν δὲ εἴπω[μεν, some damaged folios.

Box 16

298^{r}–317^{v} (numbered *601-640*), the Gospel of Luke 20:6a–23:56b, *inc.* $^{20:6a}$εἴπω]μεν ἐξ ἀν(θρώπ)ων πᾶς ὁ λ[illegible, *des.* $^{23:56b}$ἡσύχασαν κατ]ὰ τὴν ἐντολήν ·, folios included here are more damaged than in the previous box.

Box 17

318^{r}–337^{v} (numbered *641-680*):

318^{r}–323^{r} (numbered *641-651*), the end of the Gospel of Luke 24:1a–24:53, *inc.* $^{24:1a}$Τῇ δὲ μι[ᾷ] τῶν σα[ββάτων, *des.* $^{24:53}$εὐλο]γοῦντες τὸν θ(εὸ)ν ἀμή[ν, *subscriptio* ΕΥΑΓΓΕΛΙΟΝ ΚΑ[ΤΑ ΛΟΥΚΑΝ (gold letters); f. 323^{r} partly blank, all folios are seriously damaged.

323^{v} (numbered *652*), blank.

324^{r} (numbered *653*), list of chapter titles for the Gospel of John, *tit.* ΤΟΥ ΚΑΤ(Α) ΙΩ(ΑΝΝΗΝ) ΕΥΑΓΓΕΛΙΟΥ Τ[Α ΚΕΦΑΛΑΙΑ (gold letters), *inc.* Α′ (gold letter) ΠΕΡΙ [ΤΟΥ ΕΝ ΚΑΝΑ ΓΑΜΟΥ (silver letters), *des.* ΙΗ′ (gold letters) ΠΕ(ΡΙ) ΤΗΣ ΑΙΘΗΣΕΩΣ [ΤΟΥ ΚΥΡΙΑΚΟΥ ΣΩΜΑΤΟΣ cod. (silver letters).

324^{v}–325^{r} (numbered *654-655*), blank folios with traces of gold letters.

325^{v} (numbered *656*), full-page image of the Evangelist John in a frame (only parts of it) with ΙΩΑΝΝΗΣ (gold letters).[8]

326^{r}–337^{v} (numbered *657-680*), the beginning of the Gospel of John 1:1–4:1b, *tit.* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ · (gold letters), *inc.* 1:1Ἐν ἀρχῇ ἦν ὁ λόγος, *des.* 4:1bπλείονας μαθητάς, folios are in better condition than those from the end of the Gospel of Luke.

Box 18

338^{r}–357^{v} (numbered *681-720*), the Gospel of John 4:1b–7:25b, *inc.*, 4:1bποιεῖ καὶ βαπτίζει, *des.* 7:25bζητοῦσιν ἀποκτεῖναι ·, folios are in good condition except from f. 345^{r} (numbered *695*) until the end of the box where the upper right parts are missing.

Box 19

358^{r}–377^{v} (numbered *721-760*), the Gospel of John 7:26a–11:31b, *inc.* 7:26aκαὶ ἴδε παρρη[σίᾳ, *des.* 11:31bδόξαν]τες ὅτι ὑπάγει εἰς τό, very damaged folios especially the upper right part.

Box 20

378^{r}–397^{v} (numbered *761-800*), the Gospel of John 11:31b–16:26a, *inc.* 11:31bμνημεῖον, *des.* 16:26aἐν ἐκείνῃ τῇ ἡμέρ]ᾳ ἐν τῷ ὀνό[ματι, very damaged folios and gold ink partially erased.

Box 21

398^{r}–417^{r} (numbered *801-839*), the end of the Gospel of John 16:26a–21:25, *inc.* 16:26aὀνό]ματί μ[ου, *des.* 21:25οὐ]δὲ αὐτὸν οἶμαι τ[ὸν κόσμον χω]ρῆσαι τὰ γραφόμ[ενα βιβλία, *subscriptio* ΕΥΑΓΓΕΛ[ΙΟΝ, folio partly blank.

8 Oddly enough, the whole frame has been reproduced in the plastic facsimile.

417^{v} (numbered *840*), blank.

I^{r} (numbered *841*), white parchment folio with traces of gold ink, written and signed by Ἄνθιμος Ἀλεξούδης, dated "[*non leg.*] 10: 8 [*non leg.*] 1857" and describing ANA 2 (black ink), *inc.* τετραευαγγελιον του [*non leg.* (red ink).

I^{v} (numbered *842*), blank.

II$^{r–v}$ (numbered *843-844*), very damaged purple parchment folio, no text but remains of gold-purple cloth.

4 Textual Features

Mt 16:2b–3 (*f. 62^{r}, numbered* 129)

POST is in Matthew, without emendation, correction, obeli or asterisk, neither in the main text nor in the margin:

16:1σαδδου]καῖοι πειρά[*non leg.*]|σαν αὐτὸν. [*non leg.*]| ἐπιδεῖ[*non leg.* 2*non leg.*]| θεὶς εἶπεν αὐτοῖς ὀψίας [*non leg.*]|νης λέγετε. εὐδία · πυρράζει [*non leg.*] | ὁ οὐ(ρα)νός · 3καὶ πρωῒ σήμερον [*non leg.*]| πυρράζει γὰρ στυ[*non leg.*]| ὑποκριτ[*non leg.*]| τοῦ οὐ(ρα)νοῦ [*non leg.*]| τὰ δὲ σημεῖ[*non leg.*]|σθε, [*non leg.* 4*non leg.*]|χαλὶς σ[*non leg.*]| κτλ.

Mk 1:1 (*f. 125^{r}, numbered* 255)

1:1Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ · 2καθὼς γέγραπ[*non leg.*

Mk 6:3 (*f. 146^{r}, numbered* 297)

6:3οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υ(ἱὸ)ς μαρίας · ἀδελφὸς δὲ ἰακώβου καὶ ἰωσῆ καὶ ἰουδα καὶ σίμωνος · καὶ οὐκ εἰσιν οἱ ἀδελφοὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ 4ἔλεγον δέ cod. There is no emendation, alteration, obeli or asterisk, neither in the main text nor in the margin.

Lk 22:43–44 (*f. 309^{v}, numbered* 624)

The Pericope of the Angel and the Sweat-like drops of Blood (hereafter PASB), is in Luke, without emendation, alteration, obeli or asterisk, neither in the main text nor in the margin:

22:42τὸ σὸν γενέσθω · 43ὤφθη | [*non leg.*]ῷ ἄγγελος ἀπὸ τοῦ οὐ(ρα)νοῦ | [*non leg.*]ων αὐτόν · 44καὶ γενόμενος | [*non leg.*]ίᾳ · ἐκτενέστερον προσηύ|[*non leg.*]ετο δὲ ὁ

ἱδρὼς αὐτοῦ ὡσεὶ | [*non leg.*] αἵματος καταβαίνον|[*non leg.*] τὴν γῆν · [45]Καὶ ἀναστὰς κτλ.

PASB is not located after Mt 26:39 (f. 107ᵛ, numbered *220*). There is no emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: [26:39]καὶ προελ]θὼν [*non leg.*] ἔπεσεν ἐπὶ πρό|σωπ[*non leg.*] προσευχόμε|νος καὶ λέγων · πάτερ μου · | εἰ δυνατόν ἐστιν παρελθει[*non leg.*] ἀ|[*non leg.*] τὸ ποτήριον τοῦτο · | [*non leg.*]χ [ὡ]ς ἐγὼ θέλω ἀλλ' ὡς | [*non leg.* · [40]]εται πρὸς τοὺς κτλ. There is no liturgical reference to the Gospel of Luke.

Jo 7:52–8:11 (ff. 360ᵛ–361ᵛ, numbered 726-728)

The Pericope of the Adulteress (hereafter PA) is in John, without emendation, obeli or asterisk:

[7:52]ἀ]πεκρίθησαν καὶ | *non leg.*]ῷ · μὴ καὶ σὺ ἐκ τῆς | [*non leg.*] εἶ ἐρεύνησον καὶ | [*non leg.*]φήτης ἐκ τῆς | [*non leg.*] οὐκ ἐγήγερται · | [[53]*non leg.*]θη ἕκαστος εἰς τὸν | [*non leg.*]οῦ · [8:1]Ἰ(ησοῦ)ς δὲ ἐπορεύθη | [*non leg.*] τῶν ἐλαιῶν · [2]ὄρθρου | [*non leg.*]ιν παρεγένετο εἰς τὸ ἱερόν | [*non leg.*]ς ὁ λαὸς ἤρχετο · καὶ κα|[*non leg.*] ἐδίδασκεν αὐτούς · | [3][*non leg.*]ιν δὲ οἱ γραμματεῖς καὶ οἱ | φαρισαῖοι πρὸς αὐτὸν γυναῖ|κα ἐν μοιχείᾳ καταληφθείσας (cod.) | καὶ στήσαντες αὐτὴν ἐν μέσῳ | [4]λέγουσιν αὐτῷ· πειράζοντες · | διδάσκαλε · αὕτη ἡ γυνὴ κα(f. 360ᵛ, numbered *726*) | (f. 361ʳ, numbered *727*)τελήφθη ἐπ' αὐτ[*non leg.*]|χευομένη · [5]ἐν δὲ [*non leg.*]||σῆς ἡμῖν ἐνετείλα[*non leg.*]||τας λιθοβολεῖσ[*non leg.*] | τί λέγεις · [6]τοῦτο δὲ [*non leg.*]||ζοντες αὐτόν · ἵνα [*non leg.*]||τηγορεῖν αὐτοῦ · ὁ δὲ [*non leg.*]|ψας · τῷ δακτύλῳ ἔγ[*non leg.*] | τὴν γῆν μὴ προσπο[*non leg.*]| [7]ὡς δὲ ἐπέμενον ἐρωτῶ[*non leg.*]||όν · ἀνακύψας εἶπεν ο[*non leg.*] (cod.)|τούς · ὁ ἀναμάρτητ[*non leg.*]| πρῶτος ἐπ' αὐτὴν τὸν λ[ίθ]ον | βαλλέτω [8]καὶ πάλιν κάτωκύψας. | ἔγραφεν εἰς τὴν γῆν · [9]οἱ δὲ ἀκού|σαντες καὶ ὑπὸ τῆς συνειδήσε|ως ἐλεγχόμενοι [ἐ]ξήρχοντο (f. 361ʳ, numbered *727*) | (f. 361ᵛ, numbered *728*) [*non leg.*]ξάμενοι ἀπὸ τῶν | [*non leg.*]ων · καὶ κατελεί|[*non leg.*] ὁ Ἰ(ησοῦ)ς καὶ ἡ γυνὴ ἐν | [*non leg.*] [10]ἀνακύψας δὲ ὁ Ἰ(ησοῦ)ς | [*non leg.*]ασάμενος πλὴν | [*non leg.*]ός · εἶπεν αὐτῇ · ποῦ | [*non leg.*]οι οἱ κατήγοροί σου · |[*non leg.*]έκρινεν · [11]ἡ δὲ εἶ|[*non leg.*]εἰς κ(ύρι)ε · εἶπεν δὲ ὁ Ἰ(ησοῦ)ς | [*non leg.*] σε κατακρίνω · πορεύ|[*non leg.*] μηκέτι ἁμάρτανε · | [12][*non leg.*] αὐτοῖς ὁ Ἰ(ησοῦ)ς ἐλάλησεν | λέγων κτλ.

PA is not located after:

Lk 21:38 (f. 305ᵛ, numbered *616*) [21:38]Καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς | αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ · | [22:1ʳ]Ηγ[γ]ιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ | κτλ.

Lk 24:53 (f. 323ʳ, numbered *651*) [24:52]μεγάλης · [53]καὶ ἦσαν [*non leg.*] | ἐν τῷ ἱερῷ αἰνοῦν[*non leg.*]|γοοῦντες τὸν θ(εὸ)ν ἀ[μήν cod.

Jo 7:36 (f. 359ʳ, numbered *723*) [7:35]μέλλει πορεύεσθ[*non leg.*]| οὐχ εὑρήσομεν αὐ [*non leg.*] | τὴν διασποράν [*non leg.*] | μέλλει πορεύεσθ[*non leg.*]|σκειν τοὺς

ἕλλην[*non leg.* 36*non leg.*] | οὗτος ὁ λόγος ὃν εἶπ[*non leg.*]|τέ με καὶ οὐχ εὑρ[*non leg.*] | εἰμὶ ἐγὼ ὑμεῖς οὐ δ[ύν]ασ[*non leg.*] | 37Εν δέ τῇ ἐσχάτῃ ἡμέρᾳ κτλ.

Jo 21:25 (f. 417r, numbered *839*) 21:25ἄλλα] πολλὰ ἃ ἐπ[*non leg.*]|να ἐὰν γράφη[*non leg.*]|δ' ἑαυτὸν οἶμαι τ[*non leg.*]|ρῆσαι τὰ γραφόμε[να κτλ.

5 Variant Readings

The variant readings studied below were chosen according to different criteria: 1) Readings common to ANA 2 and the ANTF Series: Aland, *Text und Textwert*, 2003 (Mt), and Aland, *Text und Textwert*, 1998 (Mk); 2) Readings common to the underlined variant readings edited by Lafleur, *La Famille 13*, 2013; 3) Readings common to the ANTF Series: Aland, *Text und Textwert*, 2003 (Lk) and Aland, *Text und Textwert*, 2005 (Jo, chap. 1–10 only); 4) State of the preservation of the manuscript. Variant readings from ANA 2 were directly checked against the manuscript, in so far as it was possible to read it. For each reading we give first the extant text of ANA 2, then the supports of the reading according to the following critical editions:

L	Legg, *Euangelium secundum Marcum*, 1935,
NA27	Nestle-Aland, *NTG*, 2006,
NA28	Nestle-Aland, *NTG*, 2012, and
S	Swanson, *Mark* and *Matthew*, 1995.

***Mt 7:21* (*f. 25v, numbered* 56)**

illegible **1143**

τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς *sine add.* ℵ B C*(S) *f* 1 *al*

τοῦ πατρός μου τοῦ ἐν οὐρανοῖς *sine add.* K L M Π 565 579 700 *f* 13 𝔐

τοῦ πατρός μου τοῦ ἐν οὐρανοῖς αὐτὸς εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν W

τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς αὐτὸς εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν Θ *pc* sy^{c}

τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς οὗτος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν C$^{2(NA27+28)}$ C$^{c(S)}$ 33 1071 *pc*

lac. A

***Mt 24:36* (*f. 97r, numbered* 199)**

non leg.] ἄγγελοι τῶν οὐ(ρα)νῶν [*non leg.*] | π(ατ)ὴρ μόνος **1143**[9]
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν *sine add.* **א**$^{1(NA27)}$ **א**$^{2a(NA28)}$ **א**$^{c(S)}$ K L M U W Γ^{NA28} Δ f^{1} 33 565 700 𝔐 vg sy
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός **א**$^{*.2(NA27)}$ **א**$^{*.2b(NA28)}$ **א**$^{*(S)}$ B D Θ f^{13} 28 *pc* it vg^{mss}
lac. A Γ^{S}

***Mt 24:36* (*f. 97r, numbered* 199)**

ὁ] π(ατ)ὴρ μόνος **1143**
ὁ πατὴρ μόνος **א** B D H L Y Δ Θ f^{1} f^{13} 28 565 700
ὁ πατήρ μου μόνος K M U W Γ$^{NA27+28}$ 124 579 1241 *pm*$^{NA27+28}$ 𝔐^{S}
lac. A Γ^{S}

***Mt 25:13* (*f. 99v, numbered* 204)**

τὴν ὥραν *sine add.* **1143**
τὴν ὥραν *sine add.* **א** A B D W Θ f^{1} 565
τὴν ὥραν ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται C$^{3(NA27+28)}$ C$^{c(S)}$ K M U Γ f^{13} 28 579 700 𝔐 vg^{mss}

***Mk 6:2* (*f. 145v, numbered* 296)**

illegible **1143**
πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες **א** A C K M U W f^{1} 𝔐
οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες B 28^{c} *pc* sa^{ms} bo^{mss}
οἱ πολλοὶ ἀκούσαντες ἐξεπλήσσοντο λέγοντες L f^{13} 28* *pc* sa^{mss}
πολλοὶ ἀκούσαντες ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ λέγοντες D Θ 565
πολλοὶ ἀκούοντες ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ λέγοντες 700

***Mk 6:17* (*f. 147v, numbered* 300)**

ἐκράτη|[*non leg.*]**άννην καὶ ἔδησεν** | [*non leg.*] **φυλακῇ 1143**
ἐκράτησεν τὸν ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ **א** B (ἰωάνην) 𝔐
ἐκράτησεν τὸν ἰωάννην ἐν φυλακῇ καὶ ἔδησεν αὐτόν A
ἐκράτησεν τὸν ἰωάννην καὶ ἔδησεν αὐτὸν καὶ ἔβαλεν εἰς φυλακήν D Θ f^{13} 28 700
ἐκράτησεν τὸν ἰωάννην καὶ ἔδησεν αὐτὸν καὶ ἔβαλεν εἰς τὴν φυλακήν 565
ἐκράτησεν τὸν ἰωάννην καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ W

9 According to the number of letters per line and the vacant space before the end of the line, we may suggest that 1143 reads οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν *sine add.*

***Mk 6:51* (*f. 151ᵛ, numbered* 308)**

non leg.] **ἐκ περισσοῦ** [*non leg.* **1143**

καὶ ἐκόπασεν ὁ ἄνεμος καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξ. A K M N U *f* [13] 33 𝔐 lat sy[h]

καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐκ περισσοῦ ἐν αὐτοῖς ἐξ. W 28 (ἑαυτοῖς)

καὶ ἐκόπασεν ὁ ἄνεμος καὶ λίαν ἐν ἑαυτοῖς ἐξ. **א** B (λείαν) Δ

και εκοπασεν ο ανεμος και περιεσως εν (περιεσωσεν?) εαυτους και εξ. Θ[10]

καὶ ἐκόπασεν ὁ ἄνεμος καὶ περισσῶς ἐν ἑαυτοῖς ἐξ. D 565 700 *pc*

***Mk 8:26* (*f. 159ʳ–ᵛ, numbered* 323–324)**

λέγων · ὕπαγε εἰς τὸν | οἶκον σου · καὶ ἐὰν εἰς τὴν κώμην | εἰσέλθῃς · μηδὲν εἴπῃς τινὶ ἐν τῇ (f. 159ʳ, numbered *323*) | (f. 159ᵛ, numbered *324*) **κώμῃ · 1143**

λέγων ὕπαγε εἰς τὸν οἶκον σου καὶ ἐὰν εἰς τὴν κώμην εἰσέλθῃς μηδενὶ εἴπῃς μηδὲ (*om.* 565) ἐν τῇ κώμῃ *f* [13] 565 *pc*

λέγων ὕπαγε εἰς οἶκον σου καὶ ἐὰν εἰς τὴν κώμην εἰσέλθῃς μηδενὶ εἴπῃς ἐν τῇ κώμῃ Θ

λέγων ὕπαγε εἰς οἶκον σου καὶ ἐὰν εἰς τὴν κώμην εἰσέλθῃς μηδενὶ (*om.* μηδενί[NA28+S]) μηδὲν εἴπῃς μηδὲ ἐν τῇ κώμῃ 28[L+NA27+28+S]

λέγων μηδὲ εἰς τὴν κώμην εἰσέλθῃς *tant.* **א**[c] (μή *l.* μηδέ **א**[*] W) B L W *f* [1] *pc* sy[s] sa bo[pt]

λέγων μηδὲ εἰς τὴν κώμην εἰσέλθῃς μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ A C 700 𝔐

καὶ λέγει αὐτῷ ὕπαγε εἰς τὸν οἶκον σου καὶ μηδενὶ εἴπῃς εἰς τὴν κώμην *tant.* D

***Lk 2:15* (*f. 213ʳ, numbered* 431)**

ἀπ' αὐτῶν εἰς τὸν οὐ(ρα)**νὸν οἱ** [*non leg.* **1143**

ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι οἱ ποιμένες **א**[c] (*om.* οἱ *sec.* **א**[*]) B L W Δ *f* [1] 700

ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι καὶ οἱ ἄνθρωποι οἱ ποιμένες A K M P U Λ Ψ 1582[c] 𝔐

οἱ ἄγγελοι ἀπ' αὐτῶν εἰς τὸν οὐρανὸν καὶ οἱ ἄνθρωποι οἱ ποιμένες D

ἀπ' αὐτῶν οἱ ἄγγελοι εἰς τὸν οὐρανὸν οἱ ποιμένες Θ

ἀπ' αὐτῶν οἱ ἄγγελοι εἰς τὸν οὐρανὸν καὶ οἱ ἄνθρωποι οἱ ποιμένες *f* [13] 28

ἀπ' αὐτῶν οἱ ἄγγελοι οἱ ποιμένες 565

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10 See Lafleur, *La Famille 13*, 2013, p. 291, where, even with our own fresh collations directly made on the ms., it was hard to conclude in a firm way. In any case, Swanson's collations were wrong: καὶ ἐκόπασεν ὁ ἄνεμος καὶ περιέσωσεν ἐν αὐτοὺς καὶ ἐξ. was not possible.

***Lk 6:1* (*f. 229ᵛ, numbered* 464)**

illegible **1143**

ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι **א** B L W *f* ^{1} 33 579 1241 2542 *pc* it sy$^{p.hmg}$ sa bo^{pt}

ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι A C^{c} K M U Γ Δ Θ Λ Π Ψ 565 700 𝔐 lat sy^{h}

ἐγένετο δὲ ἐν σαββάτῳ δευτέρῳ πρώτῳ διαπορεύεσθαι *f* ^{13} 28

καὶ ἐγένετο αὐτὸν ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι D

***Lk 6:26* (*f. 232ʳ, numbered* 469)**

πάντες οἱ ἄν(θρωπ)οι · 1143

πάντες οἱ ἄνθρωποι A B E H K M P Q U Θ Π Ψ *f* ^{1} 33 565 700

πάντες ἄνθρωποι W *f* ^{13}

οἱ ἄνθρωποι πάντες **א**

οἱ ἄνθρωποι *tant.* D L S Y Γ Δ Λ Ω 28 *pm* sy$^{s.p}$ bo^{mss}

***Lk 13:19* (*f. 273ʳ, numbered* 551)**

καὶ ἐγένετο εἰς δένδρον μέγα 1143

καὶ ἐγένετο εἰς δένδρον μέγα A K M N U W Γ Δ Θ Λ Π Ψ *f* ^{13} 28 565 579 700 𝔐 lat sy$^{p.h}$ bo^{pt}

καὶ ἐγένετο δένδρον μέγα *f* ^{1}

καὶ ἐγένετο εἰς δένδρον **א** B L 1241 2542 *pc* it sy$^{s.c}$ sa bo^{pt}

καὶ ἐγένετο δένδρον *tant.* D

***Jo 4:53* (*f. 343ʳ, numbered* 691)**

ἔγνω οὖν ὁ π(ατή)ρ 1143

ἔγνω οὖν ὁ πατήρ **א** A B D K L M U W Δ Θ Λ Π Ψ *f* ^{1} 28 33 565 700 𝔐

ἔγνω οὖν ὁ πατὴρ αὐτοῦ 𝔓^{66} C N T *f* ^{13} 1071 1241 *pc* sy sa bo

***Jo 6:1* (*f. 348ʳ, numbered* 701)**

ἀπῆλθεν ὁ ἰ(ησοῦ)ς πέραν τῆς θαλάσσης τῆς γαλιλαίας τῆς τιβεριάδος · 1143

ἀπῆλθεν ὁ ἰησοῦς πέραν τῆς θαλάσσης τῆς γαλιλαίας τῆς τιβεριάδος **א** A B (γαλειλ.) F K L M U W Δ Λ Π Ψ *f* ^{1} *f* ^{13} 565 700 𝔐

ἀπῆλθεν ὁ ἰησοῦς πέραν τῆς θαλάσσης τῆς γαλιλαίας εἰς τὰ μέρη τῆς τιβεριάδος D Θ (γαληλ.) *pc*

ἀπῆλθεν ὁ ἰησοῦς εἰς ἔρημον τόπον πέραν τῆς θαλάσσης τῆς γαλιλαίας τῆς τιβεριάδος 28

***Jo 8:38* (*f. 364r, numbered* 733)**

παρὰ τῷ π(ατ)ρί | [no text[11] **1143**

παρὰ τῷ πατρί μου λαλῶ καὶ ὑμεῖς ℵ K M N S U Y Δ Θ Λ Ψ Ω *f* ^{1} *f* ^{13} 28 565 700 1071 𝔐 it vg^{cl} sy

παρὰ τῷ πατρί μου ταῦτα λαλῶ καὶ ὑμεῖς D 33 *pc*

παρὰ τῷ πατρὶ λαλῶ καὶ ὑμεῖς 𝔓^{66} 𝔓^{75} B C L *pc*

ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ καὶ ὑμεῖς W

lac. A

***Jo 9:19* (*f. 369r, numbered* 743)**

non leg.] ἄρτι βλέπ[ει **1143**

πῶς οὖν ἄρτι βλέπει; 𝔓^{66} A G K M N Y Δ Λ Π Ψ *f* ^{1} *f* ^{13} 28 565 700 𝔐 sy$^{p.h}$

πῶς οὖν βλέπει ἄρτι; 𝔓^{75} ℵ B D L U W Θ 33 892 *pc* it sy^{s}

6 Bibliography

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11 παρὰ τῷ π(ατ)ρί are the last words at the bottom of the recto; the upper left corner of the folio is no longer extant.

48[n.+pl.]; Ead., *Le rayonnement*, 2011: pp. 10–12, 29–32[n.], 51–52[pl.]; Ead., *Korçë 92*, 2012: pp. 357 & n. 1–3, 360 & n. 11; Elliott, *Bibliography*, 2000: p. 167; Id., *Bibliography* (*Supplement III*), 2010: p. 295; Id., *Bibliography*, 2015: pp. 234–235; Gregory, *Die griechischen Handschriften*, 1908: pp. 85 "1143. Berat, ἡ ἐκκλησία τοῦ εὐαγγελισμοῦ Sd ε 1035", 338 "**Berat Kirche der Verkündigung** e: 1143 (Sd ε 1035)"; Id., *Textkritik* I, 1909: p. 243 "Berat, in der Kirche τοῦ εὐαγγελισμοῦ"; Kavrus-Hoffmann, *Producing New Testament Manuscripts*, 2016: pp. 128–130[pl.] "fol. 145[v]/p. 290", 132, 136–137[pl.] "fol. 329[r]/p. 657";[12] Koder, *Wiederentdeckung*, 1972: pp. 327–328; Lafleur, *Greek New Testament Philology*, 2016: pp. 341–362[n.]; Lena, *Byzantine Manuscripts*, 2013: pp. 216 n. 5, 218[n.] & n. 17–19, 231–233; Maxwell, *Illustrated Byzantine Gospel Books*, 2017: pp. 272–274; Mullen, *Dorëshkrimet biblike*, 2003: p. 216[n.]; Omont, *Manuscrit grec*, 1900: p. 279; Parker, *Textual Scholarship*, 2012: p. 76; Parpulov, *Codicology*, 2015: p. 165 n. 4; Petit, *Review*, 1900–1901: p. 64; Popa, *Dorëshkrimet kishtarë*, 2003: pp. 200–202; Id., *Katalog*, 2003: pp. 87–88[n.]; Id., *Miniatura*, 2006: pp. 18–20[n.+pl.] (cover, etc.); Qafëzezi, *Berati arkeologjik*, 1944: pp. 9–10; Rëmbeci, *Duke shfletuar bizantin nga Shqipëria*, 2016: pp. 148–149, 153[n.+pl.] (ff. 204[v][numbered *414*]–205[r][numbered *415*]), 154[n.], 158–159, 162[n.]; Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010: pp. 19–20[n.+pl.]; Id., *Byzantine and Post-Byzantine Manuscripts*, 2012: p. 13[n.+pl.]; Id., *Käterungjillëshi*, 2012: p. 24; Scrivener-Miller, *A Plain Introduction*, 1894: pp. 279 "Berat, Church τοῦ εὐαγγελισμοῦ", 407; Sinani, *Greqia*, 2000–2001: pp. 102, 105; Id., *The Codices*, 2001: pp. 113–118; Id., *I codici*, 2003: pp. 57–62; Id., *Kodikët*, 2003: p. 76[pl.] (f. 3[v] numbered *12*); Id., *Një referencë themelore*, 2003: p. 239; Id., *Beratinus*, 2004: pp. 60–61[n.], 427[pl.] (f.?), 432[pl.] (f. 321); Id., *The Purple Codex*, 2005: p. 382; Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Të dhëna*, 2009: p. 57; Id., *Berati*, 2010: p. 26; Id., *Codex Purpureus Beratinus*, 2010: p. 40; Id., *Berati*, 2011: pp. 68–69[pl.]; Id., *Codex Purpureus Beratinus*, 2011: pp. 29–38; Id., *Kodikët*, 2011: esp. pp. 99–100[n.+pl.], 413 *et sqq*.; Id., *Dy kodikët e purpurt të Beratit*, 2016: pp. 164–166; Voicu-D'Alisera, *I.MA.G.E.S.*, 1981, p. 196; Von Soden, *Die Schriften* I,1, 1902: pp. 74 "**Berat.** Ἐκκλησία τοῦ Εὐαγγελισμοῦ s. n. ε1035", 135[n.] "ε1035 (1143) Berat, Εκκλησ. του Ευαγγελ. s. n."; Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_1143; Zanichelli, *Lo stato*, 2003: p. 65.

12 The foliation given by the author is the numbering of the digitised images of the Center for the Study of New Testament Manuscripts, not the current numbering of the Plexiglass sheets (erased on the N. Kavrus-Hoffmann's facsimile of "Luke 17:11–17"). The first illustration of ANA 2 corresponds to the number "579", and the second is indeed the number "657"; see below our attempt to reconstruct the contents of the codex.

Appendix: Table Concordance according to Boxes 1 to 21

There follows an exhaustive description of ANA 2 according to each box. In order to make study of the ms. easier, we have restored a foliation which is entirely our own instead of the extant numbering represented here by *italic numbers*. For greater convenience to readers we have added first references to the Eusebian sections, then the indication(s) of the κεφάλαιον(α), if there are any. When the Eusebian sections or the title chapter numbers were missing, we have checked through the text in order to restore it. It has to be noted that there is no stuck folio.

Box 1: *20 Plexiglass sheets* (*numbered* 1–40)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Κεφάλαια and reading location**
1	Folio I recto		
2	Folio I verso		
3	Folio II recto		
4	Folio II verso		
5	Folio III recto		
6	Folio III verso		
7	Folio 1 recto		
8	Folio 1 verso		
9	Folio 2 recto		
10	Folio 2 verso		
11	Folio 3 recto		
12	Folio 3 verso		
13	Folio 4 recto		
14	Folio 4 verso		
15	Folio 5 recto		
16	Folio 5 verso	Γ′ Mt 1:17	
17	Folio 6 recto		
18	Folio 6 verso		
19	Folio 7 recto	E′ Mt 1:18	
20	Folio 7 verso		
21	Folio 8 recto		
22	Folio 8 verso		
23	Folio 9 recto		

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
24	Folio 9 verso	Ζ′ Mt 3:1, Η′ Mt 3:3 (not transcribed on the facsimile)	
25	Folio 10 recto	Θ′ Mt 3:4, Ι′ Mt 3:7	
26	Folio 10 verso		
27	Folio 11 recto	ΙΒ′ Mt 3:12	
28	Folio 11 verso	ΙΖ′ Mt 4:11, ΙΗ′ Mt 4:12	
29	Folio 12 recto	inverted folio?	
30	Folio 12 verso	inverted folio?	
31	Folio 13 recto	ΙΘ′ Mt 4:13, Κ′ Mt 4:17	
32	Folio 13 verso	Κς′ Mt 5:3, ΚΖ′ Mt 5:5	
33	Folio 14 recto	ΚΓ′ Mt 4:23 inverted folio?	
34	Folio 14 verso	inverted folio?	
35	Folio 15 recto	ΚΗ′ Mt 5:6, ΚΘ′ Mt 5:7, Λ′ Mt 5:11	
36	Folio 15 verso		
37	Folio 16 recto	ΛΓ′ Mt 5:17, ΛΔ′ Mt 5:18, ΛΕ′ Mt 5:19	
38	Folio 16 verso		
39	Folio 17 recto	Λς′ Mt 5:25	
40	Folio 17 verso		

Box 2: *20 Plexiglass sheets* (*numbered* 41–80)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
41	Folio 18 recto		no κεφάλαιον, Mt 5:30
42	Folio 18 verso		
43	Folio 19 recto	Μ′ Mt 5:43	
44	Folio 19 verso		
45	Folio 20 recto		
46	Folio 20 verso		

Box 2: 20 *Plexiglass sheets* (*numbered* 41–80) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
47	Folio 21 recto	ΜΔ′ Mt 6:14	
48	Folio 21 verso		
49	Folio 22 recto	Μς′ Mt 6:20, ΜΖ′ Mt 6:22	
50	Folio 22 verso		
51	Folio 23 recto		
52	Folio 23 verso		
53	Folio 24 recto		
54	Folio 24 verso		
55	Folio 25 recto	ΝΕ′ Mt 7:13, Νς′ Mt 7:15, ΝΖ′ Mt 7:16	
56	Folio 25 verso		
57	Folio 26 recto	ΞΑ′ Mt 7:24	
58	Folio 26 verso		
59	Folio 27 recto	ΞΓ′ Mt 8:1, ΞΔ′ Mt 8:5	ς′ ΠΕΡΙ Τ[*non leg.* Mt 8:1, Ζ′ ΠΕΡΙ Τ[*non leg.* Mt 8:5
60	Folio 27 verso		
61	Folio 28 recto	ΞΕ′ Mt 8:11	
62	Folio 28 verso		Mt 8:15
63	Folio 29 recto	ΞΗ′ Mt 8:19, ΞΘ Mt 8:23	Ι′ Mt 8:19, ΙΑ′ Mt 8:23
64	Folio 29 verso		
65	Folio 30 recto		
66	Folio 30 verso		
67	Folio 31 recto		
68	Folio 31 verso	ΟΓ′ Mt 9:10	
69	Folio 32 recto		
70	Folio 32 verso		
71	Folio 33 recto		Ις′ Mt 9:20
72	Folio 33 verso		
73	Folio 34 recto	Ος′ Mt 9:35	ΙΗ′ Mt 9:32
74	Folio 34 verso		Mt 9:36
75	Folio 35 recto	Π′ Mt 10:2, ΠΑ′ Mt 10:5	ΙΘ′ Mt 10:1
76	Folio 35 verso		

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
77	Folio 36 recto	ΠΔ′ Mt 10:12, ΠΕ′ Mt 10:14	
78	Folio 36 verso		
79	Folio 37 recto	ΠΘ′ Mt 10:23, ς′ Mt 10:24	
80	Folio 37 verso		

Box 3: *20 Plexiglass sheets* (*numbered* 81–120)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
81	Folio 38 recto	ςΔ′ Mt 10:32	
82	Folio 38 verso		
83	Folio 39 recto	ςΗ′ Mt 10:40, ςΘ′ Mt 10:41, Ρ′ Mt 10:42, ΡΑ′ Mt 11:1	
84	Folio 39 verso		
85	Folio 40 recto	ΡΓ′ Mt 11:10	
86	Folio 40 verso		
87	Folio 41 recto	ΡΗ′ Mt 11:20	
88	Folio 41 verso		
89	Folio 42 recto	ΡΙΑ′ Mt 11:27, ΡΙΒ′ Mt 11:27c, ΡΙΓ′ Mt 11:28	
90	Folio 42 verso		Mt 12:5
91	Folio 43 recto	ΡΙς′ Mt 12:9	ΚΑ′ ΠΕ(ΡΙ) ΤΟΥ ΞΗΡ[ΑΝ ΕΧΟΝΤΟΣ Mt 12:9
92	Folio 43 verso		
93	Folio 44 recto	ΡΙΘ′ Mt 12:22	ΚΒ′ ΠΕ(ΡΙ) ΤΟΥ ΔΑΙΜΟΝΙΖ[ΟΜΕΝΟΥ Mt 12:22
94	Folio 44 verso		Mt 12:23
95	Folio 45 recto	ΡΚΓ′ Mt 12:31	
96	Folio 45 verso		
97	Folio 46 recto	ΡΚς′ Mt 12:36, ΡΚΖ′ Mt 12:38, ΡΚΗ′ Mt 12:39	
98	Folio 46 verso		

Box 3: *20 Plexiglass sheets* (*numbered* 81–120) (cont.)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Κεφάλαια and reading location**
99	Folio 47 recto	ΡΚΘ′ Mt 12:43, ΡΛ′ Mt 12:46	
100	Folio 47 verso	ΡΛΑ′ Mt 13:1	
101	Folio 48 recto		ΚΔ′ ΠΕΡΙ ΤΩΝ ΠΑΡΑΒΟΛΩ[Ν Mt 13:3
102	Folio 48 verso	ΡΛΒ′ Mt 13:12	
103	Folio 49 recto	ΡΛΓ′ Mt 13:13, ΡΛΔ′ Mt 13:16	
104	Folio 49 verso		
105	Folio 50 recto	ΡΛς′ Mt 13:24	
106	Folio 50 verso		
107	Folio 51 recto	ΡΛΖ′ Mt 13:31	
108	Folio 51 verso	ΡΛΗ′ Mt 13:33, ΡΛΘ′ Mt 13:34, ΡΜ′ Mt 13:36	
109	Folio 52 recto		
110	Folio 52 verso		
111	Folio 53 recto		
112	Folio 53 verso		
113	Folio 54 recto	ΡΜΒ′ Mt 13:57, ΡΜΓ′ Mt 14:1	ΚΕ′] ΠΕ(ΡΙ) ΙΩΑΝΝΟΥ Κ[ΑΙ ΗΡΩΔΟΥ Mt 14:1
114	Folio 54 verso		
115	Folio 55 recto		
116	Folio 55 verso		Κς′ ΠΕΡΙ ΤΩΝ ΠΕΝΤΕ] ΑΡΤΩΝ [ΚΑΙ … Mt 14:15
117	Folio 56 recto		
118	Folio 56 verso		ΚΖ′ ΠΕΡΙ ΤΟΥ ΕΝ ΘΑΛΑΣΣ]Η ΠΕΡΙΠΑΤΟΥ Mt 14:22
119	Folio 57 recto	ΡΝΑ′ Mt 14:28	
120	Folio 57 verso	ΡΝΔ′ Mt 15:1	

Box 4: *20 Plexiglass sheets* (*numbered* 121-160)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Κεφάλαια and reading location**
121	Folio 58 recto		ΚΗ′ ΠΕ(ΡΙ) ΤΗΣ ΠΑΡΑΒΑΣΕ[ΩΣ Mt 15:1
122	Folio 58 verso	PNE′ Mt 15:12	
123	Folio 59 recto	PNς′ Mt 15:14, PNZ′ Mt 15:15	
124	Folio 59 verso		traces of a κεφάλαιον ΚΘ′ ΠΕΡΙ ΤΗΣ ΧΑΝΑΝΑΙ]ΑΣ Mt 15:22
125	Folio 60 recto	PNH′ Mt 15:24, PNΘ′ Mt 15:25	
126	Folio 60 verso		Λ′ ΠΕΡΙ ΤΩΝ ΘΕΡΑΠΕΥ]ΘΕΝΤΩΝ ΟΧΛΩΝ Mt 15:29
127	Folio 61 recto		ΛΑ′ ΠΕ(ΡΙ) ΤΩΝ ΕΠΤΑ ΑΡ[ΤΩΝ Mt 15:32
128	Folio 61 verso		
129	Folio 62 recto	PΞB′ Mt 16:2, PΞΓ′ Mt 16:4	
130	Folio 62 verso		ΛΒ′ ΠΕΡΙ ΤΗΣ ΖΥΜΗΣ] Τ(ΩΝ) ΦΑΡΙΣΑΙΩ(Ν) Κ(ΑΙ) [*non leg.* Mt 16:5
131	Folio 63 recto	PΞς′ Mt 16:13, PΞZ′ Mt 16:17	ΛΓ′ ΠΕ(ΡΙ) ΤΗΣ ΕΝ ΚΑΙΣΑΡΕΙΑ Ε[ΠΕΡΩΤΗΣΕΩΣ Mt 16:13
132	Folio 63 verso		
133	Folio 64 recto	PΞΘ′ Mt 16:22, PO′ Mt 16:24	
134	Folio 64 verso		
135	Folio 65 recto		ΛΔ′ ΠΕΡΙ ΤΗΣ ΜΕΤ[ΑΜΟΡΦΩΣΕΩΣ Mt 17:1
136	Folio 65 verso		Mt 17:4
137	Folio 66 recto	POΓ′ Mt 17:10, POΔ′ Mt 17:14	
138	Folio 66 verso		ΛΕ′ ΠΕΡΙ ΤΟΥ ΣΕ]ΛΗΝΙΑΖΟΜΕΝΟΥ Mt 17:14
139	Folio 67 recto	POς′ Mt 17:22	
140	Folio 67 verso		Λς′ ΠΕΡΙ ΤΩΝ ΑΙΤΟΥΝΤΩΝ ΤΑ ΔΙ]ΔΡΑΧ[ΜΑ Mt 17:24
141	Folio 68 recto	POH′ Mt 18:1	ΛZ′ ΠΕ(ΡΙ) ΤΩ(Ν) ΛΕΓΟΝΤ[ΩΝ Mt 18:1
142	Folio 68 verso		

Box 4: 20 *Plexiglass sheets* (*numbered* 121-160) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
143	Folio 69 recto	ΡΠ′ Mt 18:8, ΡΠΑ′ Mt 18:10	
144	Folio 69 verso		ΛΗ′ ΠΕΡΙ ΤΩΝ] Ρ′ ΠΡΟΒΑΤΩΝ [ΠΑΡΑΒΟΛΗ Mt 18:12
145	Folio 70 recto	ΡΠΓ′ Mt 18:15, ΡΠΔ′ Mt 18:16, ΡΠΕ′ Mt 18:18	
146	Folio 70 verso	ΡΠΖ′ Mt 18:21, ΡΠΗ′ Mt 18:23	
147	Folio 71 recto		ΛΘ′ ΠΕ(ΡΙ) ΤΟΥ ΟΦΕΙΛΟΝΤ(Ο)Σ ΜΥΡΙΑ [ΤΑΛΑΝΤΑ Mt 18:23
148	Folio 71 verso		
149	Folio 72 recto		
150	Folio 72 verso		Μ′ ΠΕΡΙ ΤΩΝ ΕΠΕΡΩΤΗ]ΣΑΝ-(ΤΩΝ) ΕΙ ΕΞΕΣΤ(ΙΝ) ΑΠΟΛΥΕΙΝ Τ(ΗΝ) ΓΥΝΑΙΚΑ cod. Mt 19:3
151	Folio 73 recto	Ρϛ′ cod. [ΡΖ′] Mt 19:9	
152	Folio 73 verso	ΡϛΒ′ cod. [ΡΖΒ′] Mt 19:13	
153	Folio 74 recto	ΡϛΓ′ cod. [ΡΖΓ′] Mt 19:16	ΜΑ′ ΠΕ(ΡΙ) ΤΟΥ ΕΠΕΡΩΤΗ-ΣΑΝΤ(Ο)Σ ΠΛ[ΟΥΣΙΟΥ Mt 19:16
154	Folio 74 verso	ΡϛΔ′ cod. [ΡΖΔ′] Mt 19:21, ΡϛΕ′ cod. [ΡΖΕ′] Mt 19:22	
155	Folio 75 recto	ΡϛΗ′ cod.	
156	Folio 75 verso	ΡϛΟ′ cod.	
157	Folio 76 recto		ΜΒ′ ΠΕ(ΡΙ) Τ(ΩΝ) ΜΙΣΘΟΥΜΕ-ΝΩΝ ΕΡ[ΑΤΩΝ Mt 20:1
158	Folio 76 verso		Mt 20:8
159	Folio 77 recto		
160	Folio 77 verso	ϛΑ′ Mt 20:17	

Box 5: *20 Plexiglass sheets* (*numbered* 161–200)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Κεφάλαια and reading location**
161	Folio 78 recto		ΜΓ′ ΠΕ(ΡΙ) ΤΩ(Ν) Υ(Ι)ΩΝ ΖΕΒΕ-ΔΑΙΟΥ Mt 20:20
162	Folio 78 verso	ϛΓ′ Mt 20:24	Mt 20:26
163	Folio 79 recto	ϛΔ′ Mt 20:28, ϛΕ′ Mt 20:29	ΜΔ′ ΠΕΡΙ ΤΩΝ ΔΥΟ ΤΥΦΛΩΝ Mt 20:29
164	Folio 79 verso	Σϛ′ Mt 21:1	ΜΕ′ ΠΕΡΙ ΤΗΣ ΟΝΟΥ ΚΑΙ ΤΟΥ] ΠΩΛΟΥ Mt 21:1
165	Folio 80 recto	ΣΖ′ Mt 21:4, ΣΗ′ Mt 21:6	Mt 21:7
166	Folio 80 verso	ΣΙ′ Mt 21:10, ΣΙΑ′ Mt 21:12	
167	Folio 81 recto	ΣΙΒ′ Mt 21:14, ΣΙΓ′ Mt 21:15	Μϛ′ ΠΕΡΙ ΤΩΝ ΤΥΦΛ[ΩΝ ΚΑΙ Χ]ΟΛΩΝ cod. Mt 21:14
168	Folio 81 verso	ΣΙϛ′ Mt 21:22	
169	Folio 82 recto	ΣΙϛ′ Mt 21:22, ΣΙΖ′ Mt 21:23	ΜΗ′ ΠΕ(ΡΙ) ΤΩ(Ν) ΕΠΕΡΩΤΗ-ΣΑΝ[ΤΩΝ … Mt 21:23
170	Folio 82 verso	ΣΙΗ′ Mt 21:28, ΣΙ]Θ′ Mt 21:33	ΜΘ′ Π]Ε(ΡΙ) [Τ]Ω(Ν) ΔΥΟ ΥΙΩΝ ΠΑΡΑΒΟΛΗ Mt 21:28
171	Folio 83 recto		
172	Folio 83 verso		Ν′ ΠΕΡΙ] ΤΟΥ ΑΜ[Π]ΕΛΩΝΟ(Σ) ΠΑΡΑΒΟΛΗ Mt 21:33
173	Folio 84 recto		
174	Folio 84 verso	ΣΚ′ Mt 21:45	
175	Folio 85 recto	ΣΚΑ′ Mt 22:1	ΝΑ′ ΠΕ(ΡΙ) ΤΩ(Ν) ΚΑΛΟΥΜΕ-ΝΩΝ ΕΙΣ ΤΟΝ ΓΑΜ[ΟΝ Mt 22:1
176	Folio 85 verso		
177	Folio 86 recto	ΣΚΒ′ Mt 22:11, ΣΚΓ′ Mt 22:15	
178	Folio 86 verso		ΝΒ′] Π(ΕΡΙ) ΤΩ(Ν) ΕΠΕΡΩΤΗ-ΣΑΝΤ(ΩΝ) ΔΙΑ ΤΟΝ ΚΗΝΣΟΝ Mt 22:15
179	Folio 87 recto		ΝΓ′ ΠΕ(ΡΙ) ΤΩΝ ΣΑΔΔΟΥΚΑΙΩΝ Mt 22:23
180	Folio 87 verso		*non leg.*
181	Folio 88 recto	ΣΚΔ′ Mt 22:34	ΝΔ′ ΠΕΡ(Ι) ΤΟΥ [*non leg.* Mt 22:34; Mt 22:37

Box 5: 20 *Plexiglass sheets* (*numbered* 161–200) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
182	Folio 88 verso		ΝΕ′ ΠΕΡΙ ΤΗ]Σ ΤΟΥ ΚΥ(ΡΙΟΥ) ΕΠΕΡΩΤΗ-ΣΕΩΣ Π(ΡΟΣ) ΤΟΥΣ ΦΑΡΙ[ΣΑΙΟΥΣ Mt 22:41
183	Folio 89 recto	ΣΚΖ′ Mt 23:1, ΣΚΗ′ Mt 23:4, ΣΚΘ′ Mt 23:5	
184	Folio 89 verso	ΣΛ′ Mt 23:8	Mt 23:12
185	Folio 90 recto	ΣΛΒ′ Mt 23:13, ΣΛΓ′ Mt 23:15	Mt 23:12-14-13-15 cod.
186	Folio 90 verso		
187	Folio 91 recto	ΣΛΔ′ Mt 23:23, ΣΛΕ′ Mt 23:24, ΣΛς′ Mt 23:25	
188	Folio 91 verso		
189	Folio 92 recto	ΣΛΗ′ Mt 23:29, ΣΛΘ′ Mt 23:32	Νς′ ΠΕ(ΡΙ) ΤΟΥ ΤΑΛΑΝΙΣΜΟΥ ΤΩ(Ν) ΦΑΡΙΣΑΙΩ[Ν cod. Mt 23:1
190	Folio 92 verso		
191	Folio 93 recto	ΣΜΑ′ Mt 23:37, ΣΜΒ′ Mt 24:1	
192	Folio 93 verso		ΝΖ′ Π]ΕΡΙ ΤΗΣ ΣΥΝΤΕΛΕΙΑΣ Mt 24:3
193	Folio 94 recto	ΣΜΔ′ Mt 24:9, ΣΜΕ′ Mt 24:10	
194	Folio 94 verso		
195	Folio 95 recto	ΣΜΗ′ Mt 24:17, ΣΜΘ′ Mt 24:19, ΣΝ′ Mt 24:20, ΣΝΑ′ Mt 24:21, ΣΝΒ′ Mt 24:22	
196	Folio 95 verso		
197	Folio 96 recto	ΣΝΖ′ Mt 24:28, ΣΝΗ′ Mt 24:29, ΣΝΘ′ Mt 24:30	
198	Folio 96 verso		
199	Folio 97 recto	ΣΞ′ Mt 24:36, ΣΞΑ′ Mt 24:37	ΝΗ′ Π(ΕΡΙ) ΤΗΣ ΗΜΕΡΑΣ ΚΑΙ ΩΡΑΣ Mt 24:36
200	Folio 97 verso		

Box 6: *20 Plexiglass sheets* (*numbered* 201–240)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Κεφάλαια and reading location**
201	Folio 98 recto		
202	Folio 98 verso		ΝΘ′ ΠΕ(ΡΙ) ΤΩΝ ΔΕΚΑ ΠΑΡΘΕ-ΝΩΝ Mt 25:1
203	Folio 99 recto		
204	Folio 99 verso		Ξ′ ΠΕΡΙ ΤΩΝ] ΤΑ ΤΑΛΑΝΤΑ ΛΑΒΟΝΤΩΝ Mt 25:14
205	Folio 100 recto		
206	Folio 100 verso		
207	Folio 101 recto		
208	Folio 101 verso	Σ]ΟΑ′ Mt 25:29, ΣΟΒ′ Mt 25:30	ΞΑ′] Π(ΕΡΙ) ΤΗΣ ΕΛΕΥΣΕΩΣ ΤΟΥ ΚΥ(ΡΙΟΥ) cod. Mt 25:31
209	Folio 102 recto		
210	Folio 102 verso		
211	Folio 103 recto	ΣΟΔ′ Mt 26:1	
212	Folio 103 verso		
213	Folio 104 recto	ΣΟς′ Mt 26:6	ΞΒ′ ΠΕ(ΡΙ) ΤΗΣ ΑΛΗΨΑΣΗΣ ΤΟΝ [ΚΥΡΙΟΝ ΜΥΡΩ Mt 26:6
214	Folio 104 verso		
215	Folio 105 recto	ΣΟΘ′ Mt 26:21	ΞΓ′ ΠΕ(ΡΙ) ΤΗΣ ΕΤΟΙΜΑΣΙΑΣ ΤΟΥ ΠΑΣ[ΧΑ Mt 26:17
216	Folio 105 verso		
217	Folio 106 recto	ΣΠΕ′ Mt 26:27	ΞΔ′ ΠΕ(ΡΙ) ΤΥΠΟΥ ΜΥΣΤΙΚΟΥ· Mt 26:26
218	Folio 106 verso	ΣΠΗ′ Mt 26:31b, ΣΠΘ′ Mt 26:33	
219	Folio 107 recto	Σϟ′ Mt 26:35, Σϟ Α′ Mt 26:36, Σϟ Β′ Mt 26:36b, Σϟ Γ′ Mt 26:38	
220	Folio 107 verso	Σϟ]Δ′ Mt 26:39, Σϟ Ε′ Mt 26:39b, Σϟς′ Mt 26:40	
221	Folio 108 recto	Σϟ Θ′ Mt 26:45, Τ′ Mt 26:47	ΞΕ′ ΠΕ(ΡΙ) ΤΗΣ ΠΑΡΑΔΟΣΕΩΣ ΤΟΥ ΚΥ(ΡΙΟΥ) cod. Mt 26:47

Box 6: 20 *Plexiglass sheets* (*numbered* 201–240) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
222	Folio 108 verso	ΤΑ′ Mt 26:48, ΤΒ′ Mt 26:51	
223	Folio 109 recto	ΤΓ′ Mt 26:52, ΤΔ′ Mt 26:55	
224	Folio 109 verso	ΤΕ′ Mt 26:56, Τς′ Mt 26:57, ΤΖ′ Mt 26:58, ΤΗ′ Mt 26:59	
225	Folio 110 recto	ΤΘ′ Mt 26:60b	
226	Folio 110 verso	ΤΙ′ Mt 26:64, ΤΙΑ′ Mt 26:65, ΤΙΒ′] Mt 26:65b, ΤΙΓ′ Mt 26:67	
227	Folio 111 recto	ΤΙΔ′ Mt 26:69, ΤΙΕ′ Mt 26:71	Ξς′ ΠΕ(ΡΙ) ΤΗΣ ΑΡΝΗΣΕΩΣ ΠΕΤΡΟΥ Mt 26:69
228	Folio 111 verso	ΤΙς′ Mt 26:75, ΤΙΖ′ Mt 27:1, ΤΙΗ′ Mt 27:2	
229	Folio 112 recto	ΤΙΘ′ Mt 27:3	ΞΖ′ ΠΕ(ΡΙ) ΤΗΣ ΤΟΥ ΪΟΥΔΑ ΜΕΤΑΜΕΛΕΙ[ΑΣ Mt 27:3
230	Folio 112 verso	ΤΚ′ Mt 27:11, ΤΚΑ′ Mt 27:12	
231	Folio 113 recto	ΤΚΒ′ Mt 27:15, ΤΚΓ′ Mt 27:16	
232	Folio 113 verso	ΤΚΔ′ Mt 27:19, ΤΚΕ′ Mt 27:20, ΤΚ[ς′ Mt 27:22	
233	Folio 114 recto	ΤΚΖ′ Mt 27:24, ΤΚΗ′ Mt 27:26, ΤΚΘ′ Mt 27:27	
234	Folio 114 verso	ΤΛ′ Mt 27:30	
235	Folio 115 recto	ΤΛΑ′ Mt 27:32, ΤΛΒ′ Mt 27:33, ΤΛΓ′ Mt 27:34, ΤΛΔ′ Mt 27:35, ΤΛΕ′ Mt 27:37	
236	Folio 115 verso	ΤΛ[ς′ Mt 27:38, ΤΛΖ′ Mt 27:39, ΤΛΗ′] Mt 27:41	
237	Folio 116 recto	ΤΛΘ′ Mt 27:44, ΤΜ′ Mt 27:45, ΤΜΑ′ Mt 27:46	
238	Folio 116 verso	ΤΜΒ′ Mt 27:48, ΤΜΔ′ Mt 27:51, ΤΜΕ′ Mt 27:51b	
239	Folio 117 recto	ΤΜς′ Mt 27:54, ΤΜΖ′ Mt 27:55, ΤΜΗ′ Mt 27:57	ΞΗ′ ΠΕ(ΡΙ) ΤΗΣ ΑΙΤΗΣΕΩΣ ΤΟΥ ΣΩ[ΜΑΤΟΣ cod. Mt 27:57
240	Folio 117 verso	ΤΜΘ′ Mt 27:59	

Box 7: *20 Plexiglass sheets* (*numbered* 241–280)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Κεφάλαια and reading location**
241	Folio 118 recto		Mt 27:65
242	Folio 118 verso	ΤΝΒ′ Mt 28:1	
243	Folio 119 recto	ΤΝΔ′ Mt 28:8, ΤΝΕ′ Mt 28:9	
244	Folio 119 verso	ΤΝς′ (not in Von Soden)	
245	Folio 120 recto	ΤΝΖ′ (not in Von Soden)	
246	Folio 120 verso		
247	Folio 121 recto		
248	Folio 121 verso		
249	Folio 122 recto		
250	Folio 122 verso		
251	Folio 123 recto		
252	Folio 123 verso		
253	Folio 124 recto		
254	Folio 124 verso		
255	Folio 125 recto	Α′ Mk 1:1, Β′ Mk 1:3	
256	Folio 125 verso		
257	Folio 126 recto	Δ′ Mk 1:7, Ε′ Mk 1:9	
258	Folio 126 verso	ς′ Mk 1:12, Η′ Mk 1:14, Θ′ Mk 1:14b	
259	Folio 127 recto	Ι′ Mk 1:17, ΙΑ′ Mk 1:19, ΙΒ′ Mk 1:21	
260	Folio 127 verso	ΙΓ′ Mk 1:22, ΙΔ′ Mk 1:23	
261	Folio 128 recto	ΙΕ′ Mk 1:29	Β′ ΠΕ(ΡΙ) ΤΗΣ ΠΕΝΘΕΡΑΣ ΠΕ[ΤΡΟΥ Mk 1:29
262	Folio 128 verso	ΙΕ′ cod. Mk 1:29, Ις′ Mk 1:34b, ΙΖ′ Mk 1:35	Γ′ ΠΕΡΙ ΤΩΝ ΙΑ]ΘΕΝΤΩΝ ΑΠΟ ΠΟΙΚΙΛΩΝ ΝΟΣΩ(Ν) Mk 1:32
263	Folio 129 recto		Δ′ ΠΕΡΙ ΤΟΥ ΛΕΠΡΟΥ Mk 1:40
264	Folio 129 verso	ΙΘ′ Mk 1:45	
265	Folio 130 recto	Κ′ Mk 2:1	Ε′ ΠΕ(ΡΙ) ΤΟΥ ΠΑΡΑΛΥΤΙΚΟΥ· Mk 2:3
266	Folio 130 verso	Κ[*non leg.*, ΚΓ′ cod. Mk 2:17	
267	Folio 131 recto	ΚΑ′ Mk 2:13	ς′ ΠΕ(ΡΙ) ΛΕΥΙ ΤΟΥ ΤΕΛΩΝΟΥ Mk 2:13
268	Folio 131 verso	ΚΒ′] Mk 2:15, ΚΓ′] Mk 2:17	

Box 7: 20 *Plexiglass sheets* (*numbered* 241–280) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
269	Folio 132 recto		Mk 2:18
270	Folio 132 verso	Κς′ cod. Mk 3:6	
271	Folio 133 recto	Κ[Ε′ Mk 3:1	Ζ′ ΠΕ(ΡΙ) ΤΟΥ ΞΗΡΑΝ ΕΧΟΝΤΟΣ ΧΕΙΡΑ Mk 3:1
272	Folio 133 verso		
273	Folio 134 recto	ΚΖ′ Mk 3:7b	
274	Folio 134 verso		Η′] ΠΕ(ΡΙ) ΤΗΣ ΤΩΝ ΑΠΟΣΤ(Ο-ΛΩΝ) ΕΚΛΟΓΗΣ · Mk 3:13
275	Folio 135 recto	Λ′ Mk 3:16, ΛΑ′ Mk 3:20	
276	Folio 135 verso	ΛΒ′ Mk 3:22	
277	Folio 136 recto	ΛΔ′ Mk 3:28, ΛΕ′ Mk 3:31	
278	Folio 136 verso	Λς′ Mk 4:1	Mk 3:32
279	Folio 137 recto		Θ′ ΠΕ(ΡΙ) ΤΟΥ ΣΠΟΡΟΥ ΠΑΡΑ-ΒΟΛΗ Mk 4:2
280	Folio 137 verso		

Box 8: 20 *Plexiglass sheets* (*numbered* 281–320)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
281	Folio 138 recto	Λζ′ Mk 4:11b, ΛΗ′ Mk 4:14	
282	Folio 138 verso		
283	Folio 139 recto	ΛΘ′ Mk 4:21, Μ′ 4:22, ΜΑ′ Mk 4:24	
284	Folio 139 verso	ΜΓ′ Mk 4:26	
285	Folio 140 recto	ΜΔ′ Mk 4:30, ΜΕ′ Mk 4:33	
286	Folio 140 verso	Μς′ Mk 4:34b	Ι′ ΠΕ(ΡΙ) ΤΗΣ [ΕΠΙΤΙ]ΜΗΣΕΩΣ ΤΩΝ ΥΔΑΤΩΝ Mk 4:35
287	Folio 141 recto		ΙΑ′ ΠΕ(ΡΙ) ΤΟΥ ΛΕΓΕΩΝΟΣ Mk 5:1

Current plexi-glass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
288	Folio 141 verso		
289	Folio 142 recto		
290	Folio 142 verso		ΙΓ′ cum errore
291	Folio 143 recto	ΜΗ′ Mk 5:18, ΜΘ′ Mk 5:21	ΙΒ′ ΠΕ(ΡΙ) ΤΗΣ ΘΥΓΑΤΡΟ(Σ) [ΤΟΥ ΑΡΧΙΣΥΝΑΓΩΓΟΥ Mk 5:22
292	Folio 143 verso		ΙΓ′ [ΠΕΡΙ ΤΗΣ ΑΙΜΟΡΡΟΥΣΗΣ Mk 5:25
293	Folio 144 recto		
294	Folio 144 verso		
295	Folio 145 recto		
296	Folio 145 verso		
297	Folio 146 recto	ΝΑ′ Mk 6:3	
298	Folio 146 verso	ΝΒ′ Mk 6:6b, ΝΓ′ Mk 6:7, ΝΘ′ cum errore	ΙΔ′] ΠΕ(ΡΙ) ΤΗΣ ΤΩ(Ν) ΑΠΟΣΤΟ-Λ(ΩΝ) ΔΙΑΤΑΓΗΣ Mk 6:7
299	Folio 147 recto	Νς′ Mk 6:12, ΝΖ′ Mk 6:14	
300	Folio 147 verso	ΝΘ′ Mk 6:17	ΙΕ′ ΠΕΡΙ ΙΩΑΝ]ΝΟΥ Κ(ΑΙ) ΗΡΩ-ΔΟΥ Mk 6:14
301	Folio 148 recto		
302	Folio 148 verso		
303	Folio 149 recto	ξΑ′ Mk 6:30, ξΒ′ Mk 6:31	
304	Folio 149 verso	ξΓ′ Mk 6:34	
305	Folio 150 recto		
306	Folio 150 verso		
307	Folio 151 recto	ξΕ′ Mk 6:45, ξς′ Mk 6:46, ξΖ′ Mk 6:47	ΙΖ′ ΠΕ(ΡΙ) ΤΟΥ ΕΝ ΘΑΛΑΣΣΗ ΠΕΡΙΠ[ΑΤΟΥ Mk 6:47
308	Folio 151 verso	ξΗ′ Mk 6:51	Mk 6:49
309	Folio 152 recto	ξΘ′ Mk 6:53	
310	Folio 152 verso		
311	Folio 153 recto		ΙΗ′ ΠΕ(ΡΙ) ΤΗΣ ΠΑΡΑΒΑΣΕΩΣ [ΤΗΣ ΕΝΤΟΛΗΣ ΤΟΥ ΘΕΟΥ Mk 7:1
312	Folio 153 verso		

Box 8: 20 *Plexiglass sheets* (*numbered* 281–320) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
313	Folio 154 recto	ΟΒ′ Mk 7:17	
314	Folio 154 verso		
315	Folio 155 recto	ΟΓ′ Mk 7:26	ΙΘ′ ΠΕ(ΡΙ) ΤΗΣ ΦΟΙΝΙΚΙΣΣΗΣ · Mk 7:25
316	Folio 155 verso	ΟΔ′* Mk 7:31	
317	Folio 156 recto		Κ′ ΠΕ(ΡΙ) ΤΟΥ ΜΟΓΓΙΛΑΛΟΥ Κ(ΑΙ) Κ[ΩΦΟΥ Mk 7:31
318	Folio 156 verso	ΟΗ′ cod. Mk 8:15	ΚΑ′ ΠΕΡΙ ΤΩ]Ν ΕΠΤΑ ΑΡΤΩΝ · Mk 8:1
319	Folio 157 recto		
320	Folio 157 verso	ΟΖ′ Mk 8:11	

Box 9: 20 *Plexiglass sheets* (*numbered* 321–360)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
321	Folio 158 recto	ΟΘ′ Mk 8:15, Π′ Mk 8:16	ΚΒ′] Π(ΕΡΙ) ΤΗΣ ΖΥΜΗΣ [ΤΩΝ ΦΑΡΙΣΑΙΩΝ Mk 8:15
322	Folio 158 verso		ΚΓ′ Π(ΕΡΙ) ΤΟΥ ΤΥΦΛΟΥ Mk 8:22
323	Folio 159 recto		Mk 8:26
324	Folio 159 verso	ΠΒ′ Mk 8:27, ΠΓ′ Mk 8:30	ΚΔ′ ΠΕ(ΡΙ) ΤΗΣ ΕΝ ΚΑΙΣΑΡΙΑ ΕΠΕΡΩΤΗΣΕΩΣ Mk 8:27
325	Folio 160 recto	ΠΔ′ Mk 8:32b, ΠΕ′ Mk 8:34	
326	Folio 160 verso	Πς′ Mk 8:38	
327	Folio 161 recto	ΠΖ′ Mk 9:1	ΚΕ′ ΠΕ(ΡΙ) ΤΗΣ ΜΕΤΑΜΟΡΦΩ-ΣΕΩΣ *tantum* Mk 9:2
328	Folio 161 verso		
329	Folio 162 recto	ΠΗ′ Mk 9:10, ϛ′ Mk 9:14	
330	Folio 162 verso	ϛΑ′ Mk 9:17	Κς′ ΠΕ(ΡΙ) ΤΟΥ ΣΕΛΙΝΙΑΖΟ-ΜΕΝΟΥ · cod. Mk 9:17

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
331	Folio 163 recto		
332	Folio 163 verso	ϟΒ′ Mk 9:28	
333	Folio 164 recto	ϟΓ′ Mk 9:30, ϟΔ′ Mk 9:33	
334	Folio 164 verso		Κ]Ζ′ ΠΕ(ΡΙ) ΤΩΝ ΔΙΑΛΟΓΙΖΟ-ΜΕΝ(ΩΝ) ΤΙΣ ΜΕΙΖΩ(Ν) Mk 9:33
335	Folio 165 recto	ϟΖ′ Mk 9:38, ϟΗ′ Mk 9:41, ϟΘ′ Mk 9:42	
336	Folio 165 verso	Ρ′ Mk 9:43, ΡΑ′ Mk 9:44	
337	Folio 166 recto	ΡΒ′ Mk 9:50, ΡΓ′ Mk 10:1	
338	Folio 166 verso		ΚΗ′ ΠΕ(ΡΙ) ΤΩ(Ν) ΕΠΕΡΩΤΗ-ΣΑΝΤΩ(Ν) ΦΑΡΙΣΑΙΩΝ Mk 10:2
339	Folio 167 recto	ΡΔ′ Mk 10:10, ΡΕ′ Mk 10:11, Ρϛ′ Mk 10:13	
340	Folio 167 verso	ΡΖ′ Mk 10:17	ΚΘ′ ΠΕ(ΡΙ) ΤΟΥ ΕΠΕΡΩΤΗ-ΣΑΝΤΟΣ [*non leg.*] ΠΛΟΥΣΙΟΥ Mk 10:22
341	Folio 168 recto	ΡΗ′ Mk 10:21, ΡΘ′ Mk 10:22	
342	Folio 168 verso		
343	Folio 169 recto	ΡΙ′ Mk 10:29	
344	Folio 169 verso		
345	Folio 170 recto	ΡΙΓ′ Mk 10:35	Λ′ Π(ΕΡΙ) ΤΩΝ ΥΙΩΝ ΖΕΒΕΔΑΙΟΥ Mk 10:35
346	Folio 170 verso	ΡΙΔ′* Mk 10:41	
347	Folio 171 recto	ΡΙΕ′ Mk 10:45, ΡΙϛ′ Mk 10:46	ΛΑ′ ΠΕ(ΡΙ) ΒΑΡΤΙΜΑΙΟΥ· Mk 10:46
348	Folio 171 verso		
349	Folio 172 recto	ΡΙΖ′ Mk 11:1	ΛΒ′ ΠΕΡΙ] ΤΟΥ ΠΩΛΟΥ· Mk 11:1
350	Folio 172 verso	ΡΙΗ′ Mk 11:4	
351	Folio 173 recto	ΡΙΘ′ Mk 11:9, ΡΚ′ Mk 11:11	ΛΓ′ ΠΕ(ΡΙ) ΤΗΣ ΞΗΡΑΝΘΗΣΗΣ ΣΥΚΗΣ· Mk 11:12
352	Folio 173 verso	ΡΚΑ′* Mk 11:15b	
353	Folio 174 recto	ΡΚΒ′ Mk 11:18, ΡΚΓ′ Mk 11:19	
354	Folio 174 verso	ΡΚΔ′ Mk 11:22, ΡΚΕ′ Mk 11:24, ΡΚϛ′ Mk 11:25	

Box 9: *20 Plexiglass sheets* (*numbered* 321–360) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
355	Folio 175 recto	PKZ′ Mk 11:27	ΛΕ′] ΠΕ(ΡΙ) ΤΩΝ ΕΠΕΡΩΤΗ-ΣΑΝΤ(ΩΝ) ΤΟΝ Κ(ΥΡΙΟ)Ν ΑΡΧΙΕ-ΡΕΩ(Ν) *tantum* Mk 11:27
356	Folio 175 verso		
357	Folio 176 recto	PKH′ Mk 12:1	Λς′ ΠΕ(ΡΙ) ΤΟΥ ΑΜΠΕΛΩΝΟΣ · Mk 12:1
358	Folio 176 verso		
359	Folio 177 recto	PKΘ′ Mk 12:12	ΛΖ′ ΠΕ(ΡΙ) ΤΩ(Ν) ΕΓΚΑΘΕΤΩ(Ν) ΔΙΑ ΤΟΝ ΚΗΝΣΟΝ · Mk 12:13
360	Folio 177 verso		

Box 10: *20 Plexiglass sheets* (*numbered* 361–400)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
361	Folio 178 recto		ΛΗ′ ΠΕ(ΡΙ) ΤΩ(Ν) ΣΑΔΔΟΥ-ΚΑΙΩΝ · Mk 12:18
362	Folio 178 verso		
363	Folio 179 recto	PΛΑ′ Mk 12:28	ΛΘ′ ΠΕ(ΡΙ) ΤΟΥ ΓΡΑΜΜΑΤΕΩΣ · Mk 12:28
364	Folio 179 verso		Mk 12:33
365	Folio 180 recto	PΛΓ′ Mk 12:34b, PΛΔ′ Mk 12:35	Μ′ ΠΕ(ΡΙ) ΤΗΣ ΤΟΥ Κ(ΥΡΙΟ)Υ ΕΠΕΡΩΤΗΣΕΩΣ Mk 12:35
366	Folio 180 verso	PΛΕ′ Mk 12:38	ΜΑ′ ΠΕ(ΡΙ) ΤΗΣ ΤΑ ΔΥΟ ΛΕΠΤΑ Mk 12:41
367	Folio 181 recto	PΛΖ′ Mk 13:1	
368	Folio 181 verso		ΜΒ′ ΠΕ(ΡΙ) ΤΗΣ ΣΥΝΤΕΛΕΙΑΣ · Mk 13:3
369	Folio 182 recto	PΛΘ′ Mk 13:9, PΜ′ Mk 13:10	

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
370	Folio 182 verso	ΡΜ′ cod. Mk 13:10, ΡΜΑ′ Mk 13:11	
371	Folio 183 recto	ΡΜΒ′ Mk 13:14, ΡΜΓ′ Mk 13:14b, ΡΜΔ′ Mk 13:17, ΡΜΕ′ Mk 13:18	
372	Folio 183 verso	ΡΜς′ Mk 13:19, ΡΜΖ′ Mk 13:20, ΡΜΗ′ Mk 13:21, ΡΜΘ′ Mk 13:22	
373	Folio 184 recto	ΡΝ′ Mk 13:24, ΡΝΑ′ Mk 13:26	
374	Folio 184 verso	ΡΝΒ′ Mk 13:32	ΜΓ′ ΠΕ(ΡΙ) ΤΗΣ ΗΜΕΡΑΣ ΚΑΙ ΩΡΑΣ · Mk 13:32
375	Folio 185 recto	ΡΝΓ′ Mk 13:33, ΡΝΔ′ Mk 13:34, ΡΝΕ′ Mk 13:35, ΡΝς′ Mk 14:1[13]	
376	Folio 185 verso	ΡΝΖ′ Mk 14:1b, ΡΝΗ′ Mk 14:3	ΜΔ′ ΠΕ(ΡΙ) ΤΗΣ ΑΛΕΙΨΑΣΗΣ ΤΟΝ Κ(ΥΡΙΟ)Ν ΜΥΡΩ Mk 14:3
377	Folio 186 recto	ΡΝΘ′ Mk 14:8	
378	Folio 186 verso	ΡΞ′ Mk 14:10	ΜΕ′ ΠΕΡΙ ΤΟΥ ΠΑΣΧΑ · Mk 14:12
379	Folio 187 recto	ΡΞΑ′ Mk 14:17	Μς′ ΠΕ(ΡΙ) ΠΑΡΑΔΟΣΕΩΣ ΠΡΟΦΗΤΕΙΑ cod. Mk 14:18
380	Folio 187 verso	ΡΞΒ′ Mk 14:19, ΡΞΓ′ Mk 14:20, ΡΞΔ′ Mk 14:21, ΡΞΕ′ Mk 14:22, ΡΞς′ Mk 14:23	
381	Folio 188 recto	ΡΞΖ′ Mk 14:26, ΡΞΗ′ Mk 14:27, ΡΞΘ′ Mk 14:28	
382	Folio 188 verso	ΡΟ′ Mk 14:29, ΡΟΑ′ Mk 14:31, ΡΟΒ′ Mk 14:32, ΡΟΓ′ Mk 14:32b	
383	Folio 189 recto	ΡΟΔ′ Mk 14:34, ΡΟΕ′ Mk 14:35, ΡΟς′ Mk 14:36, ΡΟΖ′ Mk 14:37	

13 Two other Eusebian sections appear on this folio: P[*non leg.*, and ΡΝΑ′ (Mk 13:26), because of the ink which went through the parchment.

Box 10: *20 Plexiglass sheets* (*numbered* 361–400) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
384	Folio 189 verso	ΡΟΘ′ Mk 14:39, ΡΠ′ Mk 14:41, ΡΠΑ′ Mk 14:43	
385	Folio 190 recto	ΡΠΒ′ Mk 14:44, ΡΠΓ′ Mk 14:47	
386	Folio 190 verso	ΡΠΕ′ Mk 14:50, ΡΠς′ Mk 14:51, ΡΠΖ′ Mk 14:53, ΡΠΗ′ Mk 14:54	
387	Folio 191 recto	ΡΠΘ′ Mk 14:55, Ρϟ′ Mk 14:57	
388	Folio 191 verso	Ρϟ Α′ Mk 14:62, Ρϟ Β′ Mk 14:63	
389	Folio 192 recto	Ρϟ Δ′ Mk 14:65, Ρϟ Ε′ Mk 14:66	Μ[Ζ′] ΠΕ(ΡΙ) ΤΗΣ ΑΡΝΗΣΕΩΣ ΠΕΤΡΟΥ · Mk 14:66
390	Folio 192 verso		Mk 14:71
391	Folio 193 recto	Ρϟ Η′ Mk 15:1, Ρϟ Θ′ Mk 15:1b, Σ′ Mk 15:2, ΣΑ′ Mk 15:3	
392	Folio 193 verso	ΣΒ′ Mk 15:6, ΣΓ′ Mk 15:7	
393	Folio 194 recto	ΣΕ′ Mk 15:12, Σς′ Mk 15:15, ΣΖ′ Mk 15:16	
394	Folio 194 verso	ΣΗ′ Mk 15:20, ΣΘ′ Mk 15:21	
395	Folio 195 recto	ΣΙ′ Mk 15:22, ΣΙΑ′ Mk 15:23, ΣΙΒ′ Mk 15:24, ΣΙΓ′ Mk 15:25, ΣΙΔ′ Mk 15:26, ΣΙΕ′ Mk 15:27, ΣΙς′ Mk 15:28	
396	Folio 195 verso	ΣΙΖ′ Mk 15:29, ΣΙΗ′ Mk 15:31	
397	Folio 196 recto	ΣΚ′ Mk 15:33, ΣΚΑ′ Mk 15:34, ΣΚΒ′ Mk 15:36, ΣΚΓ′ Mk 15:37, ΣΚΔ′ Mk 15:38	
398	Folio 196 verso	ΣΚΕ′ Mk 15:39, ΣΚ[*non leg.*, ΣΚΖ′ Mk 15:42	ΜΗ′ ΠΕ(ΡΙ) ΤΗΣ ΑΙΤΗΣΕΩΣ ΤΟΥ ΣΩΜΑΤΟΣ ΤΟΥ Κ(ΥΡΙΟ)Υ · Mk 15:42
399	Folio 197 recto	ΣΚΗ′ Mk 15:46	
400	Folio 197 verso	ΣΚΘ′ Mk 15:47, ΣΛ′ Mk 16:1, ΣΛΑ′ Mk 16:2	

Box 11: 20 *Plexiglass sheets* (*numbered* 401–440)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Κεφάλαια and reading location**
401	Folio 198 recto	ΣΛΒ′ Mk 16:6, ΣΛΓ′ Mk 16:8	
402	Folio 198 verso		
403	Folio 199 recto		
404	Folio 199 verso		
405	Folio 200 recto		
406	Folio 200 verso		
407	Folio 201 recto		
408	Folio 201 verso		
409	Folio 202 recto		
410	Folio 202 verso		
411	Folio 203 recto		
412	Folio 203 verso		
413	Folio 204 recto		
414	Folio 204 verso		
415	Folio 205 recto		
416	Folio 205 verso		
417	Folio 206 recto		
418	Folio 206 verso		
419	Folio 207 recto		
420	Folio 207 verso		
421	Folio 208 recto	Β′ cum errore (re uera Lk 1:35), Γ′ cum errore (re uera Lk 1:36)	
422	Folio 208 verso		
423	Folio 209 recto		
424	Folio 209 verso		
425	Folio 210 recto		
426	Folio 210 verso		
427	Folio 211 recto		
428	Folio 211 verso		
429	Folio 212 recto		Α′] ΠΕ(ΡΙ) ΤΗΣ ΑΠΟΓΡΑΦΗΣ · Lk 2:1
430	Folio 212 verso		

Box 11: *20 Plexiglass sheets* (*numbered* 401–440) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
431	Folio 213 recto		Β′ ΠΕ(ΡΙ) ΤΩ(Ν) ΑΓΡΑΥΛΟΥΝΤΩ(Ν) ΠΟΙΜΕΝΩ(Ν) · Lk 2:8; Lk 2:15 cod.
432	Folio 213 verso		
433	Folio 214 recto		Γ′ ΠΕ(ΡΙ) ΣΥΜΕΩΝ · Lk 2:25
434	Folio 214 verso		
435	Folio 215 recto		
436	Folio 215 verso		
437	Folio 216 recto	Δ′ Lk 2:47	
438	Folio 216 verso	Ε′ Lk 2:48	
439	Folio 217 recto	ς′ Lk 3:1, Ζ′ Lk 3:3	Ε′ ΠΕ(ΡΙ) ΤΟΥ ΓΕΝΟΜΕΝΟΥ ΡΗΜΑΤ(ΟΣ) ΠΡ(ΟΣ) ΪΩΑΝΝΗΝ Lk 3:1
440	Folio 217 verso		

Box 12: *20 Plexiglass sheets* (*numbered* 441–480)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
441	Folio 218 recto	Θ′ Lk 3:10	ς′ ΠΕ(ΡΙ) ΤΩ(Ν) ΕΠΕΡΩΤΗΣΑΝΤΩ(Ν) ΤΟΝ ΪΩΑΝΝΗΝ Lk 3:10
442	Folio 218 verso		
443	Folio 219 recto	ΙΑ′ Lk 3:17, ΙΒ′ Lk 3:19	
444	Folio 219 verso		
445	Folio 220 recto		
446	Folio 220 verso		Ζ′ ΠΕΡΙ ΤΟΥ] ΠΕΙΡΑΣΜΟΥ ΤΟΥ Σ(ΩΤΗ)Ρ(Ο)Σ · Lk 4:1
447	Folio 221 recto		
448	Folio 221 verso	ΙΖ′ Lk 4:14	
449	Folio 222 recto	ΙΗ′ Lk 4:16	

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
450	Folio 222 verso	ΙΘ′ Lk 4:22, Κ′ Lk 4:23 (neither were transcribed on the facsimile)	
451	Folio 223 recto	ΚΑ′ Lk 4:24, ΚΒ′ Lk 4:25	
452	Folio 223 verso		Η′] ΠΕ(ΡΙ) ΤΟΥ ΕΧΟΝΤΟ(Σ) ΠΝΕΥΜΑ ΔΑΙΜΟΝΙΟΥ Lk 4:33
453	Folio 224 recto	Κς′ Lk 4:38	Θ′ ΠΕ(ΡΙ) ΤΗΣ ΠΕΝΘΕΡΑΣ ΠΕΤΡΟΥ · Lk 4:38
454	Folio 224 verso		Ι′ ΠΕ(ΡΙ) ΤΩ(Ν) ΪΑΘΕΝΤΩ(Ν) ΑΠΟ ΠΟΙΚΙΛΩΝ ΝΟΣΩΝ Lk 4:40
455	Folio 225 recto	ΚΘ′ Lk 5:1	ΙΑ′ ΠΕ(ΡΙ) ΤΗΣ ΑΓΡΑΣ ΤΩΝ ΙΧΘΥΩΝ · Lk 5:4
456	Folio 225 verso	Λ′ Lk 5:4	
457	Folio 226 recto	ΛΑ′ Lk 5:8, ΛΒ′ Lk 5:10b, ΛΓ′ Lk 5:12	ΙΒ′ ΠΕΡΙ ΤΟΥ ΛΕΠΡΟΥ · cod. Lk 5:12
458	Folio 226 verso		
459	Folio 227 recto	Λς′ Lk 5:17, ΛΖ′ Lk 5:18	ΙΓ′ ΠΕ(ΡΙ) ΤΟΥ ΠΑΡΑΛΥΤΙΚΟΥ · Lk 5:18
460	Folio 227 verso		
461	Folio 228 recto	ΛΗ′ Lk 5:27, ΛΘ′ Lk 5:29	ΙΔ′ ΠΕ(ΡΙ) ΛΕΥΪ ΤΟΥ ΤΕΛΩΝΟΥ · Lk 5:27
462	Folio 228 verso		
463	Folio 229 recto		
464	Folio 229 verso		
465	Folio 230 recto	ΜΒ′ Lk 6:6	ΙΕ′ ΠΕ(ΡΙ) ΤΟΥ ΞΗΡΑΝ ΕΧΟΝΤΟΣ ΤΗΝ ΧΕΙΡΑ Lk 6:6
466	Folio 230 verso		
467	Folio 231 recto	ΜΔ′ Lk 6:13, ΜΕ′ Lk 6:17	Ις′ ΠΕ(ΡΙ) ΤΗΣ ΤΩ(Ν) ΑΠΟ(ΣΤΟΛΩΝ) ΔΙΑΤΑΓΗΣ · cod. Lk 6:13
468	Folio 231 verso		ΙΖ′ ΠΕ(ΡΙ) ΤΩΝ ΜΑΚΑΡΙΣΜΩΝ Lk 6:20
469	Folio 232 recto	Ν′ Lk 6:24, ΝΑ′ Lk 6:25, ΝΒ′ Lk 6:27	Lk 6:26
470	Folio 232 verso		
471	Folio 233 recto		

Box 12: *20 Plexiglass sheets* (*numbered* 441–480) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
472	Folio 233 verso	Νς′ Lk 6:37	
473	Folio 234 recto	Ξ′ Lk 6:43, ΞΑ′ Lk 6:44b	
474	Folio 234 verso	ΞΒ′ Lk 6:45	
475	Folio 235 recto	ΞΕ′ Lk 7:1	ΙΗ′ ΠΕ(ΡΙ) ΤΟΥ ΕΚΑΤΟΝΤΑΡ-ΧΟΥ · Lk 7:2
476	Folio 235 verso		
477	Folio 236 recto	Ξς′ Lk 7:10, ΞΖ′ Lk 7:11	ΙΘ′ ΠΕ(ΡΙ) ΤΟΥ ΥΙΟΥ ΤΗΣ ΧΗΡΑΣ · Lk 7:11
478	Folio 236 verso		
479	Folio 237 recto	ΞΗ′ Lk 7:17, ΞΘ Lk 7:18	Κ′ ΠΕ(ΡΙ) ΤΩ(Ν) ΑΠΟΣΤΑ-ΛΕΝΤΩ(Ν) ΥΠΟ ΪΩΑΝΝΟΥ · Lk 7:18
480	Folio 237 verso		

Box 13: *20 Plexiglass sheets* (*numbered* 481–520)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
481	Folio 238 recto	Ο′ Lk 7:27, ΟΑ′ Lk 7:28	
482	Folio 238 verso	ΟΒ′ Lk 7:29	
483	Folio 239 recto	ΟΔ′ Lk 7:36	ΚΑ′ ΠΕ(ΡΙ) ΤΗΣ ΑΛΕΙΨΑΣΗΣ ΤΟΝ Κ(ΥΡΙΟ)Ν ΜΥΡΩ Lk 7:36
484	Folio 239 verso		Lk 7:38
485	Folio 240 recto		
486	Folio 240 verso		
487	Folio 241 recto	Ος′ Lk 8:4	ΚΒ′ ΠΕ(ΡΙ) ΤΗΣ ΠΑΡΑΒΟΛΗΣ ΤΟΥΣ ΣΠΕΙΡΟΝΤΟ(Σ) Lk 8:4
488	Folio 241 verso		
489	Folio 242 recto	ΟΗ′ Lk 8:11	
490	Folio 242 verso	Π′ Lk 8:17	

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
491	Folio 243 recto	ΠΒ′ Lk 8:19, ΠΓ′ Lk 8:22	ΚΓ′ ΠΕ(ΡΙ) ΤΗΣ ΕΠΙΤΙΜΗΣΕΩΣ ΤΩΝ ΥΔΑ[ΤΩΝ Lk 8:22
492	Folio 243 verso		
493	Folio 244 recto	*non leg.*	ΚΔ′ ΠΕ(ΡΙ) ΤΟΥ ΕΧΟΝΤΟ(Σ) ΤΟΝ ΛΕΓΕΩΝΑ Lk 8:26
494	Folio 244 verso		
495	Folio 245 recto		Lk 8:35
496	Folio 245 verso		ΚΕ′ ΠΕ(ΡΙ) ΤΗΣ ΘΥΓΑΤΡΟ(Σ) ΤΟΥ ΑΡΧ(Ι)ΣΥΝΑΓΩΓΟΥ Lk 8:40
497	Folio 246 recto		Κς′ ΠΕ(ΡΙ) ΤΗΣ ΑΙΜΟΡΡΟΟΥ-ΣΗΣ · Lk 8:43
498	Folio 246 verso		
499	Folio 247 recto	Πς′ Lk 9:1	ΚΖ′ ΠΕ(ΡΙ) ΤΗΣ ΑΠΟΣΤΟΛΗΣ ΤΩΝ ΙΒ′ · Lk 9:1
500	Folio 247 verso	ΠΖ′ Lk 9:3, ΠΗ′ Lk 9:5	
501	Folio 248 recto	ϛ′ Lk 9:7, ϛΑ′ Lk 9:10, ϛΒ′ Lk 9:10b	
502	Folio 248 verso		ΚΗ′ ΠΕΡΙ ΤΩΝ] ΠΕΝΤΕ ΑΡΤΩ(Ν) Κ(ΑΙ) ΤΩ(Ν) Β′ ΪΧΘΥΩΝ Lk 9:12
503	Folio 249 recto	ϛΔ′ Lk 9:18	ΚΘ′ ΠΕ(ΡΙ) ΤΗΣ ΤΩ(Ν) ΜΑΘΗ-ΤΩ(Ν) ΕΠ[ΕΡΩΤΗΣΕΩΣ Lk 9:18
504	Folio 249 verso	ϛΕ′ Lk 9:21	
505	Folio 250 recto	ϛΖ′ Lk 9:26, ϛΗ′ Lk 9:27	
506	Folio 250 verso		Λ′ ΠΕ(ΡΙ) ΤΗΣ ΜΕΤΑΜΟΡΦΩ-ΣΕΩΣ *tantum* Lk 9:28
507	Folio 251 recto	ϛΘ′ Lk 9:37	
508	Folio 251 verso		*non leg.*
509	Folio 252 recto	Ρ′ Lk 9:43, ΡΑ′ Lk 9:43b, ΡΒ′ Lk 9:46	ΛΒ′ ΠΕ(ΡΙ) ΤΩ(Ν) ΔΙΑΛΟΓΙΖΟ-ΜΕΝΩ(Ν) ΤΙΣ [*non leg.* Lk 9:46
510	Folio 252 verso		Lk 9:48
511	Folio 253 recto	ΡΔ′ Lk 9:51	

Box 13: *20 Plexiglass sheets* (*numbered* 481–520) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
512	Folio 253 verso		*non leg.*] ΕΠΙΤΡΕΠΟΜΕΝΟΥ ΑΚΟΛΟΥΘ[ΕΙΝ Lk 9:57
513	Folio 254 recto	Ρς′ Lk 9:61, PZ′ Lk 10:1, PH′ Lk 10:2	ΛΔ′ ΠΕ(ΡΙ) ΤΩΝ ΑΝΑΔΕΙΧΘΕΝ-[ΤΩΝ ΕΒΔΟΜΗΚΟΝΤΑ Lk 10:1
514	Folio 254 verso		Lk 10:5
515	Folio 255 recto	ΡΙΔ′ Lk 10:10, ΡΙΕ′ Lk 10:13	
516	Folio 255 verso	Ρ]ΙΖ′ Lk 10:17	
517	Folio 256 recto	ΡΙΗ′ Lk 10:21, ΡΙΘ′ Lk 10:22	
518	Folio 256 verso		ΛΕ′ ΠΕΡΙ ΤΟΥ ΕΠΕΡΩ]ΤΗΣΑΝ-ΤΟΣ ΝΟΜΙΚΟΥ Lk 10:25
519	Folio 257 recto	ΡΚΒ′ Lk 10:29	Λς′ ΠΕ(ΡΙ) ΤΟΥ Ε[Μ]ΠΕΣΟΝΤΟ[Σ ΕΙΣ ΤΟΥΣ ΛΗΣΤΑΣ Lk 10:30
520	Folio 257 verso		

Box 14: *20 Plexiglass sheets* (*numbered* 521–560)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
521	Folio 258 recto		ΛΖ′ ΠΕ(ΡΙ) ΜΑΡΘΑΣ Κ(ΑΙ) ΜΑ[ΡΙΑΣ Lk 10:38
522	Folio 258 verso		
523	Folio 259 recto	ΡΚΔ′ Lk 11:5	
524	Folio 259 verso		
525	Folio 260 recto	ΡΚς′ Lk 11:14, ΡΚΖ′ Lk 11:15, ΡΚΗ′ Lk 11:16, ΡΚΘ′ Lk 11:17	Λ[Θ′] ΠΕ(ΡΙ) ΤΟΥ ΕΧΟ[ΝΤΟΣ ΔΑΙΜΟΝΙΟΝ ΚΩΦΟΝ Lk 11:14
526	Folio 260 verso		
527	Folio 261 recto	ΡΛ′ Lk 11:24, ΡΛΑ′ Lk 11:27	Μ′ ΠΕ(ΡΙ) ΤΗΣ [*non leg.*, Lk 11:27
528	Folio 261 verso		

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
529	Folio 262 recto	ΡΛΓ′ Lk 11:33, ΡΛΔ′ Lk 11:34	
530	Folio 262 verso		ΜΒ′ ΠΕΡΙ ΤΟΥ ΦΑΡΙΣΑΙ]ΟΥ ΤΟΥ ΚΑΛΕΣΑΝΤΟ(Σ) ΤΟ(Ν) Ι(ΗΣΟΥ)Ν Lk 11:37
531	Folio 263 recto	ΡΛς′ Lk 11:42, Ρ]ΛΖ′ Lk 11:43	
532	Folio 263 verso		ΜΓ′ ΠΕΡΙ ΤΟΥ ΤΑΛΑΝΙΣΜΟΥ ΤΩΝ] ΝΟΜΙΚΩΝ Lk 11:46
533	Folio 264 recto	ΡΜΑ′ Lk 11:49, ΡΜΒ′ Lk 11:52	
534	Folio 264 verso	ΡΜΔ′ Lk 12:1b	ΜΔ′ ΠΕΡΙ ΤΗΣ ΖΥΜΗΣ] Τ(ΩΝ) ΦΑΡΙΣΑΙΩΝ Lk 12:1
535	Folio 265 recto	ΡΜΕ′ Lk 12:2	
536	Folio 265 verso		
537	Folio 266 recto	ΡΜΗ′ Lk 12:11, ΡΜΘ′ Lk 12:13	ΜΕ′ Π(ΕΡΙ) Τ(ΟΥ) ΘΕΛΟΝΤ(ΟΣ) ΜΕΡΗ[*non leg.* Lk 12:13
538	Folio 266 verso		*non leg.*]ΗΣΕΝ Η ΧΩΡΑ [*non leg.*, Lk 12:16
539	Folio 267 recto	ΡΝ′ Lk 12:22	
540	Folio 267 verso		
541	Folio 268 recto	ΡΝΑ′ Lk 12:32, ΡΝΒ′ Lk 12:33, ΡΝΓ′ Lk 12:33b, ΡΝΔ′ Lk 12:35	
542	Folio 268 verso		
543	Folio 269 recto	ΡΝΖ′ Lk 12:41, ΡΝ[Η′ Lk 12:45	
544	Folio 269 verso	ΡΝΘ′ Lk 12:47	
545	Folio 270 recto	ΡΞ′ Lk 12:49	
546	Folio 270 verso	ΡΞΒ′ Lk 12:58	
547	Folio 271 recto	ΡΞΓ′ Lk 13:1	ΜΖ′ Π(ΕΡΙ) ΤΩΝ ΓΑΛΙΛΑΙΩΝ Κ(ΑΙ) Τ(ΩΝ) ΕΝ Τ[Ω ΣΙΛΩΑΜ cod. Lk 13:1
548	Folio 271 verso		Lk 13:6
549	Folio 272 recto	ΡΞΘ′ cum errore Lk 13:22	ΜΗ′ ΠΕ(ΡΙ) ΤΗΣ ΕΧΟΥΣΗΣ ΠΝ(ΕΥΜ)Α ΑΣΘΕΙΝΕΙΑΣ Lk 13:10, then ΜΘ′ cum errore (left margin)
550	Folio 272 verso		

Box 14: *20 Plexiglass sheets* (*numbered* 521–560) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
551	Folio 273 recto	ΡΞΖ′ Lk 13:18, ΡΞΗ′ Lk 13:20, ΡΞΘ′ Lk 13:22	ΜΘ′ [*non leg.*, Lk 13:18
552	Folio 273 verso		Ν′ …] ΕΙ ΟΛΙΓΟΙ ΟΙ ΣΩΖ[ΟΜΕ-ΝΟΙ Lk 13:23
553	Folio 274 recto	ΡΟΒ′ Lk 13:28b, ΡΟΓ′ Lk 13:30, ΡΟΔ′ Lk 13:31	ΝΑ′ ΠΕ(ΡΙ) ΤΩ(Ν) ΕΙΠΟΝΤΩ(Ν) ΤΩ Ι(ΗΣΟ)Υ ΔΙΑ ΗΡ[ΩΔΗΝ Lk 13:31
554	Folio 274 verso		
555	Folio 275 recto	ΡΟς′ Lk 14:1, ΡΟΖ′ Lk 14:3	ΝΒ′ [*non leg.*, Lk 14:2
556	Folio 275 verso		
557	Folio 276 recto	ΡΟΘ′ Lk 14:11, ΡΠ′ Lk 14:12	
558	Folio 276 verso		ΝΔ′ ΠΕΡΙ Τ]ΩΝ ΚΑΛΟΥΜΕΝΩΝ ΕΝ ΤΩ ΔΕΙ[Π]ΝΩ · Lk 14:16
559	Folio 277 recto		
560	Folio 277 verso		ΝΕ′ ΠΕΡΙ ΠΑΡΑ]ΒΟΛΗ ΔΙΑ ΟΙΚΟΔΟΜΗ[*non leg.*, cod. Lk 14:28

Box 15: *20 Plexiglass sheets* (*numbered* 561–600)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
561	Folio 278 recto		
562	Folio 278 verso	ΡΠΕ′ Lk 14:34	
563	Folio 279 recto	ΡΠΖ′ Lk 15:3	Νς′ ΠΕ(ΡΙ) ΤΩΝ ΕΚΑΤΟΝ ΠΡΟ[ΒΑΤΩΝ ΠΑΡΑΒΟΛΗ Lk 15:3
564	Folio 279 verso	ΡΠΗ′ Lk 15:8	Lk 15:11
565	Folio 280 recto		Lk 15:13
566	Folio 280 verso		

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
567	Folio 281 recto		
568	Folio 281 verso		
569	Folio 282 recto		ΝΗ′ ΠΕ(ΡΙ) ΤΟΥ ΟΙΚΟΝΟΜΟΥ ΤΗΣ ΑΔΙΚΙ[ΑΣ Lk 16:1
570	Folio 282 verso		
571	Folio 283 recto		
572	Folio 283 verso	ϞΑ′ Lk 16:13, ϞΒ′ Lk 16:14	
573	Folio 284 recto	ϞΓ′ Lk 16:16, ϞΔ′ Lk 16:17, ϞΕ′ Lk 16:18, ϞϚ′ Lk 16:19	ΝΘ′ ΠΕ(ΡΙ) ΤΟΥ ΠΛΟΥΣΙΟΥ ΚΑΙ ΤΟΥ ΛΑΖΑΡΟΥ Lk 16:19
574	Folio 284 verso		
575	Folio 285 recto		
576	Folio 285 verso		
577	Folio 286 recto	ϞΗ′] Lk 17:3, ϞΘ′] Lk 17:4, Σ′] Lk 17:5	
578	Folio 286 verso	ΣΑ′ Lk 17:7	Ξ′ ΠΕ(ΡΙ) ΤΩΝ ΔΕΚΑ ΛΕΠΡΩΝ Lk 17:11
579	Folio 287 recto		
580	Folio 287 verso	ΣΒ′ Lk 17:20	
581	Folio 288 recto	ΣΔ′ Lk 17:23, ΣΕ′ Lk 17:24, Σϛ′ Lk 17:25	
582	Folio 288 verso	ΣΗ′ Lk 17:28, ΣΘ′ Lk 17:31, ΣΙ′ Lk 17:32	
583	Folio 289 recto	ΣΙΒ′ Lk 17:34, ΣΙΓ′ Lk 17:37, ΣΙΔ′ Lk 18:1	
584	Folio 289 verso	ΣΙΔ′ cod. Lk 18:1	ΞΑ′ ΠΕ(ΡΙ) ΤΟΥ ΚΡΙΤΟΥ ΤΗΣ ΑΔΙΚΙ[ΑΣ Lk 18:1
585	Folio 290 recto		ΞΒ′ ΠΕ(ΡΙ) ΤΟΥ ΦΑΡΙΣΑΙΟΥ Κ(ΑΙ) ΤΟΥ ΤΕΛΩΝΟΥ Lk 18:9
586	Folio 290 verso	ΣΙΕ′ Lk 18:14b, ΣΙϛ Lk 18:15	
587	Folio 291 recto	ΣΙΖ′ Lk 18:17, ΣΙΗ′ Lk 18:18, ΣΙΘ′ Lk 18:22	ΞΓ′ ΠΕ(ΡΙ) ΤΟΥ ΕΠΕΡΩΤΗΣΑΝΤ(ΟΣ) ΤΟΝ Ι(ΗΣΟΥ)Ν ΠΛΟΥΣΙ(ΟΥ) Lk 18:18
588	Folio 291 verso	ΣΚ′ Lk 18:23, ΣΚΑ′ Lk 18:29	
589	Folio 292 recto	ΣΚΒ′ Lk 18:31	

Box 15: *20 Plexiglass sheets* (*numbered* 561–600) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
590	Folio 292 verso	ΣΚΓ′ Lk 18:34, ΣΚΔ′ Lk 18:35	ΞΔ′ ΠΕΡΙ ΤΟΥ ΤΥΦΛΟΥ Lk 18:35
591	Folio 293 recto	ΣΚΕ′ Lk 19:1	ΞΕ′ ΠΕΡΙ ΤΟΥ ΖΑΚΧΑΙΟΥ · Lk 19:1
592	Folio 293 verso		Lk 19:7
593	Folio 294 recto	ΣΚς′ Lk 19:10, ΣΚΖ′ Lk 19:11, ΣΚΗ′ Lk 19:12, ΣΚΘ′ Lk 19:13	Ξς′ ΠΕ(ΡΙ) Τ(ΟΥ) ΠΟΡΕΥΘΕΝΤ(ΟΣ) ΛΑΒΕΙΝ ΒΑΣΙΛΕΙΑΝ cod. Lk 19:12 ΞΖ′ ΠΕ(ΡΙ) ΤΩ(Ν) ΛΑΒΟΝΤΩΝ ΤΩ(Ν) ΔΕΚΑ ΜΝΑΣ · cod. Lk 19:13
594	Folio 294 verso		
595	Folio 295 recto	ΣΛ′ Lk 19:26, ΣΛΑ′ Lk 19:27	
596	Folio 295 verso	ΣΛΒ′ Lk 19:28	ΞΗ′ ΠΕΡΙ ΤΟΥ ΠΩΛΟΥ · Lk 19:29
597	Folio 296 recto	ΣΛΓ′ Lk 19:32, ΣΛΔ′ Lk 19:37	
598	Folio 296 verso	ΣΛΕ′ Lk 19:39, ΣΛς′ Lk 19:41	
599	Folio 297 recto	ΣΛΖ′ Lk 19:44b, ΣΛΗ′ Lk 19:45, ΣΛΘ′ Lk 19:47	
600	Folio 297 verso		

Box 16: *20 Plexiglass sheets* (*numbered* 601–640)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
601	Folio 298 recto	ΣΜΑ′ Lk 20:9	Ο′ ΠΕ(ΡΙ) ΤΟΥ ΑΜΠΕΛΩΝΟΣ Lk 20:9
602	Folio 298 verso		
603	Folio 299 recto	ΣΜΒ′ Lk 20:19	
604	Folio 299 verso	ΣΜ[Γ′ Lk 20:20	*non leg.*] ΕΡΩΤΗΣΙΣ ΔΙΑ ΤΟΝ ΚΗΝΣΟΝ · cod. Lk 20:19

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
605	Folio 300 recto		ΟΒ′ ΠΕ(ΡΙ) ΤΩΝ ΣΑΔΔΟΥΚΑΙΩΝ Lk 20:27
606	Folio 300 verso		
607	Folio 301 recto	ΣΜΔ′ Lk 20:40	
608	Folio 301 verso	ΣΜς′ Lk 20:45	
609	Folio 302 recto[14]	ΣΜΗ′ Lk 21:5	ΟΔ′ ΠΕΡΙ ΤΗΣ ΔΥΟ ΛΕΠΤ[Α cod. Lk 21:1
610	Folio 302 verso		ΟΕ′ ΕΡΩ]ΤΗΣΙΣ ΠΕΡΙ ΤΗΣ ΣΥΝΤΕΛΙΑΣ cod. Lk 21:8
611	Folio 303 recto	ΣΝ′ Lk 21:12, ΣΝΑ′ Lk 21:14	
612	Folio 303 verso	ΣΝΒ′ Lk 21:20, ΣΝΓ′ Lk 21:21	
613	Folio 304 recto	ΣΝΔ′ Lk 21:23, ΣΝΕ′ Lk 21:23b, ΣΝς′ Lk 21:24, ΣΝΖ′ Lk 21:25	
614	Folio 304 verso	ΣΝΗ′ Lk 21:27	
615	Folio 305 recto	ΣΝΘ′ Lk 21:34	
616	Folio 305 verso	ΣΞ′] Lk 22:1, ΣΞΑ′] Lk 22:2	Ος′ Π]ΕΡΙ ΤΟΥ ΠΑΣΧΑ Lk 22:1
617	Folio 306 recto	ΣΞΓ′] Lk 22:4	
618	Folio 306 verso		
619	Folio 307 recto	ΣΞ[Ε′ Lk 22:16, ΣΞ[ς′ Lk 22:19, ΣΞΖ′ Lk 22:20	
620	Folio 307 verso	ΣΞΘ′ Lk 22:23	ΟΖ′ ΠΕΡΙ ΤΩΝ] ΦΙΛ[Ο]ΝΙΚ[Η]ΣΑΝΤ(ΩΝ) [ΤΙΣ ΜΕΙΖΩΝ cod. Lk 22:24
621	Folio 308 recto	ΣΟΑ′ Lk 22:27, ΣΟΒ′ Lk 22:30b, ΣΟΓ′ Lk 22:31	ΟΗ′ ΠΕ(ΡΙ) ΤΗΣ ΕΞΕΤΗΣΕΩΣ ΤΟΥ ΣΑ[ΤΑΝΑ cod. Lk 22:31
622	Folio 308 verso	ΣΟΔ′ Lk 22:32b, ΣΟΕ′ Lk 22:33, ΣΟς′] Lk 22:35	
623	Folio 309 recto	ΣΟΖ′ Lk 22:37, ΣΟΗ′ Lk 22:38, ΣΟΘ′ Lk 22:39, ΣΠ′ Lk 22:40, ΣΠΑ′] Lk 22:41	

14 Concerning the facsimile, the text of folio 302^{r} was placed after the text of folio 302^{v}; the text of ANA 2 was continuous without lacunae.

Box 16: *20 Plexiglass sheets* (*numbered* 601–640) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
624	Folio 309 verso	ΣΠΒ′ Lk 22:42b, ΣΠΓ′ Lk 22:43, ΣΠΔ′] Lk 22:45	
625	Folio 310 recto	ΣΠΕ′ Lk 22:47, ΣΠς′ Lk 22:48, ΣΠΖ′ Lk 22:49	
626	Folio 310 verso	ΣΠΗ′ Lk 22:51c, ΣΠΘ′ Lk 22:52, ΣϞ′] Lk 22:54	
627	Folio 311 recto	ΣϞ[Β′[15] Lk 22:57	
628	Folio 311 verso	ΣϞΓ′ Lk 22:61, ΣϞΔ′ Lk 22:63	
629	Folio 312 recto	ΣϞΕ′ Lk 22:66, ΣϞς′] Lk 22:67, ΣϞΖ′ Lk 22:69, ΣϞΗ′ Lk 22:70, ΣϞΘ′ Lk 22:71	
630	Folio 312 verso	Τ′ Lk 23:1, ΤΑ′ Lk 23:2	
631	Folio 313 recto	ΤΕ′ Lk 23:10	ΟΘ′ ΕΞΟΥΘΕΝΗΣΙΣ ΗΡΩΔΟΥ Lk 23:11
632	Folio 313 verso	Τς′ Lk 23:11	
633	Folio 314 recto	ΤΗ′ Lk 23:15, ΤΘ′ Lk 23:16, ΤΙ′ Lk 23:18, ΤΙΑ′ Lk 23:20	
634	Folio 314 verso	ΤΙΒ′ Lk 23:22	
635	Folio 315 recto	ΤΙΕ′ Lk 23:26, ΤΙς′ Lk 23:27	Π′ ΠΕ(ΡΙ) ΤΩ(Ν) ΚΟΠΤΟΜΕΝΩ(Ν) ΓΥΝΑΙΚΩΝ · Lk 23:27
636	Folio 315 verso	ΤΙΖ′] Lk 23:32, ΤΙΗ′ Lk 23:33, ΤΚ′ Lk 23:34, ΤΚΑ′ Lk 23:34b, ΤΚΒ′ Lk 23:35b	
637	Folio 316 recto	ΤΚΓ′ Lk 23:36, ΤΚΔ′ Lk 23:38, ΤΚΕ′ Lk 23:39, Τ]Κς′ Lk 23:40	ΠΑ′ ΠΕ(ΡΙ) ΤΟΥ ΜΕΤΑΝΟΗΣΑΝΤΟ(Σ) ΛΗΣΤΟΥ · Lk 23:40
638	Folio 316 verso		
639	Folio 317 recto	ΤΛΑ′ Lk 23:48, ΤΛΒ′ Lk 23:50	
640	Folio 317 verso	ΤΛΓ′ Lk 23:53	

15 Erroneously transcribed on the facsimile as ΣϞΕ′.

Box 17: *20 Plexiglass sheets* (*numbered* 641–680)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Κεφάλαια and reading location**
641	Folio 318 recto	ΤΛς′ Lk 24:1, ΤΛΖ′ Lk 24:5	
642	Folio 318 verso	ΤΛΘ′ Lk 24:10	
643	Folio 319 recto		ΠΓ′ ΠΕΡΙ ΚΛΕΩΠΑ cod. Lk 24:13
644	Folio 319 verso		
645	Folio 320 recto		
646	Folio 320 verso		
647	Folio 321 recto		
648	Folio 321 verso	ΤΜ′ Lk 24:36	
649	Folio 322 recto	ΤΜΑ′ Lk 24:41, ΤΜΒ′ Lk 24:44	
650	Folio 322 verso		
651	Folio 323 recto		
652	Folio 323 verso		
653	Folio 324 recto		
654	Folio 324 verso		
655	Folio 325 recto		
656	Folio 325 verso		
657	Folio 326 recto	Α′ Jo 1:1, Β′ Jo 1:6	
658	Folio 326 verso	Γ′ Jo 1:10, Δ′] Jo 1:11	
659	Folio 327 recto	Ε′ Jo 1:14, ς′ Jo 1:15, Ζ′ Jo 1:16	
660	Folio 327 verso		
661	Folio 328 recto	Ι′ Jo 1:23, ΙΑ′ Jo 1:24, ΙΒ′ Jo 1:26	
662	Folio 328 verso	ΙΓ′ Jo 1:28 (not transcribed on the facsimile), ΙΔ′ Jo 1:30 (not transcribed on the facsimile), ΙΕ′ Jo 1:32	
663	Folio 329 recto	Ις′ Jo 1:35	
664	Folio 329 verso	ΙΖ′ Jo 1:42	
665	Folio 330 recto	ΙΗ′ Jo 1:44	
666	Folio 330 verso		
667	Folio 331 recto		Α′ ΠΕ(ΡΙ) ΤΟΥ ΕΝ ΚΑΝΑ ΓΑΜΟΥ Jo 2:1
668	Folio 331 verso		
669	Folio 332 recto		

Box 17: *20 Plexiglass sheets* (*numbered* 641–680) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
670	Folio 332 verso		Β′ ΠΕΡΙ ΤΩΝ ΕΚΒΛΗΘΕΝΤΩΝ ΕΚ ΤΟΥ ΙΕΡΟΥ] Jo 2:14[16]
671	Folio 333 recto		
672	Folio 333 verso		Γ′ ΠΕΡΙ ΝΙΚΟΔΗΜΟΥ Jo 3:1
673	Folio 334 recto		
674	Folio 334 verso		
675	Folio 335 recto		
676	Folio 335 verso		
677	Folio 336 recto	ΚΕ′ Jo 3:23	
678	Folio 336 verso	Κς′] Jo 3:24, ΚΖ′ Jo 3:25	Δ′ ΖΗΤΗΣΙΣ ΠΕΡΙ ΚΑΘΑΡΙΣΜΟΥ· Jo 3:25
679	Folio 337 recto	ΚΗ′ Jo 3:28, ΚΘ′ Jo 3:29	
680	Folio 337 verso	Λ′ Jo 3:35	

Box 18: *20 Plexiglass sheets* (*numbered* 681–720)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
681	Folio 338 recto	ΛΒ′] Jo 4:3, ΛΓ′ Jo 4:4	Ε′ Π(ΕΡΙ) ΤΗΣ ΣΑΜΑΡΙΤΙΔΟΣ· cod. Jo 4:5
682	Folio 338 verso		
683	Folio 339 recto		
684	Folio 339 verso		
685	Folio 340 recto		
686	Folio 340 verso		
687	Folio 341 recto		
688	Folio 341 verso		

16 Only the κεφάλαιον is missing; the text from Jo 2:14 is currently extant.

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
689	Folio 342 recto	ΛΔ′ Jo 4:43, ΛΕ′ Jo 4:44, Λς′ Jo 4:45	
690	Folio 342 verso	ΛΖ′ Jo 4:46b	ς′] Π(ΕΡΙ) ΤΟΥ ΒΑΣΙΛΙΚΟΥ · Jo 4:46
691	Folio 343 recto	ΛΗ′ Jo 5:1	Jo 4:53
692	Folio 343 verso		Ζ′ ΠΕ(ΡΙ) [*non leg.*]ΤΗ ΕΧΟΝ-Τ(ΟΣ) ΕΝ ΤΗ ΑΣΘΕΝΕΙΑ Jo 5:5
693	Folio 344 recto		
694	Folio 344 verso	ΛΘ′ Jo 5:11	
695	Folio 345 recto		
696	Folio 345 verso	Μ′ Jo 5:23b, ΜΑ′ Jo 5:24	
697	Folio 346 recto		
698	Folio 346 verso	ΜΒ′ Jo 5:30c, ΜΓ′ Jo 5:31	
699	Folio 347 recto	ΜΔ′ Jo 5:37b, ΜΕ′ Jo 5:38	
700	Folio 347 verso		
701	Folio 348 recto		Jo 6:1
702	Folio 348 verso		Η′ ΠΕΡΙ ΤΩΝ ΠΕΝΤΕ ΑΡ]ΤΩ(Ν) ΚΑΙ ΤΩΝ ΔΥΟ ΙΧΘΥΩΝ · Jo 6:5
703	Folio 349 recto		
704	Folio 349 verso		Θ′ ΠΕΡΙ ΤΟΥ] ΕΝ ΘΑΛΑΣΣΗ ΠΕΡΙΠΑΤΟΥ · Jo 6:16
705	Folio 350 recto		
706	Folio 350 verso		
707	Folio 351 recto		
708	Folio 351 verso		
709	Folio 352 recto	ΝΕ′ Jo 6:35, Νς′ Jo 6:37, ΝΖ′ Jo 6:38, ΝΗ′ Jo 6:39	
710	Folio 352 verso	Ξ′ Jo 6:43	
711	Folio 353 recto	ΞΑ′ Jo 6:46, ΞΒ′ Jo 6:47, ΞΓ′ Jo 6:48, ΞΔ′ Jo 6:49	
712	Folio 353 verso		
713	Folio 354 recto	ΞΖ′ Jo 6:55, ΞΗ′ Jo 6:56	
714	Folio 354 verso	ΟΑ′ Jo 6:63b, ΟΒ′ Jo 6:64b	
715	Folio 355 recto	ΟΓ′ Jo 6:65, ΟΔ′ Jo 6:68, ΟΕ′ Jo 6:70	

Box 18: *20 Plexiglass sheets* (*numbered* 681–720) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
716	Folio 355 verso		Jo 7:3
717	Folio 356 recto		
718	Folio 356 verso		
719	Folio 357 recto		
720	Folio 357 verso		

Box 19: *20 Plexiglass sheets* (*numbered* 721–760)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
721	Folio 358 recto	Ος′ Jo 7:28, OZ′ Jo 7:30	
722	Folio 358 verso	ΠΑ′ Jo 7:34	
723	Folio 359 recto		
724	Folio 359 verso	ΠΕ′ Jo 7:44, Πς′ Jo 7:45	
725	Folio 360 recto		
726	Folio 360 verso		
727	Folio 361 recto		
728	Folio 361 verso		
729	Folio 362 recto		
730	Folio 362 verso		
731	Folio 363 recto		
732	Folio 363 verso		
733	Folio 364 recto		Jo 8:38
734	Folio 364 verso		
735	Folio 365 recto		Jo 8:42
736	Folio 365 verso		
737	Folio 366 recto		Jo 8:54
738	Folio 366 verso		Ι′ ΠΕΡΙ ΤΟΥ ΕΚ ΓΕΝ]ΝΗΤΗΣ ΤΥΦΛΟΥ · cod. Jo 9:1
739	Folio 367 recto		
740	Folio 367 verso		

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
741	Folio 368 recto		
742	Folio 368 verso		
743	Folio 369 recto		Jo 9:19
744	Folio 369 verso		
745	Folio 370 recto		
756 sic	Folio 370 verso		
747	Folio 371 recto		
748	Folio 371 verso		
749	Folio 372 recto		
750	Folio 372 verso		
751	Folio 373 recto		
752	Folio 373 verso		
753	Folio 374 recto		
754	Folio 374 verso		
755	Folio 375 recto	ϟΔ′ Jo 10:41	ΙΑ′ ΠΕ(ΡΙ) Λ[ΑΖΑΡΟΥ Jo 11:1
756	Folio 375 verso		
757	Folio 376 recto		
758	Folio 376 verso		
759	Folio 377 recto		
760	Folio 377 verso		

Box 20: *20 Plexiglass sheets* (*numbered* 761–800)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
761	Folio 378 recto		
762	Folio 378 verso		
763	Folio 379 recto		
764	Folio 379 verso		
765	Folio 380 recto	ϟΕ′ Jo 11:53, ϟς′ Jo 11:55	

Box 20: *20 Plexiglass sheets* (*numbered* 761–800) (cont.)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
766	Folio 380 verso		ΙΒ′ ΠΕΡΙ ΤΗΣ ΑΛΕΙΨΑΣΗΣ ΤΟΝ] Κ(ΥΡΙΟ)Ν ΜΥΡΩ · Jo 12:3
767	Folio 381 recto	ϟΘ′ Jo 12:9	ΙΓ′ Π(ΕΡΙ) ΩΝ [ΕΙΠΕΝ ΙΟΥΔΑΣ Jo 12:4
768	Folio 381 verso		
769	Folio 382 recto	ΡΒ′ Jo 12:16	
770	Folio 382 verso		ΙΕ′ ΠΕΡΙ ΤΩΝ ΠΡΟΣΕΛΘΟΝΤΩΝ Ε]ΛΛΗΝΩΝ · Jo 12:20
771	Folio 383 recto	ΡΕ′ Jo 12:25, Ρϛ′ Jo 12:26, ΡΖ′ Jo 12:27, ΡΗ′ Jo 12:27c	
772	Folio 383 verso		
773	Folio 384 recto		
774	Folio 384 verso		
775	Folio 385 recto	ΡΙΑ′ Jo 12:44, ΡΙΒ′ Jo 12:46	
776	Folio 385 verso		
777	Folio 386 recto	ΡΙΓ′ Jo 13:2, ΡΙΔ′ Jo 13:3, ΡΙΕ′ Jo 13:3b	Ιϛ′ ΠΕ(ΡΙ) ΤΟΥ Ν[ΙΠΤΗΡΟΣ Jo 13:3
778	Folio 386 verso		
779	Folio 387 recto	ΡΙϛ′ Jo 13:13, ΡΙΖ′ Jo 13:14, ΡΙΗ′ Jo 13:16	
780	Folio 387 verso		
781	Folio 388 recto	ΡΚΒ′ Jo 13:22, ΡΚΓ′ Jo 13:23, ΡΚΔ′ Jo 13:26b, ΡΚΕ′ Jo 13:27b	
782	Folio 388 verso		
783	Folio 389 recto	ΡΚϛ′ Jo 13:36	
784	Folio 389 verso		
785	Folio 390 recto		
786	Folio 390 verso		ΙΖ′ ΠΕΡΙ ΤΟΥ ΠΑΡΑΚΛΗ]ΤΟΥ cod. (cum errore) Jo 15:26; 14:15
787	Folio 391 recto		
788	Folio 391 verso		
789	Folio 392 recto	ΡΛΒ′] Jo 14:26	

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
790	Folio 392 verso		
791	Folio 393 recto	ΡΛΓ′ Jo 15:7, ΡΛΔ′ Jo 15:8	
792	Folio 393 verso		
793	Folio 394 recto	ΡΛΖ′ Jo 15:16c, ΡΛΗ′ Jo 15:17	
794	Folio 394 verso		
795	Folio 395 recto	ΡΜ[Ε′ Jo 15:24	
796	Folio 395 verso		
797	Folio 396 recto		
798	Folio 396 verso		
799	Folio 397 recto		
800	Folio 397 verso		

Box 21: 22 *Plexiglass sheets* (*numbered* 801–844)

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
801	Folio 398 recto	ΡΝΒ′ Jo 16:31	
802	Folio 398 verso		
803	Folio 399 recto		
804	Folio 399 verso		
805	Folio 400 recto		
806	Folio 400 verso		
807	Folio 401 recto	ΡΝΔ′ Jo 17:25, ΡΝΕ′ Jo 17:25b, ΡΝς′ Jo 18:1, ΡΝΖ′ Jo 18:2	
808	Folio 401 verso		
809	Folio 402 recto	ΡΞ′ Jo 18:10, ΡΞΑ′ Jo 18:11, ΡΞΒ′ Jo 18:12	
810	Folio 402 verso	ΡΞ[ς′ Jo 18:16	
811	Folio 403 recto	ΡΞΖ′ Jo 18:16b, ΡΞΗ′ Jo 18:17, ΡΞΘ′ Jo 18:18, ΡΟ′ Jo 18:20	
812	Folio 403 verso		

Box 21: *22 Plexiglass sheets* (*numbered* 801–844) (cont.)

Current plexiglass sheet numbering	**Our foliation**	**Ammonian sections**	**Κεφάλαια and reading location**
813	Folio 404 recto	ΡΟΕ′ Jo 18:25, ΡΟϛ′ Jo 18:28, ΡΟΖ′ Jo 18:28c	
814	Folio 404 verso		
815	Folio 405 recto	ΡΟΘ′ Jo 18:34, ΡΠ′ Jo 18:37	
816	Folio 405 verso		
817	Folio 406 recto	ΡΠΕ′] Jo 19:1, ΡΠϛ′ Jo 19:4, ΡΠΖ′ Jo 19:5	
818	Folio 406 verso	Ρϟ [Γ′ Jo 19:10	
819	Folio 407 recto		
820	Folio 407 verso		
821	Folio 408 recto	Ρϟ Η′] Jo 19:18b, Ρϟ Θ′ Jo 19:19, Σ′ Jo 19:20	
822	Folio 408 verso	ΣΒ′ Jo 19:24d	
823	Folio 409 recto	ΣΓ′ Jo 19:28	
824	Folio 409 verso		
825	Folio 410 recto	Σϛ′ Jo 19:38	ΙΗ′ ΠΕ(ΡΙ) ΤΗΣ ΑΙΤΗΣ[ΕΩΣ cod. Jo 19:38
826	Folio 410 verso	ΣΘ′ Jo 20:1	
827	Folio 411 recto	ΣΙ′ Jo 20:2	
828	Folio 411 verso		
829	Folio 412 recto	ΣΙΒ′ Jo 20:13	
830	Folio 412 verso	ΣΙΔ′ Jo 20:20b	
831	Folio 413 recto	ΣΙΕ′ Jo 20:23, ΣΙϛ′ Jo 20:24, ΣΙΖ′ Jo 20:26	
832	Folio 413 verso		
833	Folio 414 recto	ΣΙΘ′ Jo 21:1	
834	Folio 414 verso		
835	Folio 415 recto	ΣΚΑ′ Jo 21:9, ΣΚΒ′ Jo 21:11	
836	Folio 415 verso		
837	Folio 416 recto	ΣΚΘ′ Jo 21:16, ΣΛ′ Jo 21:17, ΣΛΑ′ Jo 21:17d, ΣΛΒ′ Jo 21:18	
838	Folio 416 verso		
839	Folio 417 recto		
840	Folio 417 verso		

Current plexiglass sheet numbering	Our foliation	Ammonian sections	Κεφάλαια and reading location
841	Folio I recto		
842	Folio I verso		
843	Folio II recto		
844	Folio II verso		

CHAPTER 5

Albanian National Archives 4 (pl. 5–6)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 4
MS. Number: **Gregory-Aland 1141**
Contents: **Four Gospels**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

Xth–XIth c.,[1] parchment, ff. 238 (1×2 – 1. 1×10 – 3. 8×8. 1×2. 4×8. 1×10 – 1. 1×10 – 1. 7×8. 1×8 – 1. 1×10 – 1. 5×8. 1×4 – 2, unnumbered quires), 1 column per folio, 25 lines per column, size of folio: 205/210×165, area of text: 135×90/95, ruling type Db 34D1 (ff. 30, 100),[2] text in minuscule (brown/red ink with titles

1 Other suggested datings: "XI", Aland, *Kurzgefasste Liste*, 1963, p. 120, and Id., *Kurzgefasste Liste*, 1994, p. 113; "début du X*e* siècle", Džurova, *Manuscrits grecs* I, 2011, p. 123, then "seconde moitié du X*e* siècle", *ibidem*, p. 133; "deuxième moitié du X*e* siècle", Ead., *Manuscrits grecs* II, 2011, p. 145; "deuxième moitié du Xe siècle", Ead., *Le rayonnement*, 2011, p. 37; "shekulli i 10-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 217; "shekullit të 10-të", Popa, *Katalog*, 2003, p. 90; "për elementet e saj antike kodiku duhet t'i atribuohet fundit të shek. X të erës sonë", Id., *Miniatura*, 2006, p. 23; "shek. XII", Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010, p. 21; "dorëshkrim ungjillor jo më i vonët se shekulli i 10-të", Sinani, *Beratinus*, 2004, p. 61, and Id., *Kodikët*, 2011, p. 100; "10th Century", Wallace, *CSNTM*, October 2017.

2 This ruling type pattern was not included in Leroy-Sautel, *Répertoire*, 1995, but it may be deduced from Ba 35C1d, p. 232 (see also 35C1d, *ibidem*, p. 56); A. Džurova indicates ANA 4 ruling type as "Type de réglure: 34 C1", *Le rayonnement*, 2011, p. 37. According to Leroy's codification, the basic formula, valid for all ruling type patterns, is always constituted of two figures (at least), followed by a majuscule letter and then a figure. The first figure represents the index of the vertical lines, the second figure is the index of the horizontal lines located in the upper and lower margins, the majuscule letter represents the extension of the lines which are used for the writing, and the last figure indicates whether the ms. is a full-page ms. (= 1 column), or a two-column ms. (= 2); in all cases, ANA 4 is a full-page ms. because the last figure of the formula is "1". Within the aforementioned sequences, the first figure, i.e. the index of the vertical lines, is always "3": it means that ANA 4 has five vertical lines minus two lines of justification since the one-column text is justified between two lines: 5–2 = "3". In the formulas "Db 34D1" and "34 C1", the figure "4" means that ANA 4 has four horizontal lines in the upper and lower margins; the following letters "C" and "D" consider differently the extension of the lines of the

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and initials in gold), Canon Tables (gold ink),[3] Ammonian sections, no ἀρχή, no τέλος. At the bottom of f. 2^{r} is a note in a modern hand (purple ink): "Περιέχει φύλλα 233 | ἀριθμήση ἐγένετο τῇ 18 7/βρίου 1901 | κατὰ [illegible] | [illegible".

Two different hands:

– Hand A ff. 5^{r}–237^{v}, main copyist's hand.
– Hand B wrote the pericope of the Adulteress at f. 238^{r} and a note inside the external right margin of f. 207^{r} (XIIth–XIIIth c.).

Images: Matthew, Luke, John (Mark missing).
Binding: leather over wooden boards with tiny pieces of red cloth covers (silk or velvet?), see similar covers in ANA 29 and ANA 38.
Former shelfmark: a small blue framed label was also stuck on the inside front cover with "N° 21" (green ink) as inscription.[4]

2 Contents

Inside front cover: one note from a later hand (XVIth c.), describing an earthquake, on March the 8th (unspecified year), followed by an after-shock, the 25th of the same month, destroying churches and houses and killing three hundred people in Tepelenë, near Gjirokastër, Southern Albania,[5] † μϊνη μαρτ(ι)ος ἧς τ(ὰς) η̄ σῆσμος μεγας | ἤτουν (!) ἐσκασας ἐκκληση ἔπεσαν σπιτηες | ἐσκηθηκεν γῆς ἧς τ(ὰς) κ̄ε̄ τὸ καστρο τὸ | τέπελετένη ἔπεσες ὅλο κ(α)ὶ ἐσκοτοθηκαν | ψυχες τ̄ cod.; then a primitive anthropomorphic ink drawing (male lion) which included a signature.

001^{r}: two notes in two different hands: the first note is in the same hand (XVIth c.), as the one on the inside front cover and describes in more

writing. Lastly, the initial letters "Db" and "Ba" concern peculiar features of some ruling type patterns.

3 Compare with the mss. Paris, Bibliothèque de l'Arsenal, 8409 (GA 43), and Ἀθήνα, Ἐθνικὴ Βιβλιοθήκη τῆς Ἑλλάδος 57 (GA 774).

4 See ANA 2 (f. I^{r}), ANA 12 (f. 1^{r}), ANA 15 (f. 1^{v}), ANA 19 (f. 1^{r}), ANA 29 (inner left board), ANA 35 (inner left board) and ANA 38 (f. 1^{r}). See also "History of the Fonds 488: Elements and Hypotheses", pp. 63–67, and Appendix B, pp. 548–549.

5 Concerning Tepelenë, see Λαμπρος, *Αἱ ἀρχαιότητες*, 1913, pp. 286–288, Bejko, *La forteresse*, 1971 and Schreiner, *Die byzantinischen Kleinchroniken*, 1975–1979, vol. XII/I: p. 422 n. 23, vol. XII/II: p. 530 & n. 39.

detail the same earthquake and the same after-shock, on the evening of the Sunday of the Annunciation, † μϊνη μαρτηος ἧς ῆ [erased]γας | ἔπεσεν [μ]εσανηχτα ἐξημερο κυρη|ἀκη ἐσκασαν εκκλησῆες κ(α)ὶ ἐπεσαν | σπιτῆες κ(α)ὶ εκκλησηες κ(α)ὶ πύργους πολες | κ(α)ὶ η γη σἐσκηθηκεν κ(α)ὶ ἧς τ(ὰς) κε̄ ἧς | τὸ μεγαλο εσπ(ε)ρηνο τοῦ ἐβαγγελησμου ἐ|πεσεν το καστρο τὸ τέπελετένη κ(α)ὶ [ἐ]σκο|τοθηκαν ψυχες τ̄ cod.; the second note is in another hand, later than the other (XVII-XVIIIth c.), and gives—more or less—the same details, ἔτει ,ζϛθῳ (?)[1591] μηνὶ μαρτίῳ [illegible] ῆῃ ἔγινε σειμός μέγας εἰς τά | μεσάνυκ[τα] ξημερώνωντας κυριακη ἔσκασεν ἐκκλησία σχ(ε)δὸν καί ἔπεσεν · | σπήτια πολλά καί ἐκκλησίες καί πύργοι πολλοί ἤτοι κάστρο κ(αὶ) εἰς πολλά μέ|ρη ἐσχίσθη ἡ γῆ καί [illegible]ερον καί ἐκράτησεν ὁ μέγας σεισμός ἡμέρας δέκα ἑπτά | καί εἰς τάς εἴκοσι πέντε κε̄ εἰς τόν μέγαν ἑσπερινόν τοῦ εὐαγγελισμοῦ ἔγινε σεισμός | μέγας καί ἔπεσε τό κάστρον τοῦ τεπεληνι καί ἐσκοτόθηκαν ἄνθρωποι τριακόσ(ιοι) | μένον αὐτόν τόν ἑσπερινόν τοῦ εὐαγγελισμοῦ καί μετά [illegible] ὀλίγον κατ' ὀλίγον ἔσεισεν · cod.[6] The same signature as the one on the inside front cover was repeated at the bottom of this note.

On top of this f. 1r, a different hand (?) has noted ετους ,ζεθ′ (?).

001v: blank except some pencil marks.

002r–004v: Eusebian Canons II to IX,[7] all are complete but Canon II (f. 2r–v) was not written in order,[8] (CPG 3465, Nestle-Aland, *NTG*, 2006, pp. 85*–89*);[9] Canons I and X are missing.

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6 See Džurova, *Manuscrits grecs* I, 2011, p. 133, and Ead., *Le rayonnement*, 2011, p. 38: "Notes: plus tardives, sur les revers des plats inférieur et supérieur du manuscrit. Elles mentionnent le monastère de Saint-Georges à Velegrad (Berat) et font quatre fois allusion à un tremblement de terre qui aurait eu lieu le 27 mars 1151, à Peleteni, près de Berat, qui a fait trois cents victimes et a détruit les murs de la forteresse. Cela s'est produit lors des vêpres, au moment de la lecture de l'évangile". To be more accurate, the latter notes, as Axinia Džurova said, are to be found only in the inside front cover and in f. 1r; the inside rear cover is blank.

7 Canon IX is complete, unlike Džurova, *Manuscrits grecs* I, 2011, p. 133: "Fol. 4v—Canons VI, VII, VIII et le début du Canon IX".

8 One must read: (f. 2r, left part of the folio) μτ ιθ′ [19] μρ ϛ′ [6] λου ιε′ [15] το μτ ϟδ′ [94], μρ πϛ′ [86] λου ρμϛ′ [146], (f. 2r, right part of the folio) μτ ρμθ′ [149] μρ ξϛ′ [66] λου λε′ [35] το μτ σκε′ [225], μρ ρλδ′ [134] λου σμε′ [245]; (f. 2v, left upper part of the folio) μτ ργ′ [103] μρ α′ [1] λου ο′ [70] το μτ ρμθ′ [149], μρ ξϛ′ [66] λου μγ′ [43], (f. 2v, left lower part of the folio) μτ σοα′ [271] μρ μβ′ [42] λου σλ′ [230] το μτ τλθ′ [339] μρ σιθ′ [219] λου τκε′ [325], (f. 2v, right upper part of the folio) μτ σκϛ′ [226] μρ ρλγ′ [133] λου σμδ′ [244] το μτ σξθ′ [269] μρ ρνδ′ [154] λου σκη′ [228], (f. 2v, right lower part of the folio) μτ τμ′ [340] μρ σκ′ [220] λου τκζ′ [327] το μτ τνδ′ [354] μρ σλγ′ [233] λου τλη′ [338].

9 Concerning earlier studies about the Eusebian Canons, a number of dictionary entries

005$^{r–v}$: List of chapter titles for the Gospel of Matthew (numbered 22–66, *des. mut.*), *inc.* κβ′ Περὶ τοῦ δαιμονιζομένου τυφλοῦ καὶ κωφοῦ, *des.* ξς′ Ἄρνησις Πέτρου (f. displaced: see f. 7^{v}) (Von Soden, *Die Schriften* I,1, 1902, pp. 406–407).

006^{r}–007^{r}: Epistle to Carpianus,[10] *inc.* Ὑπόθεσις κανόνων τῆς τῶν εὐαγγελιστῶν συμφωνίας Εὐσέβιος Καρπιανῷ ἀγαπητῷ ἀδελ(φῷ) ἐν κ(υρί)ῳ χαίρειν, *des.* ἄγουσιν αὐτὸν τῶν ἐνεχθεισῶν φωνῶν τοῖς εὐαγγελισταῖς (CPG 3465, Gregory, *Textkritik* II, pp. 863–864; Von Soden, *Die Schriften* I,1, 1902, pp. 388–389; Nestle-Aland, *NTG*, 2006, pp. 84*–85*).

007^{v}: List of chapter titles for the Gospel of Matthew (numbered 1–21), *tit.* τοῦ κατὰ ματθ(αῖον) εὐαγγελίου τὰ κεφάλαια, *inc.* α′ Περὶ τῶν μάγων, *des.* κα′ Περὶ τοῦ ξηρὰν ἔχοντος τὴν χεῖρα (see f. 5$^{r–v}$) (Von Soden, *Die Schriften* I,1, 1902, pp. 405–406).
008^{r}: image of the Evangelist Matthew;[11] f. 8^{v}: blank.
009^{r}–072^{v}: The Gospel of Matthew.

073^{r}–074^{r}: List of chapter titles for the Gospel of Mark (numbered 1–48),[12] *tit.* τοῦ κατὰ μάρκον εὐαγγελίου τὰ κεφά(λαια), *inc.* α′ Περὶ τοῦ δαιμονιζομέ-

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may be mentioned: Van den Gheyn, J., "Eusèbe", in F. Vigouroux (ed.), Dictionnaire de la Bible 2:2, Paris: Letouzey & Ané, 1926, col. 2051–2056; Penna, A., "Eusebio di Cesarea", Enciclopedia Cattolica 5, Città del Vaticano, col. 841–854; Ladocsi, G., "Eusebian Canons", in A. di Berardino (ed.), *Encyclopedia of the Early Church* 1, New York: Oxford University Press, 1992, p. 298; Hollerich, M.J., "Eusebius", in J.C. Paget-J. Schaper (eds.), *The New Cambridge History of the Bible* 1, *From the Beginnings to 600*, Cambridge: Cambridge University Press, 2013, pp. 629–652, esp. 637–638. One may add Nordenfalk, C., "The Eusebian Canon-Tables: Some Textual Problems", *JTS*, n. s. 35/1 (1984): 96–104, and Toda, S., "The Eusebian Canons: Their Implications and Potential", in H.A.G. Houghton (ed.), *Early Readers, Scholars and Editors of the New Testament. Papers from the Eighth Birmingham Colloquium on the Textual Criticism of the New Testament*, Piscataway: Gorgias Press, 2014, pp. 27–43.

10 An English translation can be found in H.H. Oliver, "The Epistle of Eusebius to Carpianus: Textual Tradition and Translation", *NT* 3,1/2 (1959): 138–145, esp. 144–145.

11 The Evangelist Matthew is clearly on f. 8^{r}; f. 8^{v} is blank. See Džurova, *Manuscrits grecs* II, 2011, p. 150, where the printed facsimile of f. 8^{r} is erroneously placed as a verso despite the blue-ink folio numbering "8" located in the upper left corner.

12 Erroneously "fol. 73$^{r–v}$ liste des chapitres de l'évangile de Marc", Džurova, *Le rayonnement*, 2011, p. 37; Ead., *Manuscrits grecs* I, 2011, p. 133.

νου, *des.* μη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409).

074$^{r–v}$: Preface to the Gospel of Mark, *tit.* Ὑπόθεσις τοῦ κατὰ μάρκον εὐαγγελίου, *inc.* Κατὰ μάρκον τὸ εὐαγγέλιον ἐπιγέγραπται, *des.* ἵνα καὶ αὐτὰ ἀπαγγείλωσι τοῖς μαθηταῖς (Von Soden, *Die Schriften* I,1, 1902, pp. 314–315).

075^{r}–113^{r}: The Gospel of Mark, *tit.* ΕΥΑΓΓΕ[ΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ + (gold letters).

113^{v}–115^{r}: List of chapter titles for the Gospel of Luke (numbered 1–83),[13] *tit.* Τοῦ κατὰ λουκᾶν εὐαγγελίου τὰ κεφά(λαια), *inc.* α′ Περὶ τῆς ἀπογρα[*non leg.*], *des.* ΠΓ′ Περὶ κλεόπα (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411).

115$^{r–v}$: Preface to the Gospel of Luke, *tit.* Ὑπόθεσις τοῦ κατὰ λουκᾶν εὐαγγελίου, *inc.* Κατὰ λουκᾶν τὸ εὐαγγέλιον ἐπιγέγραπται, *des.* τῶν μαθητῶν (Von Soden, *Die Schriften* I,1, 1902, p. 315); f. 116^{r}: blank.

116^{v}: image of the Evangelist Luke.

117^{r}–185^{v}: The Gospel of Luke.

186^{r}: List of chapter titles for the Gospel of John (numbered 1–18), *tit.* Τὰ κεφάλαια τοῦ κατ(ὰ) ἰω(άννην) εὐαγγελίου, *inc.* α′ Περὶ τοῦ ἐν κανᾶ γάμου, *des.* ιη′ Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411).

186^{v}–187^{r}: Preface to the Gospel of John, *tit.* Ὑπόθεσις τοῦ κατὰ ἰωάννην εὐαγγελίου, *inc.* κατὰ ἰωάννην τὸ εὐαγγέλιον ἐπιγέγραπται, *des.* τὸ δὲ ἕτερον ἐν ᾧ καὶ πέπονθεν λόγον γράφων ἄρρητον ὁ βροντῆς γόνος βροντοῦς ἔδειξε πρὸς κύνητας τοῦ λόγου (Von Soden, *Die Schriften* I,1, 1902, pp. 315–316).

187^{v}–188^{r}: blank.

188^{v}: image of the Evangelist John.

189^{r}–237^{v}: The Gospel of John.[14]

237^{v}: List of chapter titles for the Gospel of John (red ink written, numbered 1–18),[15] *tit.* τὰ κεφάλαια τοῦ κατ(ὰ) ἰω(άννην) εὐαγγελίου, *inc.* α′ Περὶ τοῦ ἐν κανᾶ γάμου, *des.* ιη′ Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411).

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13 Erroneously "ff. 113^{v}–114$^{r–v}$ liste des chapitres de l'évangile de Luc", Džurova, *Le rayonnement*, 2011, p. 37; Ead., *Manuscrits grecs* I, 2011, p. 133.

14 Erroneously "ff. 189–236^{v} Évangile de Jean", Džurova, *Le rayonnement*, 2011, p. 37; Ead., *Manuscrits grecs* I, 2011, p. 134.

15 Erroneously "ff. 237–238 la liste des chapitres de l'évangile de Jean est reproduite de nouveau (jusqu'au chap. 18)", Džurova, *Le rayonnement*, 2011, p. 37; Ead., *Manuscrits grecs* I, 2011, p. 134.

238^{r}: Jo 7:53–8:11, the Pericope of the Adulteress, see below and pl. 6.
238^{v}: blank.

3 Textual Features

Mt 16:2b–3

POST is in Matthew (f. 41^{r}). There is no emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: [16:2]ὁ δὲ ἀποκριθείς · εἶπεν αὐτοῖς · ὀψίας γενομένης · λέγετε εὐδία · πυρράζει γὰρ ὁ οὐ(ρα)νός · [3]καὶ πρωΐ σήμερον χειμῶν (*acc. cod.*) · πυρράζει γὰρ στυγνάζων ὁ οὐ(ρα)νός · ὑποκριταί · cod.

Mk 1:1 (f. 75^{r})

[1:1]Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ · υ(ἱο)ῦ τοῦ θ(εο)ῦ [2]ὡς γέγραπται ἐν τοῖς προφήταις κτλ.

Mk 6:3 (f. 85^{v})

[6:3]οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υ(ἱὸ)ς μαρίας · ἀδελφὸς δὲ ἰακώβου καὶ ἰωσὴ καὶ ἰούδα καὶ σίμωνο(ς) ; cod. There is no emendation, alteration, obeli or asterisk, neither in the main text nor in the margin.

Lk 22:43–44

PASB is in Luke (f. 178^{v}), without emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: [22:42]λέγων · π(άτ)ερ · εἰ βούλει παρενεγκεῖν | Τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ · πλὴν μὴ | τὸ θέλημά μου · ἀλλὰ τὸ σὸν γενέσθω · [43]ὤ|φθη δὲ αὐτῷ ἄγγελος ἀπ' οὐ(ρα)νοῦ ἐνισχύ|ων αὐτόν · [44]καὶ γενόμενος ἀγωνία (cod.) · ἐκ|Τενέστερον προσηύχετο · ἐγένετο δὲ ὁ ἱδρὼς | αὐτοῦ · ὡσεὶ θρόμβοι αἵματος καταβαί|νοντες ἐπὶ τὴν γῆν · κτλ.

PASB is not located after Mt 26:39 (ff. 65^{v}–66^{r}). There is no emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: [26:39]καὶ προελθὼν μι|Κρόν · ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προ|σευχόμενος καὶ λέγων · π(άτ)ερ μου εἰ (f. 65^{v}) | (f. 66^{r}) Δυνατόν ἐστι · παρελθέτω ἀπ' ἐμοῦ τὸ πο|τήριον τοῦτο · πλὴν οὐχ ὡς ἐγὼ θέλω · | ἀλλ' ὡς σύ · [40]καὶ ἔρχεται κτλ. There is no liturgical reference to the Gospel of Luke.

Jo 7:52–8:11

PA is missing after John 7:52 (f. 207^{r}): [7:52]ἀπεκρίθησαν καὶ εἶπον αὐτῷ · μὴ καὶ σὺ ἐκ τῆς γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς γαλιλαίας οὐκ ἐγήγερται ※ [8:12]πάλιν οὖν ὁ ἰ(ησοῦ)ς ἐλάλησεν αὐτοῖς λέγων κτλ. Inside the right

external margin, written in another hand, is a note: ⁜ ζήτ(ει) εἰς τὸ τέλος τοῦ βιβλίου. This note refers back to f. 238ʳ where PA is noted:

7:53[*non leg.*] ἀπῆλθον ἕκαστος εἰς τὸν οἶκον αὐτοῦ · 8:1καὶ ὁ ἰ(ησοῦ)ς ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν · 2ὄρθρου δὲ πάλιν βαθέως · ἦλθεν ὁ ἰ(ησοῦ)ς εἰς τὸ ἱερὸν · καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν · καὶ καθίσας ἐδίδασκεν αὐτούς · 3ἄγουσιν οἱ γραμματεῖς καὶ οἱ φαρισαῖοι γυναῖκα · ἐπὶ μοιχείᾳ κατηλημμένην · καὶ στήσαντες αὐτὴν ἐν τῷ μέσῳ 4εἶπον αὐτῷ · διδάσκαλε · ταύτην εὕρωμεν ἐπ' αὐτοφόρῳ μοιχευομένην · 5ἐν δὲ τῷ νόμῳ μωσῆς ἐνετείλατο ἡμῖν τὰς τοιαύτας λιθάζειν · σὺ οὖν τί λέγεις περὶ αὐτῆς · 6τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν · ἵνα ἔχωσιν κατηγορίαν κατ' αὐτοῦ · ὁ δὲ ἰ(ησοῦ)ς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν · 7ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν · ἀναβλέψας εἶπεν αὐτοῖς · ὁ ἀναμάρτητος ἡμῶν πρῶτος λίθον βαλέτω ἐπ' αὐτήν · 8καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν ἑνὸς ἑκάστου αὐτῶν τὰς ἁμαρτίας · 9οἱ δὲ ἀκούσαντες ἐξήρχοντο εἷς καθ' εἷς · ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων · καὶ κατελήφθη ὁ ἰ(ησοῦ)ς μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὖσα · 10ἀνακύψας δὲ ὁ ἰ(ησοῦ)ς · εἶδεν αὐτὴν καὶ εἶπεν · γύναι ποῦ εἰσιν οἱ κατήγοροί σου οὐδείς σε κατέκρινεν; 11οἱ (cod.) δὲ εἶπεν οὐδεὶς κ(ύρι)ε · εἶπαν αὐτῇ ὁ ἰ(ησοῦ)ς · οὐδὲ ἐγώ σε κατακρίνω πορεύου ἀπὸ τοῦ νῦν · μηκέτι ἁμάρτανε.

PA is not located after:

Lk 21:38 (f. 176ʳ) 21:38καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ · ἀκούειν αὐτοῦ · 22:1ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων · κτλ.

Lk 24:53 (f. 185ᵛ) 24:53καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν + : -.

Jo 7:36 (f. 206ʳ) 7:36τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπεν · ζητήσετέ με καὶ οὐχ εὑρήσετε · καὶ ὅπου εἰμὶ ἐγώ · ὑμεῖς οὐ δύνασθε ἐλθεῖν · 37Εν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς κτλ.

Jo 21:25 (f. 237ᵛ) 21:25οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία · ἀμήν.

4 Variant Readings

Mt 4:23 (*f. 14ᵛ*)

καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ ἰ(ησοῦ)ς · διδάσκων 1141

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰησοῦς διδάσκων K M U W Γ Δ Π *f* 13 28 565 579 700 1241 1071 𝔐

καὶ περιῆγεν ὁ ἰησοῦς ὅλην τὴν γαλιλαίαν διδάσκων **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ D *f* 1 33$^{NA27+28+S1}$ (- ὁ ἰησοῦς^{S2}) 157 892 1424 *pc*

καὶ περιῆγεν ὁ ἰησοῦς ἐν τῇ γαλιλαίᾳ διδάσκων **א**$^{*(NA27+28+S)}$

καὶ περιῆγεν ἐν ὅλῃ τῇ γαλιλαίᾳ (γαλειλ.^{S}) διδάσκων B sy^{c}

lac. A Θ

***Mt 5:24* (*f. 16r*)**

τὸ δῶρον σου ἔμπροσθεν τοῦ θυσιαστηρίου · cod. 1141

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου ℵ B D W Θ *f* 1 *f* 13 28 565 700 𝔐

lac. A

***Mt 8:15* (*f. 22r*)**

καὶ ἀφῆκεν αὐτῇ ὁ πυρετός · καὶ ἠγέρθη · cod. 1141

καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς καὶ ἠγέρθη ℵc(S) (ἐγέρθη ℵ*(S)) B C K L M U W Γ Δ Θ Π *f* 1 33 565 579 700 1071 1424 𝔐

lac. A D

***Mt 8:15* (*f. 22r*)**

καὶ διηκόνει αὐτῷ 1141

καὶ διηκόνει αὐτῷ Bc(S) (B*(S) διεκ.) C K U W Γ Θ Π 579 700 𝔐S

καὶ διηκόνει αὐτοῖς ℵ1(NA27+28) ℵc(S) L M Δ *f* 1 *f* 13 33 157 565 892 1071 1424 *pm*NA27+28 sys.c

διηκόνει αὐτῷ *tantum* ℵ*(S)

lac. A

***Mt 9:10* (*f. 24r*)**

ἐν τῇ οἰκίᾳ · καὶ ἰδοὺ πολλοί 1141

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 *f* 1 *f* 13 𝔐

ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί ℵ D 892 *pc*

lac. A 28

***Mt 9:36* (*f. 25v*)**

ἰδὼν δὲ Τοὺς ὄχλους · ἐσπλαγχνίσθη περὶ αὐτῶν · cod. 1141

ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ℵ B D W 28 565 700 𝔐

ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη περὶ αὐτῶν C M N *f* 13 *al* syp.h**(NA27) syp.h(NA28)

lac. A

***Mt 12:5* (*f. 30v*)**

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ · ο τοῖς σάββασινac cod. 1141

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ · οT τοῖς σάββασινpc cod. 1141[16]

16 The added majuscule T (black ink, different from the copyist's hand) seems to symbolize and complete the unfinished ὅτι.

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν ℵ B Θ *f* 1 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* 13
lac. A

***Mt 12:43* (*f. 32ᵛ*)**

καὶ οὐχ εὑρίσκει · 1141
καὶ οὐχ εὑρίσκει ℵ B D W Θ *f* 1 *f* 13 28 565 𝔐
καὶ μὴ εὕρισκον 700
lac. A

***Mt 12:44* (*f. 32ᵛ*)**

τότε λέγει · ὑποστρέψω εἰς τὸν οἶκον μου ὅθεν ἐξῆλθον · cod. 1141
τότε λέγει ὑποστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον *f* 1 *f* 13 28
τότε λέγει ἐπιστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐
τότε λέγει εἰς τὸν οἰκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον ℵ B D 33 1424
lac. A

***Mt 12:44* (*f. 32ᵛ*)**

καὶ ἐλθόν · εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον · 1141
καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B C$^{2(NA27+28)}$ K W Γ (ἐλθών) Θ *f* 1 *f* 13 (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐
καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον ℵ$^{c(S)}$ (- ἐλθόν ℵ$^{*(S)}$) C$^{*(NA27+28+S)}$ 1424 (ἐλθών) *al*
lac. A

***Mt 15:14* (*f. 39ᵛ*)**

ὁδηγοί εἰσι τυφλοὶ τυφλῶν · 1141
ὁδηγοί εἰσιν τυφλοὶ τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐
τυφλοί εἰσιν ὁδηγοὶ τυφλῶν ℵ$^{1(NA27)}$ ℵ$^{2a(NA28)}$ ℵ$^{c(S)}$ L Z Θ *f* 1 *f* 13 33 579 700 892 1241 1424 *al* sy$^{p.h}$
τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί) 0237
ὁδηγοί εἰσιν τυφλοί ℵ$^{*(S)}$ ℵ$^{*.2(NA27)}$ ℵ$^{*.2b(NA28)}$
lac. A

***Mt 17:4* (*f. 43ʳ*)**

ἡλίᾳ μίαν · 1141
ἡλίᾳ μίαν ℵ (ἡλείᾳ) C D (ἠλείᾳ) K L Δ Θ Π *f* 1 *f* 13 33 157 700 1424

μίαν ἡλίᾳ B M S U Y Γ Ω 28 565 1071 1241 *pm* NA27+28 𝔐S
lac. A

***Mt 17:5* (*f. 43r*)**
ἔτι δὲ αὐτοῦ 1141
ἔτι αὐτοῦ ΘS 118S

***Mt 18:1* (*f. 44v*)**
ἐν ἐκείνῃ τῇ ὥρᾳ 1141
ἐν ἐκείνῃ τῇ ὥρᾳ ℵ B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* 13 28 565 samss (*add.* δέ *p.* ἐκείνῃ) 𝔐
ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* 1 700 1424 *pc* sys.c
lac. A

***Mt 20:8* (*f. 49r*)**
κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς 1141
κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς B D K N W Γ Δ Θ *f* 1 *f* 13 28 33vid 565 579 700 892 1241 1424 𝔐 sy
κάλεσον τοὺς ἐργάτας καὶ ἀπόδος ℵ C L Z 085
lac. A

***Mt 20:26* (*f. 50r*)**
οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν · 1141
οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν CS MS ΓS 28S 33S 1424S 1582c(S)
οὐχ οὕτως ἔσται ἐν ὑμῖν ℵ E*(S) K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖνS) 𝔐 samss bo
οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* samss
lac. A

***Mt 20:26* (*f. 50r*)**
ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι · 1141
ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ℵ (~σθεS) H K M S U W Γ Δ Θ Π *f* 1 *f* 13 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 𝔐
ἀλλ’ ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθεS) 33
ἀλλ’ ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*
lac. A

***Mt 21:7* (*f. 51r*)**
καὶ ἐπέθηκαν ἐπάνω αὐτῶν 1141
καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π *f* 1 28 157 565 579 700 1071 1424 𝔐

καὶ ἐπέθηκαν ἐπ' αὐτῶν ℵ B L 69
lac. A

***Mt 21:7* (*f. 51r*)**
τὰ ἱμάτια αὐτῶν · 1141
τὰ ἱμάτια αὐτῶν ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ C F H K L M N S U W Y Γ Δ Π Ω *f* ^{1} *f* ^{13} 28 33 565 579 700 1071 1424 𝔐 sy
τὰ ἱμάτια *tantum* ℵ$^{*(NA27+28+S)}$ B D Θ *pc*
lac. A

***Mt 21:23* (*f. 52r*)**
καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν · 1141
καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐
καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν ℵ B C D L Θ *f* ^{1} *f* ^{13} 33 700
lac. A

***Mt 21:44* (*f. 53v*)**
καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον · συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ · λικμήσει αὐτόν · 1141
καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν ℵ B C K L W Z Δ (δέ *l.* δ') Θ (- καί) *f* ^{1} *f* ^{13} 565 579 700 892 1241 1424 𝔐 sy$^{c.p.h}$
om. tot. uers. D 33 sy^{s}
lac. A

***Mt 22:13* (*f. 54v*)**
τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις · 1141
τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 *f* ^{1} 28 157 579 1071 1241 1424 𝔐
τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις ℵ B L Θ 085 *f* ^{13} 33 565 700 892 *pc* sy^{h}
lac. A

***Mt 22:37* (*f. 55v*)**
ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ · 1141
ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* ^{1} 28 565 579 1071 1241 1424 𝔐 sy$^{p.h}$
ὁ δὲ ἔφη αὐτῷ ℵ B L 33 892 *pc*
ἔφη αὐτῷ ἰησοῦς D
ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* ^{13} 700 *pc*
lac. A

***Mt 23:12-14-13* (*f. 56ᵛ*)**

23:12ταπεινωθήσεται · καὶ ὅστις ταπεινώσει ἑαυτόν · ὑψωθήσεται · 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί · ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν · καὶ προφάσει μακρὰ προσευχόμενοι · διὰ τοῦτο λήψεσθε περισσότερον κρίμα · 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι 1141

23:12ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy$^{p.h}$

om. Mt 23:14 א B D L Z Θ *f* ^{1} 33

lac. A

***Mt 23:13* (*f. 56ᵛ*)**

οὐαὶ ὑμῖν 1141

οὐαὶ ὑμῖν א$^{*(NA27+28+S)}$ K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐^{S} *pm*$^{NA27+28}$ sy$^{c.p.h(NA27)}$ sy$^{c.p(NA28)}$

οὐαὶ δὲ ὑμῖν א$^{c(S)}$ B D L Θ *f* ^{1} *f* ^{13}

lac. A

***Mt 23:13* (*f. 56ᵛ*)**

ὅτι κλείετε τὴν βασιλείαν τοῦ θ(εο)ῦ ἔμπροσθεν τῶν ἀν(θρώπ)ων · cod. 1141

ὅτι κλείετε τὴν βασιλείαν τῶν οὐραωῶν ἔμπροσθεν τῶν ἀνθρώπων · א B D K L M U W Γ Θ (κλίεσται) Π *f* ^{1} *f* ^{13} 28 157 565 579 700 1071 1424 𝔐

lac. A

***Mt 26:48* (*f. 66ᵛ*)**

λέγων · ὃν ἂν φιλήσω 1141

λέγων · ὃν ἂν φιλήσω B C D L U Θ *f* ^{1} 28 33 69 565 700 788 1424

λέγων · ὃν ἐὰν φιλήσω 𝔓^{37} א A K M W Δ Π 124 157 579 1071 𝔐

***Mt 27:3* (*f. 68ʳ*)**

μεταμεληθείς · ἀπέστρεψε 1141

μεταμεληθεὶς ἀπέστρεψεν א$^{1(NA27)}$ א$^{2(NA28)}$ א$^{c(S)}$ A C K L^{S} M U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 33 565 579 700 892 1241 1424 𝔐

μεταμελήθη καὶ ἔστρεψεν א$^{*(NA27+28+S)}$

μεταμεληθεὶς ἔστρεψεν B L$^{NA27+28}$ *pc*

***Mt 27:45* (*f. 70ᵛ*)**

ἐπὶ πᾶσαν τὴν γῆν · 1141

ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* ^{1} *f* ^{13} 565 700 𝔐

ἐφ' ὅλην τῆν γῆν ℵ$^{c(S)}$ ℵ$^{1(NA27+28)}$ 1424 *pc*
om. haec uerba ℵ$^{*(NA27+28+S)}$ *pc*
lac. 28

***Mt 27:65* (*f. 71^{v}*)**

ἔφη αὐτοῖς ὁ πιλᾶτος · 1141
ἔφη αὐτοῖς ὁ Π. B K L M^{c} Γ Θ *f* ^{13} 33 157 700 1071 1241 *pm*$^{NA27+28}$ 𝔐^{S} sy$^{s.p}$
ἔφη δὲ αὐτοῖς ὁ Π. ℵ A C D M* S U Y W Δ Π Ω *f* ^{1} 28 565 579 892 1424 *pm*$^{NA27+28}$ sy^{h**}

***Mk 2:18* (*f. 78^{v}*)**

ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες · 1141
ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* ^{1} 28 (φαρησ.) 33 892 2542 𝔐 sy^{hmg}
ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W
ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓^{88} ℵ A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f*^{13} 157 565 1241 1424 2427 *al* sy$^{p.h}$

***Mk 3:32* (*f. 80^{v}*)**

καὶ ἐκάθητο ὄχλος περὶ αὐτόν · 1141
καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐
καὶ ἐκάθητο περὶ αὐτὸν ὄχλος ℵ$^{c(S)}$ A B C K L W Δ Π *f* ^{1} *f* ^{13} 28 33 157 700
καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θ$^{c(S)}$ (ἐκάθεντο Θ$^{*(S)}$) 565
καὶ ἐκάθητο πρὸς τὸν ὄχλον D
καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος ℵ$^{*(S)}$

***Mk 3:32* (*f. 80^{v}*)**

εἶπον δὲ αὐτῷ · 1141
εἶπον δὲ αὐτῷ A E F$^{c(S)}$ G H K M S U Y Γ Π Ω *f* ^{1} 33 157 1424 𝔐
καὶ λέγουσιν αὐτῷ ℵ B C D L W Δ *f* ^{13} 1071
εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τον^{LA}) 28 565 700

***Mk 3:32* (*f. 80^{v}*)**

ἰδοὺ ἡ μ(ήτ)ηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου · ἔξω ζητοῦσί σε · 1141
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*$^{NA27+28}$ sy^{hmg}
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε ℵ B C G K L Y Δ Θ Π *f* ^{1} *f* ^{13} 28 33 157 565 1071 1424 *pm*$^{NA27+28}$ sy
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W^{S} (ζητοῦντες^{L})

***Mk 6:49* (*f. 88ᵛ*)**

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης · 1141
αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W f^{1} 28 69 124 565 700 788 828 𝔐
αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα **א** B L Δ Θ 33 579
om. haec uerba 983 1689

***Mk 6:49* (*f. 88ᵛ*)**

ἔδοξαν φάντασμα εἶναι · 1141
ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π f^{13} 157 565 700 1071 1241 1424 𝔐
φάντασμα ἔδοξαν εἶναι W f^{1} 28 2542 *pc*
ἔδοξαν ὅτι φάντασμά ἐστιν **א** B L Δ 33 579 892 *pc*

***Mk 12:33* (*f. 133ʳ*)**

καὶ ἐξ ὅλης τῆς συνέσεως · 1141
καὶ ἐξ ὅλης τῆς συνέσεως **א** A B K L M U W Γ Δ Π Ψ f^{13} 28 157 700 1071 𝔐
καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565

***Mk 12:33* (*f. 133ʳ*)**

καὶ ἐξ ὅλης τῆς ψυχῆς · καὶ ἐξ ὅλης τῆς ἰσχύος · 1141
καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 f^{13} 157 700 1071 𝔐 sy$^{p.h}$ sa^{ms}
καὶ ἐξ ὅλης τῆς ἰσχύος **א**$^{c(S)}$ (- τῆς **א**$^{*(S)}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}
καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

***Mk 12:33* (*f. 133ʳ*)**

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν · 1141
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ f^{1} f^{13} (τὸ πλησ. 13 124 826 828 788^{ac}) 28 33 157 565 579 700 1071 1424 𝔐
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν **א**$^{c(S)}$ A D L S Γ
καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν **א**$^{*(S)}$ W Δ

***Mk 12:33* (*f. 133ʳ*)**

πλεῖον ἐστι πάντων τῶν ὁλοκαυτωμάτων 1141
πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (- τῶν) Γ Θ Π f^{1} f^{13} 28 157 565 700 1071 1424 (- πάντων) 𝔐
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων **א** B L Δ 33 579 (- ἐστιν)

Mk 12:33 (*f. 133r*)

καὶ θυσιῶν · 1141

καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐

καὶ τῶν θυσιῶν ℵ L M Δ Ψ *f* 1 *f* 13 33 565 579 892 1071 1424

Mk 14:71 (*f. 109v*)

ὁ δὲ ἤρξατο ἀναθεματίζειν 1141

ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* 1 *f* 13 28 33 157 579 700 1071 1424 𝔐

ὁ δὲ ἤρξατο καταθεματίζειν 565

Mk 14:71 (*f. 109v*)

καὶ ὀμνύναι · 1141

καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*

καὶ ὀμνύειν ℵ$^{NA27+28}$ A C K$^{NA27+28}$ N W Δ Θ Ψ *f* 1 *f* 13 28 33 565 579 1241 1424 *pm*

καὶ ὀμνύνειν ℵ^{S} K^{S} 118$^{*(S)}$

καὶ λέγειν D vg^{ms}

Mk 16:3 (*f. 112r*)

ἐκ τῆς θύρας τοῦ μνημείου · 1141

ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* 1 28 124 565 579 700 𝔐

ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* 13 1424

Lk 6:3 (*f. 132r*)

ὃ ἐποίησεν δα(υὶ)**δ ὁπότε ἐπείνασεν 1141**

ὃ ἐποίησεν δαυὶδ ὁπότε ἐπείνασεν A E H K M S U Γ Θ Λ Π *f* 13 28 565 700 𝔐

ὃ ἐποίησεν δαυὶδ ὅτε ἐπείνασεν 𝔓$^{4(NA27+28)}$ ℵ B C D L W Y Δ Ψ *f* 1 579 892 1071 1241 1424 2542 *al*

Lk 6:4 (*f. 132r*)

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν · 1141

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C$^{3(NA27+28)}$ C$^{c(S)}$ M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^{h}

καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓$^{4vid(NA27+28)}$ B C$^{*(NA27+28+S)}$ L Θ 892 *pc*

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.^{S}) K W Π *f* 1 *f* 13 157 565 579 700 1241 2542 *al*

Lk 7:38 (*f. 138r*)

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω 1141

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f* 13 28 𝔐

καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* 1 33 579 700 1071 1424

Lk 7:38 (*f. 138r*)

κλαίουσα · ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν · 1141

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* 1 *f* 13 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071

κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ

κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 141r*)

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός · 1141

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓75 ℵ A B W Θ *f* 1 (καὶ ἐξ.) *f* 13 28 565 700 1424 𝔐

tot. uers. diff. D

Lk 9:48 (*f. 146r*)

καὶ εἶπεν αὐτοῖς · ὃς ἐὰν δέξηται 1141

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C E*(S) K M U W Γ Δ Θ Λ Π Ω *f* 1 28 157 565 579 700 1424 𝔐

καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 146r*)

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται · 1141

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐

τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓75 (δέχητ.S) D *f* 1 *pc*

Lk 9:48 (*f. 146r*)

καὶ ὃς ἐμὲ δέξηται · δέχεται τὸν ἀποστείλαντά με · cod. **1141**

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* 1 28 565 579 700 1424 𝔐

καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓75 (δ’ ἄν *l.* ἄνS) B K L U Ψ 33 157 1071

καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ

καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 147ᵛ*)

οἰκίαν εἰσέρχησθε · πρῶτον 1141

οἰκίαν εἰσέρχησθε πρῶτον A M U W Γ Δ Λ Π Ψ 28 565 1424 𝔐

οἰκίαν εἰσέρχεσθαι πρῶτον K Θ

οἰκίαν εἰσέλθητε πρῶτον C L *f* ^{1} 700 1071

εἰσέλθητε οἰκίαν πρῶτον 𝔓^{75} **א** B

Lk 10:29 (*f. 149ʳ*)

δικαιοῦν 1141

δικαιοῦν A C$^{3(NA27+28)}$ C$^{c(S)}$ K M N U W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 565 700 1424 𝔐

δικαιῶσαι 𝔓^{45} 𝔓^{75} **א** B C$^{*(NA27+28+S)}$ D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 149ʳ*)

ὑπολαβὼν δέ 1141

ὑπολαβὼν δέ **א**$^{2(NA27+28)}$ A C$^{2(NA27+28)}$ D K L N W Γ Δ Θ Ξ Ψ 070 *f* ^{1} *f* ^{13} 33 565 579^{NA28} 700 892 1071 1241 1424 2542 𝔐 sy^{h} sa^{ms}

ὑπολαβών *tantum* 𝔓$^{45(S)}$ 𝔓^{75} **א**$^{*(NA27+28+S)}$ B C$^{*vid(NA27+28)}$ 579^{S} sa^{ms}

Lk 13:6 (*f. 157ʳ–ᵛ*)

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην · 1141

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* ^{13} 28 565 700 1424 𝔐

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓^{75} **א**$^{c(S)}$ (- τῷ **א**$^{*(S)}$) B L W Ψ *f* ^{1} 157 579 1071

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 162ʳ*)

διεσκόρπισε τὴν οὐσίαν αὐτοῦ 1141

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓^{75} A B G N W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ **א**

διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 19:7 (*f. 169ᵛ*)

καὶ ἰδόντες πάντες · διεγόγγυζον λέγοντες · 1141

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες **א** A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

Lk 20:9 (*f. 172r*)

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην · 1141

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* 1 *f* 13 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην א*(S)

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 172r*)

ἄν(θρωπ)ος ἐφύτευσεν ἀμπελῶνα 1141

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα א B K L M N Q Γ Δ Λ Π Ψ *f* 1 28 33 565 579 700 892 1424 𝔐

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* 13 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα*(S))

Lk 20:9(*f. 172r*)

καὶ ἐξέδοτο αὐτὸν γεωργοῖς · 1141

καὶ ἐξέδοτο αὐτὸν γεωργοῖς א$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς א*(S) A B*(S) C L 579

Jo 4:53 (*f. 197v*)

ὅτι ἐν ἐκείνῃ 1141

ὅτι ἐν ἐκείνῃ 𝔓^{66} א$^{2(NA27+28)}$ א$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ 078 *f* 13 28 33 565 579 700 1071 1241 1424 𝔐

ὅτι ἐκείνῃ 𝔓^{75} א*(NA27+28+S) B C *f* 1 892 *al*

Jo 7:3 (*f. 204v*)

θεωρήσωσι 1141

θεωρήσωσιν 𝔓^{66} (θεορήσωσι^{S}) B$^{2(NA27+28)}$ B$^{c(S)}$ G K U Γ Θ Λ Π Ψ 070 *f* 1 *f* 13 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν 𝔓^{75} א$^{2(NA27+28)}$ א$^{c(S)}$ B*(NA27+28+S) D L M N W Δ 0105 33 157 1424 *al*

θεώρουσιν א*(NA27+28+S)

lac. A

Jo 7:3 (*f. 204v*)

τὰ ἔργα σου · ἃ συ ποιεῖς · cod. **1141**

τὰ ἔργα σου ἃ ποιεῖς א$^{2(NA27+28)}$ א$^{c(S)}$ K L M N W Γ Δ Λ Π Ψ 070 0105 *f* 13 28 33 157 579 700 892 1424 𝔐

τὰ ἔργα ἃ σὺ ποιεῖς G Θ f^{1} 565 1071 *pc*
σοῦ τὰ ἔργα ἃ ποιεῖς $\mathfrak{P}^{66}$ B
τὰ ἔργα ἃ ποιεῖς $\aleph^{*(NA27+28+S)}$ D U 1241 *al* $sy^{s.c.p}$ sa^{mss}
lac. A

Jo 8:38 (*f. 208ᵛ*)

ἐγὼ ὃ ἑώρακα 1141
ἐγὼ ὃ ἑώρακα K (ἑόρακα^{S}) M (ἑόρακα^{S}) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακα^{S}) 700 1424 $\mathfrak{M}$ (ἑόρακα^{S}) sy^{h}
ὃ ἐγὼ ἑώρακα f^{1}
ἐγὼ ἃ ἑώρακα $D^{c(S)}$ (ὥρακα $D^{*(S)}$) L (ἑόρακα^{S}) N Θ (ἑόρακα^{S}) 33 579 892 1071 *al*
ἃ ἐγὼ ἑώρακα $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ (ἑόρακα^{S}) $\aleph$ B C W 565 (ἑόρακα^{S}) *pc*
lac. A

Jo 8:38 (*f. 208ᵛ*)

παρὰ τῷ π(ατ)ρί μου λαλῶ · 1141
παρὰ τῷ πατρί μου λαλῶ $\aleph$ K M N S U Y Γ Δ Θ Λ Ψ Ω f^{1} f^{13} 28 565 700 1071 1424 $\mathfrak{M}$ sy
παρὰ τῷ πατρὶ λαλῶ $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ B C L 070 *pc*
παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*
ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 208ᵛ*)

καὶ ὑμεῖς οὖν ὅ 1141
καὶ ὑμεῖς οὖν ὅ $\aleph^{2(NA27+28)}$ $\aleph^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 $\mathfrak{M}$ sy^{h}
καὶ ὑμεῖς οὖν ἅ $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ $\aleph^{*(NA27+28+S)}$ B C D K N W (- οὖν) Y Θ f^{1} f^{13} 33 565 579 1071 *al*
lac. A

Jo 8:38 (*f. 208ᵛ*)

ἑωράκατε 1141
ἑωράκατε $\mathfrak{P}^{66}$ $\aleph^{*(NA27+28+S)}$ D N S U Γ Δ Λ Ψ Ω 070 $579^{NA27+28}$ 700 1071 1424 $\mathfrak{M}^{NA27+28}$ sy sa
ἑοράκατε M Δ Ω 28 579^{S} $\mathfrak{M}^{S}$
ἠκούσατε $\mathfrak{P}^{75}$ $\aleph^{2(NA27+28)}$ B C K $L^{NA27+28}$ W Y Θ f^{1} f^{13} 33 565 892 *al* sy^{hmg}
ἠκούσαταί $\aleph^{c(S)}$ L^{S}
lac. A

Jo 8:38 (*f. 208ᵛ*)

παρὰ τῷ π(ατ)ρὶ ὑμῶν ποιεῖτε · 1141

παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy

παρὰ τοῦ πατρὸς ποιεῖτε 𝔓⁶⁶ 𝔓⁷⁵ (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*

παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε ℵ C K Y Θ *f* ¹ *f* ¹³ 33 565 892 *al* sy$^{hmg(NA27)}$

lac. A

Jo 8:54 (*f. 209ᵛ*)

ἐγὼ δοξάζω ἐμαυτόν · 1141

ἐγὼ δοξάζω ἐμαυτόν 𝔓⁶⁶*$^{(S)}$ ℵ$^{c(S)}$ A C$^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐

ἐγὼ δοξάσω ἐμαυτόν 𝔓$^{66c(S)}$ 𝔓⁷⁵ ℵ*$^{(S)}$ B C*$^{(S)}$ D U W Θ Π *f* ¹ *f* ¹³ 579

Jo 14:15 (*f. 222ᵛ*)

τηρήσατε · 1141

τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* ¹ *f* ¹³ 28 157 565 700 892 1241 1424 𝔐

τηρήσετε B L Ψ 1071 *pc*

τηρήσητε 𝔓$^{66(NA27+28)}$ ℵ 060 33 579$^{NA27+28}$ *pc*

τηρήσηται 𝔓$^{66(S)}$ 579^{S}

Jo 18:3 (*f. 228ᵛ*)

ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν · 1141

ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν ℵ A B C D K L M U W Y Γ Δ Θ Λ Π Ψ 28 33 157 579 700 1071 1424 𝔐

ὁ οὖν ἰούδας παραλαβὼν τὴν σπεῖραν N *f* ¹ 565

ὁ οὖν ἰούδας λαβὼν ὅλην τὴν σπεῖραν *f* ¹³

5 Bibliography

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2011: pp. 9, 15, 93, 123, 127 n. 3, 129$^{pl.}$ (f. 9^{r}), 131–140$^{n.}$, 149; Ead., *Manuscrits grecs* II, 2011: pp. 144–145$^{n.+pl.}$ (f. 4^{r}), 146$^{pl.}$ (f. 2^{r}),[17] 147$^{pl.}$ (f. 3^{r}), 148$^{pl.}$ (f. 3^{v}), 149$^{pl.}$ (f. 4^{r}), 150$^{pl.}$ (f. 8^{r}),[18] 151$^{pl.}$ (f. 9^{r}), 152$^{pl.}$ (f. 116^{v}), 153$^{pl.}$ (f. 117^{r}); Ead., *Le rayonnement*, 2011: pp. 12–14, 35, 37–38$^{n.}$, 59$^{pl.}$ (ff. 4^{r}, 9^{r}), 81; Elliott, *Bibliography*, 2000: p. 167; Id., *Bibliography* (*Supplement III*), 2010: p. 295; Id., *Bibliography*, 2015: p. 234; Gregory, *Die griechischen Handschriften*, 1908: pp. 85 "1141. Berat, ἡ ἐκκλησία τῆς κοιμήσεως. Sd ε 199", 338 "**Berat Metropolitankirche** 4: e: 1141 (Sd ε 199)"; Id., *Textkritik* I, 1909: p. 243 "Berat, bei Erzbischof"; Lafleur, *Greek New Testament Philology*, 2016: pp. 341–362$^{n.}$; Lena, *Byzantine Manuscripts*, 2013: p. 218$^{n.}$ & n. 21, 231–233; Mullen, *Dorëshkrimet biblike*, 2003: p. 217$^{n.}$; Popa, *Katalog*, 2003: pp. 89–90$^{n.}$; Id., *Miniatura*, 2006: pp. 22–23$^{n.+pl.}$ (ff. 3^{v}–4^{r}, 116^{v}–117^{r}); Rëmbeci, *Duke shfletuar bizantin nga Shqipëria*, 2016: pp. 150–151$^{pl.}$ (ff. 3^{v}–4^{r}); Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010: pp. 21–22$^{n.+pl.}$ (f. 9^{r}); Id., *Byzantine and Post-Byzantine Manuscripts*, 2012: p. 14$^{n.+pl.}$ (f. 8^{r}); Scrivener-Miller, *A Plain Introduction*, 1894: pp. 279 "Berat, Archbp.", 407; Sinani, *The Codices*, 2001: p. 114$^{pl.}$ (f. 3^{r} mirrored); Id., *Kodikët*, 2003: p. 71$^{pl.}$ (f. 9^{r}); Id., *Beratinus*, 2004: pp. 61–63$^{n.}$, 418$^{pl.}$ (f. 8^{r}),[19] 421$^{pl.}$ (f. 116^{v}), 424$^{pl.}$ (f. 2^{r}); Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Kodikët*, 2011: pp. 14$^{pl.}$ (upper part of f. 2^{r}), 70, 75, 100–102$^{n.}$, 104, 231, 235, 339$^{pl.}$ (f.?), 522$^{pl.}$ (f. 116^{v}); Von Soden, *Die Schriften* I,1, 1902: pp. 74 "**Berat.** Ἐκκλησία τῆς Κοιμήσεως (μητρόπολις) 4-ε199", 146$^{n.}$ "**ε199** (1141) Berat, Εκκλ. της Κοιμησ. 4"; Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_1141; Zanichelli, *Lo stato*, 2003: pp. 67$^{pl.}$ (f. 188^{v}), 72, 73$^{pl.}$ (f. 116^{v}), 74$^{pl.}$ (upper part of f. 2^{r}), 75$^{pl.}$ (ff. 2^{v}–3^{r}, 3^{v}–4^{r}), 76$^{pl.}$ (f. 4^{v}), 372$^{pl.}$ (ff. 2^{v}–3^{r}, 3^{v}–4^{r}).

17 Erroneously referenced as "fol. 1".

18 Mirrored picture, erroneously mentioned as "f. 8^{v}".

19 Erroneously referenced as "Kodiku i 5-të i Vlorës".

CHAPTER 6

Albanian National Archives 5 (pl. 7)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 5
MS. Number: **Gregory-Aland 2252**
Contents: **Four Gospels with synaxarion and menologion**
Provenance: **Ishulli i Zvërnecit** (Μονὴ τῆς Παναγίας τοῦ Σβερνέτζ), then **Vlorë** (Ἐκκλησία τοῦ Ἁγίου Βλασίου)
Text Form: **Byzantine**

1 Physical Description

Xth–XIth c.,[1] parchment (except for the portraits of the Evangelists, paper stuck on parchment), ff. 308 (1×8 – 1. 1×4. 16×8. 1×6. 19×8. 1×10 + 1, unnumbered quires), 1 column per folio, 22 lines per column, size of folio: 230×185, area of text: 150/155×105, ruling type 12C1 (f. 264),[2] Canon Tables,[3] Ammonian sections, list of chapter titles (gold ink over red), text in minuscule (black/brown ink), ἀρχή and τέλος (red ink, later added).

Five different hands:

– Hand A ff. 1^{v}–7^{r}, 9^{r}–10^{v}, 12^{r}–88^{v}, 89^{v}–90^{v}, 92^{r}–141^{v}, 142^{v}–144^{r}, 146^{r}–231^{v}, 232^{v}, 234^{r}–297^{r}, main copyist's hand.

1 Other suggested datings: "XII", Aland, *Kurzgefasste Liste*, 1963, p. 178, and Id., *Kurzgefasste Liste*, 1994, p. 176; "début du X*e* siècle", Džurova, *Manuscrits grecs* I, 2011, p. 123, then "milieu du X*e* siècle", *ibidem*, p. 138; "milieu du X*e* siècle", Ead., *Manuscrits grecs* II, 2011, p. 155; "milieu du Xe siècle", Ead., *Le rayonnement*, 2011, pp. 34–35; "shekulli i 11-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 217; "duke u mbështetur në motivet e vinjetave dhe në mënyrën artistike të realizimit të tyre, në pikturimin, e shpezëve mbi to, si dhe në tekstin me shkrim kaligrafik të tipit të vjeter, ka të ngjarë që ky kodik t'i përkasë mesit të shekullit të 11-të", Popa, *Katalog*, 2003, p. 91; "për këto tipare që tregojnë një trashëgimi jo të plotë të elementëve nga tradita e artit të antikitetit, Kodiku i 5-të i Vlorës ka shumë të ngjarë që t'i atribuohet gjysmës së parë të shek. XI", Id., *Miniatura*, 2006, p. 28; "XII", Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010, p. 22; "i shkruar jo më vonë se shekulli i 10-të", Sinani, *Beratinus*, 2004, p. 63, and Id., *Kodikët*, 2011, p. 103; "11th Century", Wallace, *CSNTM*, October 2017.

2 Leroy-Sautel, *Répertoire*, 1995, p. 44 = I,11b Lake, *Monumenta*, 1934–1945.

3 Compare with the mss. Paris, Bibliothèque de l'Arsenal, 8409 (GA 43), and Ἀθήνα, Ἐθνικὴ Βιβλιοθήκη τῆς Ἑλλάδος 57 (GA 774).

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– Hand B ff. 7^{v}–8^{v}, 10^{v}–11^{r}, 89^{r}, 90^{v}, 142^{r}, 145^{v}, 231^{v}–232^{r}, 233^{r}, 297^{r} and all liturgical notes (XIVth c.).
– Hand C ff. 298^{r}–306^{v} (XIVth c.).
– Hand D ff. 306^{v}–307^{v}.
– Hand E f. 308$^{r–v}$ (XIIIth c.).

Images: Matthew, Mark, Luke, John.[4]

Binding: ornate front cover with leather over wood, with one silver panel (Δέησις), inserted in the middle Μ[ΗΤΗ]Ρ Θ[ΕΟ]Υ Ι[ΗΣΟΥ]C Χ[ΡΙΣΤΟ]C ΙΩ[ΑΝΝΗΣ] Ο Π[ΡΟ]Δ[ΡΟΜΟΣ] (?), and another silver panel at each corner (the Evangelists Matthew, Luke, Mark and John).

No former shelfmarks.

2 Contents

One folio stuck on the inside front cover: Fragments of liturgical texts, *Troparia for the Fifth Hour*, *inc*. χρηματίσαν]τες φωτοειδεῖς τοῦ σ(ωτῆ)ρ(ο)ς ἀπόστολοι, *des*. πάντας λυτρωθῆναι περ[*non leg*.]έων (*PaR*, 1885, p. 153), then *Third Ode*, *tit*. ᾠδὴ Γ′, *inc*. τόξον συνετρίβη δυναστῶν, *des*. πεπολίτευται (*PaR*, 1885, p. 109), followed by another *Eirmos*, *inc*. Ἐξήνθησεν ἡ ἔρημος, *des*. ἀπεμωράνατε (*PaR*, 1885, p. 154).

001^{r}: a single line of text repeated five times in three different hands, β(ι)βλίον τοῦ παντοκράτορ(ος) (brown ink).[5]

4 Concerning the rich decoration of the Eusebian Canons, compare here, at f. 6^{v}, amongst the pairs of birds at the top of the tables, the two green long-tailed parrots surrounding the Tree of Life, with a similar pair surrounding a water fountain, described as "ἐπικεφαλὶς Κανόνος ἀντιστοιχίας τῶν Εὐαγγελιστῶν ἀπὸ χφ. τῆς Μονῆς Λαύρας Ἁγ. Ὄρους 13ος αἰ." (p. *β, unspecified shelfmark), in Βαμπουλης, *Βυζαντινὴ Διακοσμητική*, 1977, p. 39, n° "β". Indeed, this ms. is the Athonite ms. Ἅγιον Ὄρος, Μονὴ Μεγίστης Λαύρας Α 57 (GA 1483), f. 2^{r} (Πελεκανιδου, *Οἱ Θησαυροὶ τοῦ Ἁγίου Ὄρους*, 1979, σειρὰ Α′, τ. Γ′, pp. 48, 228–229).

5 Theofan Popa noted this folio as "fleta e parë e kodikut ka këtë frazë me shkronja të imta: "Libri i Pandokratorit" ", without information about the hands, Popa, *Katalog*, 2003, p. 90. Axinia Džurova mentioned the five lines of text as "notes plus tardives", and—erroneously—"la note sur la feuille de garde est écrite à l'encre rouge: βιωλίου τοῦ Παντοκράτορ(ος)" sic, Džurova, *Manuscrits grecs* I, 2011, p. 136, and Ead., *Le rayonnement*, 2011, p. 35.

001v–002r:[6] Epistle to Carpianus, *tit.* † ὑπόθεσις κανόνων τῆς τῶν εὐαγγελιστῶν συμφωνίας · εὐσέβιος καρπιανῷ ἀγαπητῷ ἀδελφῷ ἐν κ(υρί)ῳ χαίρειν (gold and red ink), *inc.* Ἀμμώνιος μὲν ὁ ἀλεξανδρεύς, *des.* παραπλήσια λέγοντας αὐτοὺς εὑρήσεις · ἔρρωσο ἐν κ(υρί)ῳ (CPG 3465, Gregory, *Textkritik* II, 1902, pp. 863–864; Von Soden, *Die Schriften* I,1, 1902, pp. 388–389; Nestle-Aland, *NTG*, 2006, pp. 84*–85*), followed by the addition, *inc.* Κανόνες δὲ προσηγορεύθησαν, *des.* τοῖς εὐαγγελισταῖς (Gregory, *Textkritik* II, 1902, p. 864; Von Soden, *Die Schriften* I,1, 1902, p. 389).

002v–007r: Eusebian Canons (complete),[7] (CPG 3465, Nestle-Aland, *NTG*, 2006, pp. 85*–89*).

007v: Fragments of Eusebian Canons (only red ink, hand B).

008r: Three-and-a-half-line epigram (black/red ink, hand B): † ματθαίου τόδε ἔργον ἀριστοπόνοιο τελώνου · ὃς τόκον | ἔφρασε θεῖον, ἀπειρογάμοιο γυναικός · ἣ τέκεν ἄσπο|ρον υἱόν · ὃν οὐ χάδεν οὐ(ρα)νὸς εὐρύς · χ(ριστὸ)ν ἀεὶ ζώοντα · θ(εὸ)ν | βροτὸν αὐτὸν ἐόντα (Von Soden, *Die Schriften* I,1, 1902, p. 378; Kominhς, *Συναγωγή*, 1951, p. 263; Vassis, *Initia*, 2005, p. 448).

008r–v: Fragment of synaxarion[8] (black/red ink, hand B), from Whitsunday, *inc.* κυ(ρι)α(κῇ) τ(ῆ)ς ν′, until the twelfth Sunday after Whitsunday, *des.* κυ(ρι)α(κῇ) ιβ′ (Gregory, *Textkritik* I, pp. 347–351); f. 8v partly blank.

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6 Folio 2 was originally folioed "3". A brand new foliation of the first folios was made by Axinia Džurova: "Les huit premiers folios sont en désordre, la numérotation exacte a été marquée au crayon en 2007", Džurova, *Le rayonnement*, 2011, p. 34, confirmed next page, n. 2: "Lors de notre travail sur le manuscrit en 2007, les folios de 1 à 7 ont été ordonnés et numérotés au crayon". See also: "La numérotation que j'ai faite en 2008 s'arrête là", i.e. folio 7. "À compter du fol. 7, c'est la numérotation à l'encre qui est valable" sic, Ead., *Manuscrits grecs* I, 2011, p. 136.

7 According to the pictures by the Center for the Study of New Testament Manuscripts which digitized the ms. before 2007, there were, originally, only two switched numberings (blue ink): f. 3 (end of the Epistle to Carpianus), which was followed by f. 2 (end of the first Canon). Then the foliation was properly numbered, from 4 to 7 and so on. Initially, the Epistle and the ten Canons were accurately displayed. Thus, there was no need to create a new foliation and invert the order of the Canons. The ANA 5 facsimile, published by Axinia Džurova (*Manuscrits grecs* II, 2011, pp. 157–162) does not need to be considered.

8 "Synaxaire évangélique tardif", Džurova, *Manuscrits grecs* I, 2011, p. 136, and Ead., *Le rayonnement*, 2011, p. 34.

009r–010v: List of chapter titles for the Gospel of Matthew (numbered 1–68, gold letters), *tit.* † Τοῦ ΚΑΤ(Α) ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΙου ΤΑ ΚΕΦάλ(αια), *inc.* α′ Περὶ τῶν μάγων, *des.* ξη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ (Von Soden, *Die Schriften* I,1, 1902, pp. 405–407).

010v–011r: Fragment of synaxarion[9] (black/red ink, hand B), from the second day of the first week after Whitsunday, *inc.* Τῇ β′ τ(ῆ)ς α′ ἑ(β)δ(ομάδος), until the twelfth Sunday after Whitsunday, *des.* κυ(ρι)α(κῇ) ιβ′ (Gregory, *Textkritik* I, 1909, pp. 347–351); f. 11r partly blank.

011v: Image, without epigram, of the Evangelist Matthew (paper stuck on the parchment folio, later hand).

012r–088v: The Gospel of Matthew.

089r: *Subscriptio* (only red ink, hand B), † τέλος τοῦ κ(α)τ(ὰ) ματθ(αῖον) εὐα(γγε-λί)ου · ὅπερ ἐξεδώθ(η) · μ(ε)τ(ὰ) η′ [8] χρόνους · τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως + + + στί(χοι) ,ΒΧ′ [2600] (Von Soden, *Die Schriften* I,1, 1902, p. 298).

089r: Fragment of synaxarion (black/red ink, hand B), from the second day of the thirteenth week after Whitsunday, *inc.* Τῇ β′ τ(ῆ)ς ΙΓ′ ἑ(β)δ(ομάδος), until the seventeenth Sunday, *des.* κυ(ρι)α(κῇ) ιζ′ (Gregory, *Textkritik* I, 1909, pp. 351–353); f. 89r partly blank.

089v–090v: List of chapter titles for the Gospel of Mark (numbered 1–48, gold letters),[10] *tit.* ΤΟΥ ΚΑΤΑ ΜΑΡΚΟΝ ΕΥΑΓΓΕΛΙΟΥ ΤΑ ΚΕΦΑΛΑΙΑ, *inc.* α′ Περὶ τοῦ δαιμονιζομένου, *des.* μη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409).

090v: Fragment of synaxarion (black/red ink, hand B), from the second day of the thirtieth week after Whitsunday, *inc.* Τῇ β′ τ(ῆ)ς λ′ ἑ(β)δ(ομάδος), until the Sunday of the thirty-sixth week [Sunday of the cheese-eater], *des.* κυ(ρι)α(κῇ) τῆς τυροφάγου (Gregory, *Textkritik* I, 1909, pp. 357–361).

9 "Indications liturgiques tardives, commençant au milieu du fol. 10v et se terminant au fol. 11", Džurova, *Manuscrits grecs* I, 2011, p. 137, and Ead., *Le rayonnement*, 2011, p. 34.

10 Erroneously "fol. 89–90v liste des chapitres de l'évangile de Marc", Džurova, *Manuscrits grecs* I, 2011, p. 137, and Ead., *Le rayonnement*, 2011, p. 34.

090v: Readings for Saturdays and Sundays τῶν νηστειῶν (Lent)[11] (red ink, hand B), *inc.* Σαββάτῳ α′ τῶν νηστειῶν, *des.* κυ(ρι)α(κῇ) ε′ τῶν νηστειῶν ..., + ἀπὸ τῷ σαββάτῳ τοῦ λαζάρου · ζήτει ... ἰωάννης (Scrivener-Miller, *A Plain Introduction*, 1894, p. 84; Gregory, *Textkritik* I, 1909, pp. 361–362).

091r: blank.

091v: Image of the Evangelist Mark (paper stuck on the parchment folio, later hand), with a three-line epigram in the upper margin (red ink partly erased, later hand), † ὅσσα περ[ὶ] χριστ[οῖο θεη]γόρος ἔθνεα [Πέτρος κηρύσσων ἐ]δίδαξεν ἀπό | στομάτων ἐ[ριτίμων] ἐνθάδε μ[ᾶρκος] ἄγειρε καὶ ἐν σελίδεσσην ἔθηκεν · | τοὔ[νε]κα καὶ μερόπεσσιν εὐάγγελος ἄλλος ἐδείχθη + cod. (Von Soden, *Die Schriften* I,1, 1902, p. 378; Kominhς, *Συναγωγή*, 1951, p. 267; Vassis, *Initia*, 2005, p. 552).

092r–141v: The Gospel of Mark.

142r: *Subscriptio* (only red ink, hand B), † τέλ(ος) τοῦ κ(α)τ(ὰ) μάρκ(ον) εὐαγ(γελίου) · στίχ(οι) ,αχ′ [1600] · ὅπερ ἐξεδόθ(η) μ(ε)τ(ὰ) χρόνους δέκα · τῆς τοῦ χ(ριστ)ο(ῦ) ἀναλήψεως + + (Von Soden, *Die Schriften* I,1, 1902, p. 298).

142r: Fragment of synaxarion[12] (black/red ink, hand B), from the second day of the eighteenth week after Whitsunday, *inc.* Τῇ β′ τ(ῆ)ς ιη′ ἑ(β)δ(ομάδος), until the Saturday of the twenty-ninth week, *des.* τῷ σαββάτῳ (Gregory, *Textkritik* I, 1909, pp. 353–357).

142v–144r: List of chapter titles for the Gospel of Luke (numbered 1–83, gold letters), *tit.* ΤΟΥ ΚΑΤΑ ΛΟΥΚΑΝ ΕΥΑΓΓΕΛΙΟΥ ΤΑ ΚΕΦΑΛΑΙΑ, *inc.* α′ Περὶ τῆς ἀπογραφῆς, *des.* πγ′ Περὶ κλέοπα + + + (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411).

144v–145r: blank.

145v: Image of the Evangelist Luke (paper stuck on the parchment folio, later hand), with a three-and-a-half-line epigram in the upper margin (red ink partly erased, hand B), [Nicetas David Paphlago] † [Λου]κᾶς ἠπιόθυμος ἀκεστορίης ἐπι[ῖ]στωρ ἀθαν[άτου] χριστοῖο γένος · | κ(αὶ) θέσκελα ἔργα [ἀ]τρέκεως κατέλεξε κ(αὶ) ὡς θάνεν ἄμμε σώσας · | κ(αὶ) πάλιν ἐκ τύμβοινο θορ(ὼν) μερόπεσιν ἐδείχθη · ἔνθε δ'ουρανίην · | [ὑ]πὲρ ἄντϋγα π(ατ)ρὶ [φαάνθ]η · cod.

11 "Indications liturgiques tardives (dans la deuxième partie du folio)", Džurova, *Manuscrits grecs* I, 2011, p. 137, and Ead., *Le rayonnement*, 2011, p. 34.

12 "Indications liturgiques tardives", Džurova, *Manuscrits grecs* I, 2011, p. 137, and Ead., *Le rayonnement*, 2011, p. 34.

(Von Soden, *Die Schriften* I,1, 1902, p. 378; Κομινης, *Συναγωγή*, 1951, p. 270; Vassis, *Initia*, 2005, p. 438).

146r–231v: The Gospel of Luke.[13]

231v: *Subscriptio* (only red ink, hand B), † τέλος τοῦ κατὰ λουκὰ εὐαγ(γελίου) · ὅπερ ἐξεδώθ(η) μ(ε)τ(ὰ) χρόνους · ιε′ [15] · τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως: θ̄ξβ′ν [= ἀμήν][14] + cod. (Von Soden, *Die Schriften* I,1, 1902, p. 298); f. 231v partly blank.

232r: Fragment of synaxarion[15] (black/red ink, hand B), from Easter Sunday, *inc.* τῇ ἁγ(ίᾳ) κ(αὶ) μ(ε)γ(ά)λ(ῃ) κυ(ρι)α(κῇ) τοῦ πάσχα, until Whitsunday, *des.* κυ(ρι)α(κῇ) τῆς ν′ (Gregory, *Textkritik* I, pp. 344–347); f. 232r partly blank.

232v: List of chapter titles for the Gospel of John (numbered 1–18, gold letters), *tit.* † Τοῦ ΚΑΤΑ ΙΩ[ΑΝΝΗΝ] ΕΥΑΓΓΕΛΙου ΤΑ ΚΕΦΑΛΑΙΑ, *inc.* α′ Περὶ τοῦ ἐν κανᾶ γάμου, *des.* ιη′ Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411).

233r: Fragment of synaxarion[16] (black/red ink, hand B), from the sixth Saturday of Lent [Saturday of Lazarus], *inc.* Σαββάτῳ τοῦ λαζάρου, until Maundy Thursday, *des.* τῇ ἁγ(ίᾳ) κ(αὶ) μ(ε)γ(ά)λ(ῃ) ε′ (Scrivener-Miller, *A Plain Introduction*, 1894, pp. 84–85; Gregory, *Textkritik* I, 1909, p. 362).

233r: The Twelve Gospels of the Passions (black/red ink, hand B), *inc.* Τὸν ἁγ(ίων) πάθ(ων) · εὐα(γγέλιον) [α′] κ(α)τ(ὰ) ἰω(άννην) cod., *des.* εὐα(γγέλιον) ιβ′ (Scrivener-Miller, *A Plain Introduction*, 1894, p. 85; Gregory, *Textkritik* I, 1909, p. 363).

233r: Readings from Good Friday [night-watches of Vigil] (black/red ink, hand B), *inc.* τῇ ἁγ(ίᾳ) κ(αὶ) μ(ε)γ(ά)λ(ῃ) ς′ ὥρα α′, *des.* ὥρα θ′, to Easter Saturday, τῷ ἁγ(ίῳ) κ(αὶ) μ(ε)γ(ά)λ(ῳ) σα(ββάτῳ) (Scrivener-Miller, *A Plain Introduction*, 1894, p. 85; Gregory, *Textkritik* I, 1909, p. 363).

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13 Erroneously "fol. 146–231—Évangile de Luc", Džurova, *Manuscrits grecs* I, 2011, p. 137, and Ead., *Le rayonnement*, 2011, p. 34; the gospel stops at f. 231v, not "231".

14 See Πολιτης, *Ὁδηγός*, 1961, p. 41.

15 "Indications liturgiques tardives", Džurova, *Manuscrits grecs* I, 2011, p. 137, and Ead., *Le rayonnement*, 2011, p. 34.

16 "Indications liturgiques (tardives)", Džurova, *Manuscrits grecs* I, 2011, p. 137, and Ead., *Le rayonnement*, 2011, p. 34.

233^{v}: Image of the Evangelist John (damaged, paper stuck on the parchment folio, later hand), with epigram surrounding the image (brown ink partly erased, later hand), *non leg.*]τοτόκου σοφίης ὑπεράρχιον εὕρετο ἀρχήν · | πρωτοφανῆ γενετῆρα θ(εο)ῦ θ(εὸ)ν αὐτογένεθλον · ἔνθεν ὀλεθροτόκον αἱρέ *tantum* (Von Soden, *Die Schriften* I,1, 1902, p. 378; Kominhς, *Συναγωγή*, 1951, p. 274; Vassis, *Initia*, 2005, p. 110).

234^{r}–297^{r}: The Gospel of John.

297^{r}: *Subscriptio* (only red ink, hand B), † τέλος τοῦ κ(α)τ(ὰ) ἰω(άννην) εὐα(γγελίου) · ἐγράφη ἐν πάτμῳ(ς) τῇ νήσῳ · μ(ε)τ(ὰ) λ′ [30] χρόνους τῆς χ(ριστο)ῦ ἀναλήψεως · ἐπὶ τρα[ϊ]ἀνοῦ τοῦ βασιλέως · ἐπανελθόντ(ος) δὲ αὐτοῦ ἐν ἀσίᾳ · ἔγραψε τὸν δωδεκάλογον · ἤγουν τὴν ἀρχὴν τοῦ εὐαγγελίου: ’θξβ′η [= ἀμήν] + cod. (Von Soden, *Die Schriften* I,1, 1902, pp. 297, 299, 304); f. 297^{r} partly blank and f. 297^{v} blank.

298^{r}–306^{v}: Readings for different festivals and fragments of menologion[17] (black ink with red titles, hand C), *tit.* Συναξάριον · περὶ εὐχῶν τοῦ ὅλου χρόνου · [*non leg.*] ἀρχ[*non leg.*] τελείαν · τοῦ τετραβαγγελείου + + cod.:

- 298^{r}–299^{v}: September 8, *tit.* εὐα(γγέλιον) τῆς θ(εοτό)κου ἐν τῷ ὄρθρῳ · κ(α)τ(ὰ) λουκᾶν [Lk 1:39–49.56], *inc.* Ἐν ταῖς ἡμέραις ἐκείναις ἀναστᾶσα μαρϊάμ, *des.* εἰς τὸν οἶκον αὐτῆς, then [Lk 10:38–42 11:27–28] *tit.* εἰς τὴν λειτ(ουρ)γ(ί-αν) εὐα(γγέλιον) κ(α)τ(ὰ) λουκᾶν, *inc.* Τῷ καίρῳ ἐκείνῳ εἰσῆλθεν ὁ ἰ(ησοῦ)ς εἰς κώμην τινά, *des.* καὶ ποιοῦντες αὐτόν (Scrivener-Miller, *A Plain Introduction*, 1894, p. 87; Gregory, *Textkritik* I, 1909, p. 366),
- 299^{v}–300^{v}: January 7, *tit.* εὐα(γγέλιον) τοῦ προδρόμου · κ(α)τ(ὰ) ἰω(άννην) cod., [Mt 4:1–11] *inc.* Τῷ καίρῳ ἐκείνῳ ὁ ἰ(ησοῦ)ς ἀνήχθη εἰς τὴν ἔρημον, *des.* καὶ διηκόνουν αὐτῷ (Scrivener-Miller, *A Plain Introduction*, 1894, p. 88; Gregory, *Textkritik* I, 1909, p. 374),
- 300^{v}–301^{v}: February 24, *tit.* ἕτερον εὐα(γγέλιον) εἰς τὴν λειτ(ουρ)γ(ίαν) · κ(α)τ(ὰ) ματθ(αῖον) with πρὸς κορινθ(ίους) in the external left margin, [Mt 11:2–15] *inc.* Τῷ καίρῳ ἐκείνῳ · ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρῖῳ, *des.* ὁ ἔχων ὦτα ἀκούειν ἀκούετω (Gregory, *Textkritik* I, 1909, p. 376),
- 301^{v}–302^{v}: March 15, 24 etc., *tit.* εὐα(γγέλιον) εἰς μάρτυρας · κ(α)τ(ὰ) ἰω-(άννην) with πρὸς τιμόθεον in the external left margin, [Jo 15:17–16:2] *inc.*

17 “Ff. 298–306^{v}—lectures à l’occasion de fêtes choisies: synaxaire tardif pour toute l’année, fol. 298—lecture en l’honneur de la Vierge, récitée aux matines (tardive), fol. 299^{v}—lecture en l’honneur de saint Jean (tardive)”, Džurova, *Manuscrits grecs* I, 2011, p. 137, and Ead., *Le rayonnement*, 2011, p. 34.

Εἶπεν ὁ κ(ύριο)ς τοῖς ἑαυτοῦ μαθηταῖς · ταῦτα ἐντέλλομαι, *des.* προσφέρειν τῷ θεῷ (Gregory, *Textkritik* I, 1909, pp. 377 *et sqq.*, 385),

- 302^{v}–304^{r}: May 12, June 2, 4, etc., *tit.* εὐαγγέλ(ιον) εἰς ἱεράρχας · κ(α)τ(ὰ) ἰω(άννην) · εἰς τὸν ὄρθρον, [Jo 10:1–9] *inc.* Εἶπεν ὁ κ(ύριο)ς πρὸς τοὺς ἐληλυθότας, *des.* καὶ νομὴν εὑρήσει, then [Jo 10:9–16] *tit.* εἰς τὴν λειτ(ουρ)γ(ίαν) εὐα(γγέλιον) κ(α)τ(ὰ) ἰω(άννην) with πρὸς ἑβραίους in the external left margin, *inc.* Εἶπεν ὁ κ(ύριο)ς · ἐγώ εἰμι ἡ θύρα, *des.* καὶ γενήσεται μία ποίμην εἷς ποίμην (Gregory, *Textkritik* I, 1909, pp. 379 *et sqq.*, 385),
- 304^{v}–305^{r}: December 6, *tit.* ἔτ(ε)ρ(ον) εὐα(γγέλιον) τοῦ ἁγίου νϊκολάου · εὐα(γγέλιον) κ(α)τ(ὰ) λουκᾶν with πρὸς ἑβραίους in the external left margin, [Lk 6:17–23] *inc.* Τῷ καίρῳ ἐκείνῳ ἔστη ὁ ἰ(ησοῦ)ς ἐπὶ τόπου πεδϊνοῦ, *des.* πολλὺς ἐν τοῖς οὐ(ρα)νοῖς cod. (Gregory, *Textkritik* I, 1909, p. 372),
- 305$^{r–v}$: September 28, 29, etc., *tit.* εὐαγγέλ(ιον) εἰς ὁσίους κ(α)τ(ὰ) ματθ(αῖον), [Mt 11:27–30] *inc.* Εἶπεν ὁ κ(ύριο)ς πάντα μοι παρεδόθη, *des.* ἐλαφρόν ἐστιν (Gregory, *Textkritik* I, 1909, pp. 368 *et sqq.*),
- 305^{v}–306^{r}: *tit.* εὐαγγέλ(ιον) εἰς γυναῖκας κ(α)τ(ὰ) ματθ(αῖον) with πρὸς γαλάτας in the external left margin, [Mt 9:18–26] *inc.* Τῷ καίρῳ ἐκείνῳ · ἄρχων εἷς ἐλθών, *des.* εἰς ὅλην τὴν γῆν ἐκείνην,
- 306$^{r–v}$: *tit.* εὐαγγέλ(ιον) εἰς κοιμηθέντας · κ(α)τ(ὰ) ἰω(άννην), [Jo 5:24–30] *inc.* Εἶπεν ὁ κ(ύριο)ς πρὸς τοὺς ἐληλϋθότας, *des.* ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με (Gregory, *Textkritik* I, 1909, p. 385).

306^{v}–307^{v}: Menologion (black/red ink, hand D), *tit.* Μὴν σεπτέμβριος + ἀρχὴ τῆς ἰνδίκτου · καὶ τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν συμεὼν τοῦ στυλίτου,[18] [September 5] *inc.* ε′ τοῦ ἁγίου προφήτου ζαχαρίου, [August 31] *des.* λα′ τὰ κ(α)τ(α)θέσια τῆς ὑπεραγίας θ(εοτό)κου (Gregory, *Textkritik* I, 1909, pp. 365–384); f. 307^{v} partly blank.

308$^{r–v}$: Fragments of *Sapientia Salomonis* (black ink, hand E).[19]

308^{v}: Fragment of menologion (black/red ink, hand E), Τῇ παραβολῇ τῆς ἰνδίκτου καὶ μνήμῃ τοῦ ἁγ(ίου) συμεὼν τοῦ στυλίτου (Gregory, *Textkritik* I, 1909, p. 385); f. 308^{v} partly blank.

Inside back cover: Four lines of pencil marks.

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18 "Ff. 306^{v}–307^{v}—synaxaire évangélique tardif", Džurova, *Manuscrits grecs* I, 2011, p. 137, and Ead., *Le rayonnement*, 2011, p. 34.

19 "Fol. 308—folio d'un autre manuscrit (probablement du XIII*e* siècle)", Džurova, *Manuscrits grecs* I, 2011, p. 137, and Ead., *Le rayonnement*, 2011, p. 34.

3 Textual Features

Mt 16:2b–3

POST is in Matthew (f. 50r), without emendation, correction, obeli or asterisk, neither in the main text nor in the margin, except a mark denoting an erased word after καὶ πρωΐ: 16:2ὁ δὲ ἀποκριθείς · εἶπεν αὐτοῖς · ὀψίας γενομένης · λέγετε · εὐδία · πυρράζει γὰρ ὁ οὐ(ρα)νός · 3καὶ πρωΐ · [*uerbum erasum?*] σήμερον χειμών · πυρράζει γὰρ στυγνάζων ὁ οὐρανός · ὑποκριταί · τὸ μὲν πρόσωπον τοῦ οὐ(ρα)νοῦ γινώσκετε διακρίνειν · τὰ δὲ σημεῖα τῶν καιρῶν οὐ συνίετε; κτλ.

Mk 1:1 (f. 92r)

1:1Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ 2ὡς γέγραπται ἐν τοῖς προφήταις.

Mk 6:3 (ff. 105v–106r)

6:3οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υἱὸς μαρίας · ἀδελφὸς δὲ ἰακώβου καὶ ἰωσῆ καὶ ἰούδα καὶ σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

Lk 22:43–44

PASB is in Luke (f. 222r), without emendation, correction, obeli or asterisk, neither in the main text nor in the margin: 22:42λέγων π(άτ)ερ · εἰ βούλει πα|ρενεγκεῖν τὸ ποτήριον τοῦτο ἀ|π' ἐμοῦ · πλὴν μὴ τὸ θέλημά μου · | ἀλλὰ τὸ σὸν γενέσθω · 43ὤφθη δὲ αὐ|Τῷ ἄγγελος ἀπ' οὐ(ρα)νοῦ · ἐνισχύων αὐ|τόν · 44καὶ γενόμενος ἐν ἀγωνίᾳ · ἐ|κτενέστερον προσηύχετο · ἐγένετο | δὲ ὁ ἱδρὼς αὐτοῦ · ὡσεὶ θρόμβοι αἵμα|τος καταβαίνοντες ἐπὶ τὴν γῆν · | 45Καὶ ἀναστάς κτλ.

PASB is not located after Mt 26:39 (f. 80r): 26:39Καὶ προελθὼν μικρόν · ἔπεσεν ἐπὶ πρό|σωπον αὐτοῦ προσευχόμενος καὶ λέ|γων · π(άτ)ερ μου · εἰ δυνατόν ἐστι · πα|ρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο · | πλὴν οὐχ ὡς ἐγὼ θέλω. ἀλλ' ὡς σύ · 40Καὶ ἔρχεται κτλ. cod. At the end of verse 39, a liturgical reference (red ink, later hand), was partially erased.

Jo 7:52–8:11

PA is in John (ff. 256v–257v), without emendation, obeli or asterisk: 7:52ἀπεκρίθησαν (f. 256v) | (f. 257r) καὶ εἶπον αὐτῷ · μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε · ὅτι προφήτης ἐκ τῆς γαλιλαίας οὐκ ἐγήγερται · 53καὶ ἀπῆλθον ἕκαστος εἰς τὸν οἶκον αὐτοῦ · 8:1καὶ ὁ ἰ(ησοῦ)ς ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν · 2ὄρθρου δὲ πάλιν βαθέος · ἦλθεν ὁ ἰ(ησοῦ)ς εἰς τὸ ἱερόν · καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν · καὶ καθίσας ἐδίδασκεν αὐτούς · 3ἄγουσιν οἱ γραμματεῖς καὶ οἱ φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην · καὶ στήσαντες αὐτὴν ἐν τῷ μέσῳ 4εἶπον αὐτῷ · διδάσκαλε ·

ταύτην εὕρομεν ἐπ' αὐτοφώρῳ μοιχευομένην · [5]ἐν δὲ τῷ νόμῳ μωσῆς ἐνετείλατο ἡμῖν τὰς τοιαύτας λιθάζειν · σὺ οὖν τί (cod.) λέγεις περὶ αὐτῆς · [6]τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν · ἵνα ἔχωσι κατηγορίαν κατ' αὐτοῦ · ὁ δὲ ἰ(ησοῦ)ς κάτω κύψας · τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν · [7]ὡς δὲ ἐπέμε(f. 257r) | (f. 257v)Nον (cod.) ἐπερωτῶντες αὐτόν · ἀναβλέψας εἶπεν αὐτοῖς · ὁ ἀναμάρτητος ὑμῶν · πρῶτος λίθον βαλέτω ἐπ' αὐτήν · [8]καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν · ἑνὸς ἑκάστου αὐτῶν τὰς ἁμαρτίας · [9]οἱ δὲ ἀκούσαντες ἐξήρχοντο εἷς καθ' εἷς · ἀρξάμενοι ἀπὸ τῶν πρεσβϋτέρων ἕως τῶν ἐσχάτων · καὶ κατελείφθη ἰ(ησοῦ)ς μόνος · καὶ ἡ γυνὴ ἐν μέσῳ οὖσα · [10]ἀνακύψας δὲ ὁ ἰ(ησοῦ)ς εἶδεν αὐτὴν καὶ εἶπεν · γύναι · ποῦ εἰσιν οἱ κατήγοροί σου · οὐδείς σε κατέκρινεν; [11]ἡ δὲ εἶπεν · οὐδεὶς κ(ύρι)ε · εἶπεν αὐτῇ ὁ ἰ(ησοῦ)ς · οὐδὲ ἐγώ σε κατακρίνω · πορεύου καὶ ἀπὸ τοῦ νῦν · μηκέτι ἁμάρτανε.

PA is not located after:

Lk 21:38 (f. 219r) [21:38]καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

Lk 24:53 (f. 231v) [24:53]καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ · αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν.

Jo 7:36 (f. 256r) [7:36]τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπεν · ζητήσετέ με καὶ οὐχ εὑρήσετε · καὶ ὅπου εἰμὶ ἐγὼ (cod.) · ὑμεῖς οὐ δύνασθε ἐλθεῖν.

Jo 21:25 (f. 297r) [21:25]ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ ἰ(ησοῦ)ς · ἅτινα ἐὰν γράφηται καθ' ἓν οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία ἀμήν cod.

4 Variant Readings

Mt 4:23 (*f. 18v*)

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰ(ησοῦ)ς · διδάσκων 2252

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰησοῦς διδάσκων K M U W Γ Δ Π f^{13} 28 565 579 700 1241 1071 𝔐

καὶ περιῆγεν ὁ ἰησοῦς ὅλην τὴν γαλιλαίαν διδάσκων **א**$^{c(S)}$ **א**$^{1(NA27+28)}$ D f^{1} 33$^{NA27+28+S1}$ (- ὁ ἰησοῦς^{S2}) 157 892 1424 *pc*

καὶ περιῆγεν ὁ ἰησοῦς ἐν τῇ γαλιλαίᾳ διδάσκων **א**$^{*(NA27+28+S)}$

καὶ περιῆγεν ἐν ὅλῃ τῇ γαλιλαίᾳ (γαλειλ.^{S}) διδάσκων B sy^{c}

lac. A Θ

Mt 5:24 (*f. 20v*)

τὸ δῶρον σου ἔμπροσθεν τοῦ θυσιαστηρίου · cod. 2252

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου **א** B D W Θ f^{1} f^{13} 28 565 700 𝔐

lac. A

Mt 8:15 (*f. 28r*)

καὶ διηκόνει αὐτῷ · 2252

καὶ διηκόνει αὐτῷ B$^{c(S)}$ (B$^{*(S)}$ διεκ.) C K U W Γ Θ Π 579 700 𝔐^{S}

καὶ διηκόνει αὐτοῖς **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ L M Δ *f* ^{1} *f* ^{13} 33 157 565 892 1071 1424 *pm*$^{NA27+28}$ sy$^{s.c}$

διηκόνει αὐτῷ *tantum* **א**$^{*(S)}$

lac. A

Mt 9:10 (*f. 30r*)

ἐν τῇ οἰκίᾳ · καὶ ἰδοὺ πολλοί 2252

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 *f* ^{1} *f* ^{13} 𝔐

ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί **א** D 892 *pc*

lac. A 28

Mt 9:36 (*f. 32r*)

Ἰδὼν δὲ τοὺς ὄχλους · ἐσπλαγχνίσθη 2252

ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη **א** B D W 28 565 700 1424 𝔐

ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη C M N *f* ^{13} *al* sy$^{p.h**(NA27)}$ sy$^{p.h(NA28)}$

lac. A

Mt 12:5 (*f. 37r*)

Ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ · ὅτι τοῖς σάββασιν 2252

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν **א** B Θ *f* ^{1} 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* ^{13}

lac. A

Mt 12:43 (*f. 40r*)

καὶ οὐχ εὑρίσκει · 2252

καὶ οὐχ εὑρίσκει **א** B D W Θ *f* ^{1} *f* ^{13} 28 565 𝔐

καὶ μὴ εὕρισκον 700

lac. A

Mt 12:44 (*f. 40r*)

τότε λέγει · ἐπιστρέψω εἰς τὸν οἶκον μου ὅθεν ἐξῆλθον · cod. 2252

τότε λέγει ἐπιστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐

τότε λέγει εἰς τὸν οἰκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον **א** B D 33 1424

τότε λέγει ὑποστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον *f* ^{1} *f* ^{13} 28

lac. A

***Mt 12:44* (*f. 40r*)**

καὶ ἐλθόν · εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον · cod. 2252

καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B $C^{2(NA27+28)}$ W Θ *f* ^{1} *f* ^{13} (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐

καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον $\aleph^{c(S)}$ (- ἐλθόν $\aleph^{*(S)}$) $C^{*(NA27+28+S)}$ 1424 (ἐλθών) *al*

lac. A

***Mt 15:14* (*f. 48r*)**

ὁδηγοί εἰσι τυφλοὶ τυφλῶν · 2252

ὁδηγοί εἰσιν τυφλοὶ τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐

τυφλοί εἰσιν ὁδηγοὶ τυφλῶν $\aleph^{1(NA27)}$ $\aleph^{2a(NA28)}$ $\aleph^{c(S)}$ L Z Θ *f* ^{1} *f* ^{13} 33 579 700 892 1241 1424 *al* $sy^{p.h}$

τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί^{S}) 0237

ὁδηγοί εἰσιν τυφλοί $\aleph^{*.2(NA27)}$ $\aleph^{*.2b(NA28)}$ $\aleph^{*(S)}$

lac. A

***Mt 17:4* (*f. 52r*)**

μίαν ἠλίᾳ · 2252

μίαν ἠλίᾳ B M S U Y Γ Ω 28 565 1071 1241 $𝔐^{S}$ *pm*$^{NA27+28}$

ἠλίᾳ μίαν ℵ (ἠλείᾳ) C D (ἠλείᾳ) K L Δ Θ Π *f* ^{1} *f* ^{13} 33 157 700 1424

lac. A

***Mt 18:1* (*f. 54r*)**

ἐν ἐκείνῃ τῇ ὥρᾳ 2252

ἐν ἐκείνῃ τῇ ὥρᾳ ℵ B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* ^{13} 28 565 sa^{mss} (*add.* δέ *p.* ἐκείνῃ) 𝔐

ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* ^{1} 700 1424 *pc* $sy^{s.c}$

lac. A

***Mt 20:8* (*f. 59v*)**

κάλεσον τοὺς ἐργάτας · καὶ ἀπόδος αὐτοῖς τὸν μισθόν · 2252

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν B D K N W Γ Δ Θ *f* ^{1} *f* ^{13} 28 33^{vid} 565 579 700 892 1241 1424 𝔐 sy

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν ℵ C L Z 085

lac. A

***Mt 20:26* (*f. 61r*)**

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν · 2252

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν C^{S} M^{S} $Γ^{S}$ 28^{S} 33^{S} 1424^{S} $1582^{c(S)}$

οὐχ οὕτως ἔσται ἐν ὑμῖν ℵ E*(S) K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖνS) 𝔐 sams bo
οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* sams
lac. A

***Mt 20:26* (*f. 61r*)**

ἀλλ᾽ ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι · 2252
ἀλλ᾽ ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθεS) 33
ἀλλ᾽ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ℵ (~σθεS) H K M S U W Γ Δ Θ Π *f* 1 *f* 13 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 𝔐
ἀλλ᾽ ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*
lac. A

***Mt 21:7* (*f. 62r*)**

καὶ ἐπέθηκαν ἐπάνω αὐτῶν · 2252
καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π *f* 1 28 157 565 579 700 1071 1424 𝔐
καὶ ἐπέθηκαν ἐπ᾽ αὐτῶν ℵ B L 69
lac. A

***Mt 21:7* (*f. 62r*)**

τὰ ἱμάτια αὐτῶν · 2252
τὰ ἱμάτια αὐτῶν ℵ1(NA27+28) ℵc(S) C F H K L M N S U W Y Γ Δ Π Ω *f* 1 *f* 13 28 33 565 579 700 1071 1424 𝔐 sy
τὰ ἱμάτια *tantum* ℵ*(NA27+28+S) B D Θ *pc*
lac. A

***Mt 21:23* (*f. 63r*)**

καὶ ἐλθόντι αὐτῷ 2252
καὶ ἐλθόντι αὐτῷ K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐
καὶ ἐλθόντος αὐτοῦ ℵ B C D L Θ *f* 1 *f* 13 33 700
lac. A

***Mt 21:44* (*f. 65r*)**

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ᾽ ὃν δ᾽ ἂν πέσῃ λικμήσει αὐτόν · 2252
καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ᾽ ὃν δ᾽ ἂν πέσῃ λικμήσει αὐτόν ℵ B C K L W Z Δ Θ (- καί) *f* 1 *f* 13 565 579 700 892 1241 1424 𝔐 syc.p.h
om. tot. uers. D 33 sys
lac. A

Mt 22:13 (*f. 66ʳ*)

τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις · 2252

τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 *f* 1 28 157 579 1071 1241 1424 𝔐

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις ℵ B L Θ 085 *f* 13 33 565 700 892 *pc* sy^{h}

lac. A

Mt 22:37 (*f. 67ᵛ*)

ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ · 2252

ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* 1 28 565 579 1241 1424 𝔐 sy$^{p.h}$

ὁ δὲ ἔφη αὐτῷ ℵ B L 33 892 *pc*

ἔφη αὐτῷ ἰησοῦς D

ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* 13 700 *pc*

lac. A

Mt 23:12-14-13 (*ff. 68ᵛ–69ʳ*)

23:12ταπεινωθήσεται · καὶ ὅστις ταπεινώσει ἑαυτόν · ὑψωθήσεται · 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί · ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν · καὶ προφάσει μακρᾶ προσευχόμενοι · διὰ τοῦτο λήψεσθε περισσότερον κρίμα · 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι cod. 2252

23:12ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy$^{p.h}$

om. Mt 23:14 ℵ B D L Θ *f* 1 33

lac. A

Mt 23:13 (*f. 68ᵛ*)

οὐαὶ ὑμῖν 2252

οὐαὶ ὑμῖν ℵ$^{*(NA27+28+S)}$ K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 *pm*$^{NA27+28}$ 𝔐^{S} sy$^{c.p.h(NA27)}$ sy$^{c.p(NA28)}$

οὐαὶ δὲ ὑμῖν ℵ$^{c(S)}$ B D L Θ *f* 1 *f* 13

lac. A

Mt 26:48 (*f. 81ʳ*)

λέγων · ὃν ἐὰν φιλήσω · 2252

λέγων ὃν ἐὰν φιλήσω 𝔓^{37} ℵ A K M W Δ Π 124 157 579 1071 𝔐

λέγων ὃν ἂν φιλήσω B C D L U Θ *f* 1 28 33 69 565 700 788 1424

Mt 27:3 (*f. 83ʳ*)

μεταμεληθεὶς ἀπέστρεψε 2252

μεταμεληθεὶς ἀπέστρεψεν **א**$^{1(NA27)}$ **א**$^{2(NA28)}$ **א**$^{c(S)}$ A C K L^{S} M U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 33 565 700 𝔐

μεταμελήθη καὶ ἔστρεψεν **א**$^{*(NA27+28+S)}$

μεταμεληθεὶς ἔστρεψεν B L$^{NA27+28}$ *pc*

Mt 27:45 (*f. 85ᵛ*)

ἐπὶ πᾶσαν τὴν γῆν · 2252

ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* ^{1} *f* ^{13} 565 700 𝔐

ἐφ’ ὅλην τῆν γῆν **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ 1424 *pc*

om. haec uerba **א**$^{*(NA27+28+S)}$ *pc*

lac. 28

Mt 27:65 (*f. 87ʳ*)

ἔφη αὐτοῖς ὁ πιλᾶτος · 2252

ἔφη αὐτοῖς ὁ Π. B K L M^{c} Γ Θ *f* ^{13} 33 157 700 1071 1241 *pm*$^{NA27+28}$ 𝔐^{S} sy$^{s.p}$

ἔφη δὲ αὐτοῖς ὁ Π. **א** A C D M* S U Y W Δ Π Ω *f* ^{1} 28 565 579 892 1424 *pm*$^{NA27+28}$ sy^{h**}

Mk 2:18 (*f. 96ᵛ*)

ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες · 2252

ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* ^{1} 28 (φαρησ.) 33 892 2542 𝔐 sy^{hmg}

ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W

ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓^{88} **א** A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* ^{13} 157 565 1241 1424 2427 *al* sy$^{p.h}$

Mk 3:32 (*f. 99ᵛ*)

καὶ ἐκάθητο ὄχλος περὶ αὐτόν · 2252

καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐

καὶ ἐκάθητο περὶ αὐτὸν ὄχλος **א**$^{c(S)}$ A B C K L W Δ Π *f* ^{1} *f* ^{13} 28 33 157 700

καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θ$^{c(S)}$ (ἐκάθεντο Θ$^{*(S)}$) 565

καὶ ἐκάθητο πρὸς τὸν ὄχλον D

καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος **א**$^{*(S)}$

Mk 3:32 (*f. 99ᵛ*)

εἶπον δὲ αὐτῷ · 2252

εἶπον δὲ αὐτῷ A E F$^{c(S)}$ G H K M S U Y Γ Π Ω *f* ^{1} 33 157 1424 𝔐

καὶ λέγουσιν αὐτῷ **א** B C D L W Δ *f* ^{13} 1071

εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τον^{LA}) 28 565 700

***Mk 3:32* (*f. 99ᵛ*)**

ἰδοὺ ἡ μ(ήτ)ηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσί σε · 2252

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*$^{\text{NA27+28}}$ sy^{hmg}

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε ℵ B C G K L Y Δ Θ Π *f* ^{1} *f* ^{13} 28 33 157 565 1071 1424 *pm*$^{\text{NA27+28}}$ sy

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W^{S} (ζητοῦντες^{L})

***Mk 6:49* (*f. 109ᵛ*)**

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης · 2252

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* ^{1} 28 69 124 565 700 788 828 𝔐

αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826

αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ℵ B L Δ Θ 33 579

om. haec uerba 983 1689

***Mk 6:49* (*f. 109ᵛ*)**

ἔδοξαν φάντασμα εἶναι · 2252

ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* ^{13} 157 565 700 1071 1424 𝔐

φάντασμα ἔδοξαν εἶναι W *f* ^{1} 28 2542 *pc*

ἔδοξαν ὅτι φάντασμά ἐστιν ℵ B L Δ 33 579 892 *pc*

***Mk 12:33* (*f. 128ᵛ*)**

καὶ ἐξ ὅλης τῆς συνέσεως · 2252

καὶ ἐξ ὅλης τῆς συνέσεως ℵ A B K L M U W Γ Δ Π Ψ *f* ^{13} 28 157 700 1071 𝔐

καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565

***Mk 12:33* (*f. 128ᵛ*)**

καὶ ἐξ ὅλης τῆς ψυχῆς · καὶ ἐξ ὅλης τῆς ἰσχύος · 2252

καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 *f* ^{13} 157 700 1071 𝔐 sy$^{\text{p.h}}$ sa^{ms}

καὶ ἐξ ὅλης τῆς ἰσχύος ℵ$^{\text{c(S)}}$ (- τῆς ℵ$^{\text{*(S)}}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}

καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

***Mk 12:33* (*f. 128ᵛ*)**

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν · 2252

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ *f* ^{1} *f* ^{13} (τὸ πλησ. 13 124 826 828 788^{ac}) 28 33 157 565 579 700 1071 1424 𝔐

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν ℵ$^{\text{c(S)}}$ A D L S Γ

καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν ℵ$^{\text{*(S)}}$ W Δ

***Mk 12:33* (*f. 128ᵛ*)**

πλεῖον ἐστι πάντων τῶν ὁλοκαυτωμάτων · 2252

πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (- τῶν) Γ Θ Π *f* ^{1} *f* ^{13} 28 157 565 700 1071 1424 (- πάντων) 𝔐

περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων ℵ B L Δ 33 579 (- ἐστιν)

***Mk 12:33* (*f. 128ᵛ*)**

καὶ τῶν θυσιῶν · 2252

καὶ τῶν θυσιῶν ℵ L M Δ Ψ *f* ^{1} *f* ^{13} 33 565 579 892 1071 1424

καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐

***Mk 14:71* (*f. 137ʳ*)**

ὁ δὲ ἤρξατο ἀναθεματίζειν 2252

ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 579 700 1071 1424 𝔐

ὁ δὲ ἤρξατο καταθεματίζειν 565

***Mk 14:71* (*f. 137ʳ*)**

καὶ ὀμνύναι 2252

καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*

καὶ ὀμνύειν ℵ$^{NA27+28}$ A C K$^{NA27+28}$ N W Δ Θ Ψ *f* ^{1} *f* ^{13} 28 33 565 579 1241 1424 *pm*

καὶ ὀμνύνειν ℵ^{S} K^{S} 118$^{*(S)}$

καὶ λέγειν D vg^{ms}

***Mk 16:3* (*f. 140ᵛ*)**

ἐκ τῆς θύρας τοῦ μνημείου · 2252

ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* ^{1} 28 124 565 579 700 𝔐

ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* ^{13} 1424

***Lk 6:4* (*f. 164ʳ*)**

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε · 2252

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C$^{3(NA27+28)}$ C$^{c(S)}$ M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^{h}

καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓$^{4vid(NA27+28)}$ B C$^{*(NA27+28+S)}$ L Θ 892 *pc*

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.^{S}) K W Π *f* ^{1} *f* ^{13} 157 565 579 700 1241 2542 *al*

Lk 7:38 (*f. 171r*)

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω 2252

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ f^{13} 28 𝔐

καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ f^{1} 33 579 700 1071 1424

Lk 7:38 (*f. 171r*)

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι · 2252

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π f^{1} f^{13} 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071

κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ

κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 175r*)

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός · 2252

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓^{75} ℵ A B W Θ f^{1} (καὶ ἐξ.) f^{13} 28 565 700 1424 𝔐

tot. uers. diff. D

Lk 9:48 (*f. 180v*)

καὶ εἶπεν αὐτοῖς · ὃς ἐὰν δέξηται 2252

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C E$^{*(S)}$ K M U W Γ Δ Θ Λ Π Ω f^{1} 28 565 579 700 1424 𝔐

καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 180v*)

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου · ἐμὲ δέχεται · 2252

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐

τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓^{75} (δέχητ.) D f^{1} *pc*

Lk 9:48(*f. 180v*)

καὶ ὃς ἂν ἐμὲ δέξηται · δέχεται τὸν ἀποστείλαντά με · 2252

καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓^{75} (δ' ἄν *l.* ἄν^{S}) B K L U Ψ 33 157 1071

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π f^{1} 28 565 579 700 1424 𝔐

καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ

καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 182ʳ*)

οἰκίαν εἰσέρχησθε · πρῶτον 2252

οἰκίαν εἰσέρχησθε πρῶτον A M U W Γ Δ Λ Π Ψ 28 565 1424 𝔐

οἰκίαν εἰσέρχεσθε πρῶτον K Θ (~έρχεσθαι)

εἰσέλθητε οἰκίαν πρῶτον 𝔓⁷⁵ ℵ B

οἰκίαν εἰσέλθητε πρῶτον C L *f* ¹ 700 1071

Lk 10:29 (*f. 184ʳ*)

δικαιοῦν 2252

δικαιοῦν A C³⁽ᴺᴬ²⁷⁺²⁸⁾ Cᶜ⁽ˢ⁾ K M N U W Γ Δ Θ Λ Π Ψ *f* ¹ *f* ¹³ 28 33 565 700 1424 𝔐

δικαιῶσαι 𝔓⁴⁵ 𝔓⁷⁵ ℵ B C*⁽ᴺᴬ²⁷⁺²⁸⁺ˢ⁾ D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 184ʳ*)

ὑπολαβὼν δὲ ὁ ἰ(ησοῦ)ς · 2252

ὑπολαβὼν δὲ ὁ ἰησοῦς ℵ²⁽ᴺᴬ²⁷⁺²⁸⁾ A C²⁽ᴺᴬ²⁷⁺²⁸⁾ D K L N W Γ Δ Θ Ξ Ψ 070 *f* ¹ *f* ¹³ 33 565 579ᴺᴬ²⁸ 700 892 1071 1241 1424 2542 𝔐 syʰ

ὑπολαβὼν ὁ ἰησοῦς 𝔓⁴⁵⁽ˢ⁾ 𝔓⁷⁵ ℵ*⁽ᴺᴬ²⁷⁺²⁸⁺ˢ⁾ B C*ᵛⁱᵈ⁽ᴺᴬ²⁷⁺²⁸⁾ 579ˢ saᵐˢ

Lk 13:6 (*f. 194ᵛ*)

συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην · 2252

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* ¹³ 28 565 700 1424 𝔐

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓⁷⁵ ℵᶜ⁽ˢ⁾ (- τῷ ℵ*⁽ˢ⁾) B L W Ψ *f* ¹ 157 579 1071

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 200ᵛ*)

διεσκόρπισε τὴν οὐσίαν αὐτοῦ 2252

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓⁷⁵ A B G N W Θ *f* ¹ *f* ¹³ 28 565 700 𝔐

διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ ℵ

διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 15:13 (*f. 200ᵛ*)

ζῶν ἀσώτως · 2252

ζῶν ἀσώτως 𝔓⁷⁵ ℵᶜ⁽ˢ⁾ A B D G N W Θ *f* ¹ *f* ¹³ 28 565 700 𝔐

εἰς χώραν μακράν ℵ*⁽ˢ⁾

Lk 19:7 (*f. 210ᵛ*)

καὶ ἰδόντες πάντες · διεγόγγυζον λέγοντες · 2252

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ℵ A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

Lk 20:9 (*ff. 213ᵛ–214ʳ*)

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην · 2252

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην ℵ$^{*(S)}$

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 214ʳ*)

ἄν(θρωπ)ος ἐφύτευσεν ἀμπελῶνα · 2252

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα ℵ B K L M N Q Γ Δ Λ Π Ψ *f* ^{1} 28 33 565 579 700 892 1424 𝔐

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* ^{13} 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα$^{*(S)}$)

Lk 20:9 (*f. 214ʳ*)

καὶ ἐξέδοτο αὐτὸν γεωργοῖς · 2252

καὶ ἐξέδοτο αὐτὸν γεωργοῖς ℵ$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς ℵ$^{*(S)}$ A B$^{*(S)}$ C L 579

Jo 4:53 (*f. 245ʳ*)

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ · 2252

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓^{66} ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* ^{13} 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓^{75} ℵ$^{*(NA27+28+S)}$ B C 1 892 *al*

Jo 7:3 (*f. 253ᵛ*)

θεωρήσωσι 2252

θεωρήσωσιν 𝔓^{66} (θεορήσωσι^{S}) B$^{c(S)}$ B$^{2(NA27+28)}$ G K U Γ Θ Λ Π Ψ 070 *f* ^{1} *f* ^{13} 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν 𝔓^{75} ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ B$^{*(NA27+28+S)}$ D L M N W Δ 0105 33 157 1424 *al*

θεώρουσιν ℵ$^{*(NA27+28+S)}$

lac. A

Jo 7:3 (f. 253ᵛ)

τὰ ἔργα σου ἃ ποιεῖς · 2252

τὰ ἔργα σου ἃ ποιεῖς **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ K L M N W Γ Δ Λ Π Ψ 070 0105 *f* ^{13} 28 33 157 579 700 892 1424 𝔐

τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* ^{1} 565 1071 *pc*

σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓^{66} B

τὰ ἔργα ἃ ποιεῖς **א**$^{*(NA27+28+S)}$ D U 1241 *al* sy$^{s.c.p}$ sa^{mss}

lac. A

Jo 8:38 (f. 259ᵛ)

ἐγὼ ὃ ἑώρακα 2252

ἐγὼ ὃ ἑώρακα K (ἑόρακα^{S}) M (ἑόρακα^{S}) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακα^{S}) 700 1424 𝔐 (ἑόρακα^{S}) sy^{h}

ὃ ἐγὼ ἑώρακα *f* ^{1}

ἐγὼ ἃ ἑώρακα D$^{c(S)}$ (ὥρακα D$^{*(S)}$) L (ἑόρακα^{S}) N Θ (ἑόρακα^{S}) 33 579 892 1071 *al*

ἃ ἐγὼ ἑώρακα 𝔓^{66} 𝔓^{75} (ἑόρακα^{S}) **א** B C W 565 (ἑόρακα^{S}) *pc*

lac. A

Jo 8:38 (f. 259ᵛ)

παρὰ τῷ π(ατ)ρί μου λαλῶ · 2252

παρὰ τῷ πατρί μου λαλῶ **א** K M N S U Y Γ Δ Θ Λ Ψ Ω *f* ^{1} *f* ^{13} 28 565 700 1071 1424 𝔐 sy

παρὰ τῷ πατρὶ λαλῶ 𝔓^{66} 𝔓^{75} B C L 070 *pc*

παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*

ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (f. 259ᵛ)

καὶ ὑμεῖς οὖν ὅ 2252

καὶ ὑμεῖς οὖν ὅ **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 sy^{h}

καὶ ὑμεῖς οὖν ἅ 𝔓^{66} 𝔓^{75} **א**$^{*(NA27+28+S)}$ B C D K N W (- οὖν) Y Θ *f* ^{1} *f* ^{13} 33 565 579 1071 *al*

lac. A

Jo 8:38 (f. 259ᵛ)

ἑωράκατε 2252

ἑωράκατε 𝔓^{66} **א**$^{*(NA27+28+S)}$ D N S U Γ Δ Λ Ψ Ω 070 579$^{NA27+28}$ 700 1071 1424 𝔐$^{NA27+28}$ sy sa

ἑοράκατε M Δ Ω 28 579^{S} 𝔐^{S}

ἠκούσατε 𝔓^{75} **א**$^{2(NA27+28)}$ B C K L$^{NA27+28}$ W Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy^{hmg}

ἠκούσαται $\aleph^{c(S)}$ L^{S}
lac. A

Jo 8:38 (*f. 259^{v}*)
παρὰ τῷ π(ατ)ρὶ ὑμῶν ποιεῖτε · 2252
παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy
παρὰ τοῦ πατρὸς ποιεῖτε $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*
παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε ℵ C K Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* $sy^{hmg(NA27)}$
lac. A

Jo 8:54 (*f. 261^{r}*)
ἐὰν ἐγὼ δοξάζω ἐμαυτόν · 2252
ἐὰν ἐγὼ δοξάζω ἐμαυτόν $\mathfrak{P}^{66*(S)}$ $\aleph^{c(S)}$ A $C^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐
ἐὰν ἐγὼ δοξάσω ἐμαυτόν $\mathfrak{P}^{66c(S)}$ $\mathfrak{P}^{75}$ $\aleph^{*(S)}$ B $C^{*(S)}$ D U W Θ Π *f* ^{1} *f* ^{13} 579

Jo 14:15 (*f. 278^{r}*)
τηρήσατε · 2252
τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* ^{1} *f* ^{13} 28 157 565 700 892 1241 1424 𝔐
τηρήσετε B L Ψ 1071 *pc*
τηρήσητε $\mathfrak{P}^{66(NA27+28)}$ ℵ 060 33 $579^{NA27+28}$ *pc*
τηρήσηται $\mathfrak{P}^{66(S)}$ 579^{S}

Jo 14:16 (*f. 278^{r}*)
καὶ ἐγὼ ἐρωτήσω 2252
καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π *f* ^{13} 28 33 118 157 700 1424 𝔐
κἀγὼ ἐρωτήσω $\mathfrak{P}^{66}$ $\aleph^{c(S)}$ B D Q Ψ *f* ^{1} 565 579 1071
κἀγὼ τηρήσω $\aleph^{*(S)}$

5 Bibliography

Aland, *Kurzgefasste Liste*, 1963: pp. 178 "Valona, τῆς Παναγίας", 341, 371, 428 "**Valona** (Albanien) Μονὴ τῆς Παναγίας τοῦ Σβερνέτζ[?] s. n."; Id., *Kurzgefasste Liste*, 1994: pp. 176 "Tirana, Staatsarchiv? (früher: Valona, Panagias, s. n.)", 397, 427, 499 "[**Valona** (Albanien)] jetzt: Tirana, Staatsarchiv? [Panagias] [s. n.]"; Id., *Text und Textwert*, 1998: p. 20; Id., *Text und Textwert*, 2005: p. 19; Αλεξουδη, *Περιγραφὴ ἀρχαίου κώδηκος*, 1902: pp. 492–494 "Περιγραφὴ ἀρχαίου κώδηκος ἀποκειμένου ἐν τῇ ἐν Αὐλῶνι τῆς ἐπαρχίας Βελεγράδων ἱερᾷ μονῇ τῆς Παναγίας τοῦ

Σβερνέτζ"; ÇUNGA, *Kodikët e Vlorës*, 2012: pp. 72$^{pl.}$ (front cover), 73$^{n.}$, 76$^{n.+pl.}$ (f. 6^{v}); DŽUROVA, *Korçë 93*, 2011: p. 46; EAD., *Manuscrits grecs* I, 2011: pp. 9, 15, 93, 123, 127 n. 3, 130$^{pl.}$ (f. 146^{r}), 131–140$^{n.}$, 149; EAD., *Manuscrits grecs* II, 2011: pp. 154–155$^{n.+pl.}$ (details and front cover), 156$^{pl.}$ (f. 1^{v}), 157$^{pl.}$ (f. 2^{r}), 158$^{pl.}$ (f. 2^{v}), 159$^{pl.}$ (erroneously f. 3^{r}, inconsistent layout = f. 3^{v}), 160$^{pl.}$ (erroneously f. 3^{v}, inconsistent layout = f. 3^{r}), 161$^{pl.}$ (erroneously f. 4^{r}, inconsistent layout = f. 4^{v}), 162$^{pl.}$ (erroneously f. 4^{v}, inconsistent layout = f. 4^{r}), 163$^{pl.}$ (f. 5^{r}), 164$^{pl.}$ (f. 5^{v}), 165$^{pl.}$ (f. 6^{r}), 166$^{pl.}$ (f. 6^{v}), 167$^{pl.}$ (f. 7^{r}), 168$^{pl.}$ (f. 12^{r}), 169$^{pl.}$ (f. 92^{r}), 170$^{pl.}$ (f. 146^{r}), 171$^{pl.}$ (f. 234^{r}); EAD., *Le rayonnement*, 2011: pp. 12–14, 34–35$^{n.}$, 56$^{pl.}$ (f. 2^{v}), 57$^{pl.}$ (ff. 92^{r}, 3^{r}); ELLIOTT, *Bibliography*, 2000: p. 217; ID., *Bibliography* (*Supplement III*), 2010: p. 295; ID., *Bibliography*, 2015: p. 300; GREGORY, *Die griechischen Handschriften*, 1908: pp. 120 "2252. Swernetz bei Berat, Verkündigungs-Kloster. Sd ε 1022" sic, 353 "**Swernetz** bei **Berat Verkündigungskloster** e: 2252 (Sd ε 2022)"; ID., *Textkritik* III, 1909: p. 1203 "Swernetz bei Berat, Verkündigungskloster"; LAFLEUR, *Greek New Testament Philology*, 2016: pp. 341–362$^{n.}$; LENA, *Byzantine Manuscripts*, 2013: pp. 218–219$^{n.}$ & n. 22, 231–232; MULLEN, *Dorëshkrimet biblike*, 2003: p. 217$^{n.}$; POPA, *Katalog*, 2003: pp. 90–91$^{n.}$, concerning plates, see below SINANI, *Kodikët*, 2003; ID., *Miniatura*, 2006: pp. 24–29$^{n.+pl.}$ (ff. 3^{r}, front cover, 145^{v}–146^{r}); RËMBECI-ÇUNGA, *Dorëshkrime Bizantine*, 2010: pp. 22–23$^{n.+pl.}$ (f. 92^{r}); ID., *Byzantine and Post-Byzantine Manuscripts*, 2012: p. 15$^{n.+pl.}$ (f. 91^{v}); ID., *Water in Arts*, 2015: pp. 149 (detail f. 4^{v} sic), 150$^{pl.}$ (f. 2^{v} sic), 151–159$^{pl.}$ (ff. 4$^{r–v}$, 5^{v}); SINANI, *The Codices*, 2001: pp. 117$^{pl.}$ (f. 1^{v}), 118; ID., *Kodikët*, 2003: pp. 133$^{pl.}$ (front cover), 187$^{pl.}$ (ff. 233^{v}, 234^{r}); ID., *Beratinus*, 2004: pp. 63–64$^{n.}$, 419$^{pl.}$ (f. 145^{v}), 433$^{pl.}$ (front cover); ID., *Kodikët e Shqipërisë*, 2008: pp. 53–66; ID., *Kodikët*, 2011: pp. 57$^{pl.}$ (f. 145^{v}), 62, 70–71, 75, 103$^{n.}$, 230–231$^{n.}$, 235–237, 260–261; VON SODEN, *Die Schriften* I,1, 1902: pp. 80 "**Swernetz** (Diöcese Berat), Μονὴ τοῦ Εὐαγγελισμοῦ s. n. ε2022", 169$^{n.}$ "ε2022 (-) Swernetz, Ευαγγελισμου s. n."; WALLACE, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2252.

CHAPTER 7

Albanian National Archives 10 (pl. 8)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 10
MS. Number: **Gregory-Aland 2253**
Contents: **Four Gospels with synaxarion and menologion**
Provenance: **Vlorë**
Text Form: **Byzantine**

1 Physical Description

Mid XIVth c. (or second half of the XIVth c.),[1] parchment, ff. 305 (1×8. 1×6. 1×2. 9×8. 1×6. 1×2. 6×8. 1×10. 10×8. 1×2. 8×8. 1×4+1, quires numbered from α′ [1] to λε′ [35]), 1 column per folio (Gospels) and 2 columns (synaxarion and menologion), 21 lines per column, size of folio: 280/285×210/212, area of text: 190×120/125, ruling type 44D1 (f. 246),[2] text in minuscule (brown/red ink) with

1 Other suggested datings: "XV", Aland, *Kurzgefasste Liste*, 1963, p. 179; "XII–XIII", Id., *Kurzgefasste Liste*, 1994, p. 176; "Ainsi, le Tétraévangile de Tirana Vlorë 10, au lieu des XI*e*–XII*e* siècles, ou des XII*e*–XIII*e* siècles, doit être catégoriquement reporté dans le temps à la fin du XIV*e*–début du XV*e* siècle", Džurova, *Manuscrits grecs* I, 2011, p. 168; "fin XIV*e*–début du XV*e* siècle", Ead., *Manuscrits grecs* II, 2011, p. 229; "XIVe–XVe siècles", Ead., *Le rayonnement*, 2011, p. 88; "shekulli i 11-të deri shekulli i 12-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 219; "kopjim i fundit të shekullit të 11-të, që mund të shkojë deri në fillim të shekullit të 12-të", Popa, *Katalog*, 2003, p. 94; "duke vërejtur arkitekturën bizantine në miniaturën e këtij kodiku dekoret që nuk e kanë më atë finesë të kodikëve të shekujve X e XI, si edhe shkrimin e tij me gërma korsive të tipit të vjetër, por dhe duke bërë krahasimin e miniaturës së këtij kodiku me ato të kodikëve të tjerë të shek. XII, rezulton se Kodikut të 10-të të Vlorës duhet t'i atribuohet datimi, jo më herët se fundi i shek. XI dhe jo më vonë se fillimi i shek. XII", Id., *Miniatura*, 2006, p. 39; "shek. XIV", Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010, p. 28; "sipas "Albanica-1" dorëshkrimi duhet të jetë shkruar ndërmjet shekullit të 11-të dhe shekullit të 12-të. Ky datim përputhet me atë të Theofan Popës", Sinani, *Beratinus*, 2004, p. 67; "sipas "Albanica-1" dorëshkrimi duhet të jetë shkruar ndërmjet shekullit të 11-të dhe shekullit të 12-të. Ky datim përputhet me atë të Theofan Popës. Celikas, Rëmbeci dhe Çunga a datojnë si dorëshkrim të shekullit të 14-të, por pa paraqitur argumente pse datimi i Th. Popës është i pasaktë", Id., *Kodikët*, 2011, p. 108; "9th–12th Century", Wallace, *CSNTM*, October 2017.

2 Leroy-Sautel, *Répertoire*, 1995, p. 61. One may also mention some peculiar ruling types such as 00D1 (f. 11), *ibidem*, p. 39, and U 44/1 (f. 236).

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titles and initials (gold over red), no Canon Tables, no Ammonian sections but ἀρχή and τέλος.

Two different hands:

– Hand A ff. 12^{r}–14^{r}, 17^{r}–303^{v}, main copyist's hand.
– Band B ff. 1^{r}–10^{r} with liturgical notes throughout the ms., later hand.

Images: Matthew, Mark, Luke, John, flowery crosses.

Binding: dark green-blue velvet cover over wood with two metal medallions: Jesus on cross, dated 1886 (front cover), St. Blasios' head-and-shoulders portrait, right hand raised in blessing and left hand holding a book, with "ΑΓΙΟΣ ΒΛΑΣΙΟΣ" inscription inserted within the medallion (back cover).

Former shelfmark: "Kisha Shen Vllasit N°1" sic, on a white label (purple modern graphite), stuck on the inner upper board; on f. 305^{r} is a brief description of this ms. by Ἄνθιμος Ἀλεξούδης (see below).

2 Contents

001^{r}–005^{r}: Synaxarion (black and red ink, later hand), *tit.* Σϋναξάρϊον τοῦ κ(α)τ(ὰ) ἰω(άννην) ἁγ(ίου) εὐα(γγελίου), *inc.* ἑβδ(ο)μ(ὰς) α′ κυριακῇ τοῦ πάσχα εἰς τὴν λ(ει)τ(ουρ)γ(ίαν), *des.* κυριακῇ τῆς τυροφάγου (Scrivener-Miller, *A Plain Introduction*, 1894, pp. 80–84; Gregory, *Textkritik* I, 1909, pp. 343–361).

005$^{r–v}$: Readings for Saturdays and Sundays τῶν νηστειῶν (Lent) (black and red ink, later hand), *tit.* Σϋναξάρ(ιον) τῶν Σα(βάττων) καὶ Κυριακῶν τοῦ κ(α)τ(ὰ) μάρκον ἁγ(ίου) εὐα(γγελίου), *inc.* Σα(ββάτῳ) α′ τῶν νηστειῶν, *des.* κυριακῇ ς′ τῶν βαΐων (Scrivener-Miller, *A Plain Introduction*, 1894, p. 84; Gregory, *Textkritik* I, 1909, pp. 361–362).

005^{v}: Readings for Holy Week, *tit.* εὐα(γγέλια) τῇ ἁγ(ίᾳ) καὶ μεγάλῃ ἑβδ(ομάδι), *inc.* τῇ ἁγ(ίᾳ) καὶ μεγάλῃ β′, *des.* εὐα(γγέλιον) β′ τοῦ νιπτῆρος (Scrivener-Miller, *A Plain Introduction*, 1894, pp. 84–85; Gregory, *Textkritik* I, 1909, p. 362).

005^{v}: The Twelve Gospels of the Passions, *tit.* Εὐα(γγέλια) τῶν ἁγίων πάθων, *inc.* εὐα(γγέλιον) α′ τῶν πάθων, *des.* εὐα(γγέλιον) ιβ′ τῶν πάθων (Scrivener-Miller, *A Plain Introduction*, 1894, p. 85; Gregory, *Textkritik* I, 1909, p. 363).

005v: Night-watches of Vigil of Good Friday [Gospels of the Hours], *tit.* Εὐα(γγέλια) τῶν ὡρῶν, *inc.* ὥρα α′, *des.* ὥρα θ′, followed by the readings for Good Friday and the eve of Easter (Scrivener-Miller, *A Plain Introduction*, 1894, p. 85; Gregory, *Textkritik* I, 1909, p. 363).

005v–006r: The Eleven Gospels of the Morning, *tit.* Εὐαγγέλια ἑωθινὰ τὰ ια′, *inc.* ἑωθινὸν α′, *des.* ἑωθινὸν ια′ (Scrivener-Miller, *A Plain Introduction*, 1894, p. 85; Gregory, *Textkritik* I, 1909, p. 364).

006r–010r: Menologion (black/red ink, later hand),[3] *tit.* Σϋναξάριον σὺν θεῷ ἀρχόμενον ἀπὸ τῆς [non legitur] σεπτεμβρίου ἕως τῆς ἐσχάτης τοῦ αὐγούστου, *inc.* μὴν σεπτέμβριος α′, *des.* λα′ τῆς [non legitur] ζωνῆς ὑπεραγίας θεοτόκου (Scrivener-Miller, *A Plain Introduction*, 1894, pp. 87–89; Gregory, *Textkritik* I, 1909, pp. 365–387); f. 10r partly blank.
010v–011v: blank.

012r–014r: List of chapter titles for the Gospel of Matthew (numbered 1–68, gold letters), *tit.* ΚΕΦΑΛΑΙΑ Τοῦ Κ(Α)Τ(Α) ΜΑΤΘΑΙ(ΟΝ) ΕΥΑΓΓΕΛΙΟΥ, *inc.* α′ Περὶ τῶν μάγων, *des.* ξη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ (Von Soden, *Die Schriften* I,1, 1902, pp. 405–407).
014r: Preface to the Gospel of Matthew (gold letters), *inc.* Ἰστέον ὅτι τὸ κ(α)τ(ὰ) ματθ(αῖον) εὐα(γγέλιον) ἑβραΐδι διαλέκτῳ γράφ[εν] ὑπ' αὐτοῦ ἐν ἱ(ερουσα)λὴμ ἐξεδόθ(η) · ἑρμηνεύθ(η) καὶ ὑπὸ ἰω(άννου), *des.* τῆς ἐμφανίζει (Von Soden, I,1 1902, p. 311).
014v–015r: blank.
015v: Flowery cross (full-page, later hand) with the inscription "$\overline{\text{IC}}$" (upper left corner), "$\overline{\text{XC}}$" (upper right corner), "$\overline{\text{NI}}$" (lower left corner) and "$\overline{\text{KA}}$" (lower right corner).[4]

3 "Ff. 1–10: Tables de Concordances", Džurova, *Manuscrits grecs* I, 2011, p. 154, and Ead., *Le rayonnement*, 2011, p. 88.

4 Even on a quite different style and scale, we can notice a similar inscription in min. 230 (El Escorial, Real Biblioteca, y. III. 5. [*Gr.* 328]), at f. 15v. The upper left and right corners have a single "$\overline{\text{IC}}$", and each lower corner has a double mention: "$\overline{\text{XC}}$ $\overline{\text{NI}}$" for the lower left corner, and "$\overline{\text{XC}}$ $\overline{\text{KA}}$" for the lower right corner (Ναζαρηνὸς Ἰουδαῖος Κύριος Ἀθάνατος?). Santo Lucà, in his article about Rossano, recorded also the cross at f. 15v as "una croce con la scritta I(ησοῦ)ς X(ριστὸ)ς NIKĀ" ("Rossano, il Patir e lo stile rossanese. Note per uno studio codicologico-paleografico e storico-culturale", *RSBN* n.s. 22–23 (XXXII–XXXIII) 1985–1986, p. 104 n. 52). He added that "essa, del resto, è molto frequente nei codici italioti", and noticed some mss. with this peculiar feature: "*Vat. gr.* 1611 (f. 1), *Vat. gr.* 2050 (f. 117), *Laurent.* 11,9 (f. 282), *Coisl.* 213

016r: blank.
016v: full-page miniature of the Evangelist Matthew.
017r–091v: The Gospel of Matthew, *tit.* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ (gold letters), *inc.* Βίβλος γενέσεως ἰ(ησο)ῦ χ(ριστο)ῦ · υ(ἱο)ῦ δα(υἱ)δ, *des.* ἕως τῆς συντελείας τοῦ αἰῶνος · ἀμήν.
092r–v: blank.

093r–094r: List of chapter titles for the Gospel of Mark (numbered 1–48, gold letters), *tit.* ΚΕΦΑΛΑΙΑ ΤΟΥ Κ(Α)Τ(Α) ΜΑΡΚ(ΟΝ) ΕΥΑΓΓΕΛΙΟΥ, *inc.* α′ Περὶ τοῦ ἔχοντος πνεῦμα ἀκάθαρτον, *des.* μη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ ἰ(ησο)ῦ cod. (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409).
094r: Preface to the Gospel of Mark (gold letters), Ἰστέον ὅτι τὸ κ(α)τ(ὰ) μάρκον εὐαγγέλ(ιον) ὑπηγορεύθη ὑπὸ πέτρου ἐν ῥώμῃ · ἐποιήσατο καὶ [*non leg.*] ἀρχ[*non leg.*] ἀπὸ τοῦ προφητ[*non leg.*] λόγου τοῦ ἐξ ὕφ[*non leg.*] ἐπιόντος τῷ ἡσαΐᾳ · [*non leg.*] πτερωτ[*non leg.*] εἰκόνα τοῦ εὐαγγέλιου δεικνύς (Von Soden, *Die Schriften* I,1, 1902, p. 311).
094v–095r: blank.
095v: Flowery cross (full-page, later hand) with the inscription "ΙC" (upper left corner), "ΧC" (upper right corner), "ΝΙ" (lower left corner) and "ΚΑ" (lower right corner).
096r: blank.
096v: full-page miniature of the Evangelist Mark.
097r–144v: The Gospel of Mark, *tit.* ΕΥΑΓΓΕΛΙΟΝ Κ(Α)Τ(Α) ΜΑΡΚΟΝ (gold letters), *inc.* Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ · υἱοῦ τοῦ θ(εο)ῦ · cod., *des.* διὰ τῶν ἐπακολουθούντων σήμειον · ἀμήν cod.; f. 144v partly blank.
145r: foliage in a frame (full-page, red, blue and brown colours, later hand).
145v: blank.

146r–148r: List of chapter titles for the Gospel of Luke (numbered 1–83, gold letters), *tit.* ΚΕΦΑΛΑΙΑ ΤΟΥ ΚΑΤΑ ΛΟΥΚΑΝ ΕΥΑΓΓΕΛΙΟΥ, *inc.* α′ Περὶ τῆς ἀπογραφῆς, *des.* ΠΓ′ περὶ τοῦ κλεόπα (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411).

(f. 8), *Marc. gr.* 56 (f. 220v), *Vat. gr.* 2014 (f. 73), *Bodl. Rawl. G.* 199 (f. 143v), *Ambr.* B 6 sup. (f. 77) and *Vallic.* B 34 (f. 153v)". Concerning min. 230, we also notice, under the cross, the mention "Θ(Ε)Ω ΚΡΑΤΟΣ ΔΟΞΑ ΠΡΕΠΕΙ ΣΟΦΩ ΜΟΝΩ". Another ms., min. 1 (Basel, Universitätsbibliothek, A. N. IV. 2) presents a similar cross (f. 303r): "ΙC" (upper left corner), "ΝΙ" (lower left corner) and "ΚΑ" (lower right corner), whereas the upper right corner is hardly legible ("ΧΣ" was read by Kirsopp Lake in his "Codex 1 of the Gospels and its Allies", *TS* VII/3, 1902, p. 200).

148r: Preface to the Gospel of Luke, Ἰστέον ὅτι τὸ κατὰ λουκᾶν εὐα(γγέλιον), ὑπηγορεύθη ὑπὸ παύλου ἐν ῥώμῃ · ἅτε [*non leg.*] ἱερατικοῦ χ[*non leg.*]ακτῆρος ὑπάρχον ὑπὸ ζαχαρίου τοῦ ἱερέως θυμιῶντος ἤρξατο (Von Soden, *Die Schriften* I,1 1902, p. 311).

148v–149r: blank.

149v: Flowery cross (full-page, later hand) with the inscription "IC" (upper left corner), "XC" (upper right corner), "NI" (lower left corner) and "KA" (lower right corner).

150r: blank.

150v: full-page miniature of the Evangelist Luke.

151r–233r: The Gospel of Luke, *tit.* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ (gold letters), *inc.* 1:1Ἐπειδήπερ πολλοὶ ἐπεχείρησαν, *des.* 24:53καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ · αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν; f. 233r partly blank.

233v–234r: List of chapter titles for the Gospel of John (numbered 1–18, gold letters), *tit.* ΚΕΦΑΛΑΙΑ ΤΟΥ ΚΑΤΑ ΙΩΑΝΝΗΝ ΕΥΑΓΓΕΛΙΟΥ, *inc.* α′ Περὶ τοῦ ἐν κανὰ γάμου, *des.* ιη′ Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411).

234r: Preface to the Gospel of John, Ἰστέον ὅτι τὸ κατὰ ἰω(άννην) εὐαγγέλ(ιον) ἐν τοῖς χρόνοις τραϊανοῦ ὑπηγορεύθη ὑπὸ ἰω(άννου) ἐν πάτμῳ τῇ νήσῳ. Διηγεῖται δὲ τὴν ἐπὶ τοῦ π(ατ)ρ(ὸ)ς ἡγεμονικὴν κ(αὶ) πρακτικὴν καὶ ἔνδοξον τοῦ χ(ριστο)ῦ γενεάν (Von Soden, *Die Schriften* I,1, 1902, p. 311).

234v–235r: blank.

235v: Flowery cross (full-page, later hand) with the inscription "IC" (upper left corner), "XC" (upper right corner), "NI" (lower left corner) and "KA" (lower right corner).

236r: blank.

236v: full-page miniature of the Evangelist John.

237r–303v: The Gospel of John, *tit.* ΕΥΑΓΓΕΛΙΟΝ Κ(Α)Τ(Α) ΙΩΑΝΝΗΝ (gold letters), *inc.* 1:1Εν ἀρχῇ ἦν ὁ λόγος, *des.* 21:25τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία ἀμήν + + + .

303v: Two notes from two different hands,

Copyist's hand: † Τοῦ κυροῦ μηνὰ τά Γράμματα εἰσὶ ταῦτα | + αἰωνία τοῦ ἡ μνήμη | + ματθαίου + .

Later hand: † ἔτους ἑπτὰ χιλιάδες χρόνους εχϊ ὁ παπα | γεοργϊς οπο[*non leg.*] ἐγϊνι παπα (?).

304r: blank.

304v: foliage in a frame (full page, red, blue and brown colours, later hand).

305r: Three account lines (debts?), in a later hand (XVIth c.?): ω τις χρώστα γη καιρη τοῦ ἁγήου πανν[τε]λεήμενα | τοῦ θ[ε]οδώρου ἄσπρα 7 τοῦ δήμου ἄσπρα 7 τοῦ [εὐ]στάθη ἄσπρα 7 τῆς παρος ἄσπρα | τοῦ κήρ κ(ωνσταντίν)ου ἄσπρα 14, followed by the description of the ms. by Ἄνθιμος Ἀλεξούδης, dated 30 March 1886:

Τὸ παρὸν ἱερὸν ἐπὶ μεμβράνης εὐαγγέλιον σύγκειται ἐκ φύλ|λων γεγραμμένων τριακοσίων ἀριθ. 300 μετ' ἑνὸς ἀγράφου | ἐν ἀρχῇ, πλὴν τούτου, καὶ κοσμεῖται διὰ τῶν ἱερῶν εἰκόνων | τῶν εὐαγγελιστῶν λειογραφημένων ἐν ἀρχῇ ἑκάστου κει|μένου, οὐ μὴν ἀλλὰ καὶ διὰ διαφόρων ἑτέρων ποικιλ|μάτων καὶ σταυρῶν μετὰ ἀνθέων ἐκ παντὸς χρύματος | κο[illegible]ως διατεθειμένων ὑπὸ τοῦ καληγραφήσαντος [illegible] | τέλος δὲ κτῆμα τοῦ ἱεροῦ ναοῦ τοῦ ἐν ἁγίοις πατρὸς ἐμοῦ | Βλασίου τῆς πόλεως Αὐλῶνος ,αωπς' ᾧ Μαρτίου λῃ, followed by Alexoudis' monocondyle;[5] f. 305r partly blank.

305v: blank.

3 Textual Features

Mt 16:2b–3

POST is in Matthew (f. 55r), without emendation, correction, obeli or asterisk, neither in the main text nor in the margin: 16:2ὁ δὲ ἀποκριθεὶς, (cod.) εἶπεν αὐτοῖς · ὀψίας γενομένης, λέγετε, εὐδία · πυρράζει γὰρ ὁ οὐ(ρα)νός · 3καὶ πρωΐ, σήμερον. χειμών · πυρράζει γὰρ στυγνάζων ὁ οὐ(ρα)νός · ὑποκριταί · τὸ μὲν πρόσωπον τοῦ οὐ(ρα)νοῦ, γινώσκετε διακρίνειν κτλ.

Mk 1:1 (f. 97r)

1:1Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ · υἱοῦ τοῦ θ(εο)ῦ · 2ὡς γέγραπται ἐν τοῖς προφηταῖς.

Mk 6:3 (f. 110r)

6:3οὐχ οὗτός ἐστιν ὁ τέκτων · ὁ υ(ἱὸ)ς μαρίας · ἀδελφὸς δὲ ἰακώβου · καὶ ἰωσῆ · καὶ ἰούδα · καὶ σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; cod.

Lk 22:43–44

PASB is in Luke (ff. 223v–224r): 22:42λέγων. π(άτ)ερ · εἰ βού|λειac (βού|ληpc) παρενεγκεῖν τὸ ποτήριον τοῦτο | ἀπ' ἐμοῦ · πλὴν μὴ τὸ θέλημά μου · | ἀλλὰ τὸ σὸν

5 Another of Alexoudis' monocondyles may be found on ANA 66, inner left board, dated τῷ ,αωνε' ᾧ φεβρου[α]ρ[ίου] κζ' [27 February 1855].

γενέσθω · [43]ὤφθη δὲ αὐτῷ | ἄγγελος ἀπ' οὐ(ρα)νοῦ. ἐνισχύων αὐτόν · | [44]κ(αὶ) γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον (f. 223[v]) | (f. 224[r]) προσηύχετο · ἐγένετο δὲ ὁ ἱδρὼς | αὐτοῦ, ὡσεὶ θρόμβοι αἵματος · κατα|βαίνοντες ἐπὶ τὴν γῆν · [45]Καὶ ἀναστὰς κτλ. There are liturgical references (interlinear, red ink, later hand), between Lk 22:42 and 22:43, and also between Lk 22:44 and 22:45. There is no liturgical reference to Mt 26:39.

At f. 83[v], at the end of Mt 26:39, there is a liturgical reference (red ink, later hand), to the Gospel of Luke: [26:39]καὶ προελθὼν μικρὸν, (cod.) ἔπε|σεν ἐπὶ πρόσωπον αὐτοῦ · προσευχό|μενος · καὶ λέγων, π(άτ)ερ μου · εἰ δυνατόν | ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον | τοῦτο · πλὴν οὐχ ὡς ἐγὼ θέλω · ἀλλ' ὡς σύ ΥΠ · [40]Καὶ ἔρχεται κτλ. This reference sends back to the left-hand margin: ΥΠ(έρβηθι) εἰς τ(ὸν) λ(ου)κ(ᾶ) κε(φάλαιον) ρι′ [110].

Jo 7:52–8:11

PA is in John (ff. 260[r]–261[r]), with each line obelized in the left margin: [7:52]ἀπεκρίθησαν καὶ εἶπον αὐτῷ · μὴ καὶ σὺ ἐκ τῆς γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς γαλιλαίας οὐκ ἐγήγερται · [53]καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ · [8:1]ἰ(ησοῦ)ς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν · [2]ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν · καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν · κ(αὶ) καθίσας ἐδίδασκεν αὐτούς · (f. 260[r]) | (f. 260[v]) [3]Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτόν · γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην · καὶ στήσαντες αὐτὴν ἐν μέσῳ · [4]λέγουσιν αὐτῷ · διδάσκαλε · ταύτην εὕρομεν ἐπ' αὐτοφώρῳ μοιχευομένην · [5]ἐν δὲ τῷ νόμῳ ἡμῶν, μωσῆς ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι · σὺ οὖν τί λέγεις · [6]τοῦτο δὲ ἔλεγον · πειράζοντες αὐτόν, ἵνα ἔχωσι κατηγορίαν κατ' αὐτοῦ · ὁ δὲ ἰ(ησοῦ)ς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν · μὴ προσποιούμενος · [7]ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας, εἶπε πρὸς αὐτούς · ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω · [8]καὶ πάλιν κάτω κύψας, ἔγραφεν εἰς τὴν γῆν · [9]οἱ δὲ ἀκούσαντες · καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς (cod.) · ἀρξάμενοι ἀπὸ (f. 260[v]) | (f. 261[r]) τῶν πρεσβυτέρων, ἕως τῶν ἐσχάτων · καὶ κατελείφθη μόνος ὁ ἰ(ησοῦ)ς καὶ ἡ γυνὴ · ἐν μέσῳ οὖσα · [10]ἀνακύψας δὲ ὁ ἰ(ησοῦ)ς · καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ · ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου · οὐδείς σε κατέκρινεν; [11]ἡ δὲ εἶπεν · οὐδεὶς κ(ύρι)ε · εἶπε δὲ αὐτῇ ὁ ἰ(ησοῦ)ς · οὐδὲ ἐγώ σε κατακρίνω · πορεύου · καὶ ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

PA is not located after:

Lk 21:38 (f. 221[r]) [21:38]καὶ πᾶς ὁ λαός, ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

Lk 24:53 (f. 233[r]) [24:53]καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ · αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εό)ν · ἀμήν.

Jo 7:36 (f. 259[r]) [7:36]τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε · ζητήσετέ με · καὶ οὐχ εὑρήσετε · καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

Jo 21:25 (f. 303^{v}) $^{21:25}$ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ ἰ(ησοῦ)ς · ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία · ἀμήν : + : + : + : .

4 Variant Readings

According to the Center for Study and Preservation of the Majority Text (CSPMT), ANA 10 is one witness from the K^{r} group, also designated as Family 35, f ^{35} (http://www.cspmt.org/?q=node/12, last access January 2015). It is said that this family is a large Byzantine text grouping of manuscripts and has, according to the CSPMT website, "the most cohesive identifiable textual profile within any Byzantine text type". The K^{r} siglum was referred to by Hermann von Soden who was the first to recognize this manuscript grouping as "eine kirchliche revidierte Ausgabe der Κοινη" (Von Soden, *Die Schriften* I,2, 1907, pp. 757–765), and noticing that all K^{r} manuscripts had the same type of red rubricated lectionary marginalia markings and most often lacked the Eusebian Canons. According to von Soden, who also characterized this group by "das Verzeichnis der täglichen Lektionen, umgeben von zwei kurzen in seine Benutzung einführenden Aufsätzen" (*ibidem*, p. 761), that grouping was an attempt to create a unified majority text in the Middle Ages. The K^{r} group can be easily recognized by its peculiar text of the pericope of the adulteress, named as μ^{7} by the German scholar (Von Soden, *Die Schriften* I,1, 1902, pp. 506–524).

***Mt 4:23* (*f. 23^{r}*)**

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰ(ησοῦ)ς · διδάσκων 2253

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰησοῦς διδάσκων K M U W Γ Δ Π f^{13} 28 565 579 700 1241 1071 𝔐

καὶ περιῆγεν ὁ ἰησοῦς ὅλην τὴν γαλιλαίαν διδάσκων **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ D f^{1} 33$^{NA27+28+S1}$ (*om.* ὁ ἰησοῦς^{S2}) 157 892 1424 *pc*

καὶ περιῆγεν ὁ ἰησοῦς ἐν τῇ γαλιλαίᾳ διδάσκων **א**$^{*(NA27+28+S)}$

καὶ περιῆγεν ἐν ὅλῃ τῇ γαλιλαίᾳ (γαλειλ.^{S}) διδάσκων B sy^{c}

lac. A Θ

***Mt 5:24* (*f. 25^{r}*)**

τὸ δῶρον σου · ἔμπροσθεν τοῦ θυσιαστηρίου · cod. 2253

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου **א** B D W Θ f^{1} f^{13} 28 565 700 𝔐

lac. A

Mt 8:1 (*f. 32r*)

καταβάντι δὲ αὐτῷ 2253

καταβάντι δὲ αὐτῷ ℵ*(NA27+28) K L M U Γ Π 157 565 579 1071 1241 1424 𝔐

καταβάντι δὲ αὐτοῦ ℵ*(S)

καταβάντος δὲ αὐτοῦ ℵc(S) B C W Θ *f* 1 33

καταβαίνοντος δὲ αὐτοῦ *f* 13 700

Mt 8:15 (*f. 33r*)

καὶ διηκόνει αὐτῷ · 2253

καὶ διηκόνει αὐτῷ Bc(S) (B*(S) διεκ.) C K U W Γ Θ Π 579 700 𝔐S

καὶ διηκόνει αὐτοῖς ℵ1(NA27+28) ℵc(S) L M Δ *f* 1 *f* 13 33 157 565 892 1071 1424 *pm*NA27+28 sys.c

διηκόνει αὐτῷ *tantum* ℵ*(S)

lac. A

Mt 9:10 (*f. 35r*)

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί 2253

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 *f* 1 *f* 13 𝔐

ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί ℵ D 892 *pc*

lac. A 28

Mt 9:36 (*f. 37r*)

ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν · 2253

ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ℵ B D W 28 565 700 1424 (ἐπ' αὐτούς *l.* περὶ αὐτῶν) 𝔐

ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη περὶ αὐτῶν C M N *f* 13 *al* syp.h**(NA27) syp.h(NA28)

lac. A

Mt 10:16 (*f. 38r*)

ὡς πρόβατα ἐν μέσῳ λύκων · 2253

ὡς πρόβατα ἐν μέσῳ λύκων ℵ D W Θ *f* 1 *f* 13 28 565 700 1424 𝔐

ὡς πρόβατα εἰς μέσον λύκων B

lac. A

Mt 12:5 (*f. 42v*)

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν 2253

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν ℵ B Θ *f* 1 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* [13]
lac. A

***Mt 12:38* (*f. 44ᵛ*)**
τότε ἀπεκρίθησαν τινες τῶν γραμματέων · 2253
τότε ἀπεκρίθησαν τινες τῶν γρ. U W Γ Δ Π 0250 *f* [1] 28 700 1071 𝔐 sy[p]
τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γρ. ℵ B C D L M N Θ *f* [13] 33 157 1424 *al*
lac. A

***Mt 12:43* (*f. 45ʳ*)**
καὶ οὐχ εὑρίσκει · 2253
καὶ οὐχ εὑρίσκει ℵ B D W Θ *f* [1] *f* [13] 28 565 𝔐
καὶ μὴ εὕρισκον 700
lac. A

***Mt 12:44* (*f. 45ʳ–ᵛ*)**
τότε λέγει · ἐπιστρέψω εἰς τὸν οἶκον μου · ὅθεν ἐξῆλθον · cod. 2253
τότε λέγει ἐπιστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐
τότε λέγει εἰς τὸν οἰκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον ℵ B D 33 1424
τότε λέγει ὑποστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον *f* [1] *f* [13] 28
lac. A

***Mt 12:44* (*f. 45ᵛ*)**
καὶ ἐλθὸν, εὑρίσκει σχολάζοντα · σεσαρωμένον · καὶ κεκοσμημένον · cod. 2253
καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B C[2(NA27+28)] W Θ *f* [1] *f* [13] (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐
καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον ℵ[c(S)] (*om.* ἐλθόν ℵ[*(S)]) C[*(NA27+28+S)] 1424 (ἐλθών) *al*
καὶ ἐλθὼν εὑρείσκει τὸν οἶκον σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον D
lac. A

***Mt 15:14* (*f. 53ʳ*)**
ὁδηγοί εἰσί · τυφλοί, τυφλῶν cod. 2253
ὁδηγοί εἰσιν τυφλοί τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐
τυφλοί εἰσιν ὁδηγοί τυφλῶν ℵ[1(NA27)] ℵ[2a(NA28)] ℵ[c(S)] L Z Θ *f* [1] *f* [13] 33 579 700 892 1241 1424 *al* sy[p.h]
τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί) 0237
ὁδηγοί εἰσιν τυφλοί ℵ[*.2(NA27)] ℵ[*.2b(NA28)] ℵ[*(S)]
lac. A

***Mt 17:4* (*f. 57r*)**

μίαν ἠλία · cod. 2253

μίαν ἠλίᾳ B M S U Y Γ Ω 28 565 1071 1241 *pm*$^{NA27+28}$ $\mathfrak{M}^{S}$

ἠλίᾳ μίαν ℵ (ἠλείᾳ) C D (ἠλείᾳ) K L Δ Θ Π *f* ^{1} *f* ^{13} 33 157 700 1424

lac. A

***Mt 18:1* (*f. 59r*)**

ἐν ἐκείνῃ τῇ ὥρα cod. 2253

ἐν ἐκείνῃ τῇ ὥρᾳ ℵ B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* ^{13} 28 565 sa^{mss} (*add.* δέ *p.* ἐκείνῃ) $\mathfrak{M}$

ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* ^{1} 700 1424 *pc* sy$^{s.c}$

lac. A

***Mt 20:8* (*f. 64r*)**

κάλεσον τοὺς ἐργάτας · καὶ ἀπόδος αὐτοῖς τὸν μισθόν · 2253

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν B D K N W Γ Δ Θ *f* ^{1} *f* ^{13} 28 33^{vid} 565 579 700 892 1241 1424 $\mathfrak{M}$ sy

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν ℵ C L Z 085

lac. A

***Mt 20:26* (*f. 65v*)**

οὐχ οὕτως δὲ ἔσται ὑμῖν · cod. 2253

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν C^{S} M^{S} Γ^{S} 28^{S} 33^{S} 1424^{S} 1582$^{c(S)}$

οὐχ οὕτως ἔσται ἐν ὑμῖν ℵ E$^{*(S)}$ K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖν^{S}) $\mathfrak{M}$ sa^{mss} bo

οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* sa^{mss}

lac. A

***Mt 20:26* (*f. 65v*)**

ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι 2253

ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ℵ (~σθε^{S}) H K M S U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 $\mathfrak{M}$

ἀλλ’ ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθε^{S}) 33

ἀλλ’ ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*

lac. A

***Mt 21:7* (*f. 66v*)**

καὶ ἐπέθηκαν ἐπάνω αὐτῶν 2253

καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π *f* ^{1} 28 157 565 579 700 1071 1424 $\mathfrak{M}$

καὶ ἐπέθηκαν ἐπ᾽ αὐτῶν ℵ B L 69
lac. A

***Mt 21:7* (*f. 66ᵛ*)**
τὰ ἱμάτια αὐτῶν 2253
τὰ ἱμάτια αὐτῶν ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ C F H K L M N S U W Y Γ Δ Π Ω *f* ^{1} *f* ^{13} 28 33 565 579 700 1071 1424 𝔐 sy
τὰ ἱμάτια *tantum* ℵ$^{*(NA27+28+S)}$ B D Θ *pc*
lac. A

***Mt 21:23* (*f. 67ᵛ*)**
καὶ ἐλθόντι αὐτῷ 2253
καὶ ἐλθόντι αὐτῷ K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐
καὶ ἐλθόντος αὐτοῦ ℵ B C D L Θ *f* ^{1} *f* ^{13} 33 700
lac. A

***Mt 21:44* (*f. 69ʳ*)**
καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται · ἐφ᾽ ὃν δ᾽ ἂν πέσῃ λικμήσει αὐτόν · 2253
καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ᾽ ὃν δ᾽ ἂν πέσῃ λικμήσει αὐτόν ℵ B C K L W Z Δ Θ (*om.* καί) *f* ^{1} *f* ^{13} 565 579 700 892 1241 1424 𝔐 sy$^{c.p.h}$
om. tot. uers. D 33 sy^{s}
lac. A

***Mt 22:13* (*f. 70ʳ*)**
τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις · 2253
τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 *f* ^{1} 28 157 579 1071 1241 1424 𝔐
τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις ℵ B L Θ 085 *f* ^{13} 33 565 700 892 *pc* sy^{h}
lac. A

***Mt 22:37* (*f. 71ᵛ*)**
ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ · 2253
ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* ^{1} 28 565 579 1241 1424 𝔐 sy$^{p.h}$
ὁ δὲ ἔφη αὐτῷ ℵ B L 33 892 *pc*
ἔφη αὐτῷ ἰησοῦς D
ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* ^{13} 700 *pc*
lac. A

***Mt 23:12-14-13* (*ff. 72ᵛ–73ʳ*)**

23:12ταπεινωθήσεται · καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται · 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί · ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν · καὶ προφάσει. μακρὰ προσευχόμενοι · διὰ τοῦτο λήψεσθε περισσότερον κρίμα · 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι cod. 2253

23:12ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy$^{p.h}$

om. Mt 23:14 א B D L Θ *f* ^{1} 33

lac. A

***Mt 23:13* (*f. 73ʳ*)**

οὐαὶ ὑμῖν 2253

οὐαὶ ὑμῖν א$^{*(NA27+28+S)}$ K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 *pm*$^{NA27+28}$ 𝔐^{S} sy$^{c.p.h(NA27)}$ sy$^{c.p(NA28)}$

οὐαὶ δὲ ὑμῖν א$^{c(S)}$ B D L Θ *f* ^{1} *f* ^{13}

lac. A

***Mt 26:48* (*f. 84ʳ*)**

λέγων, ὃν ἐὰν φιλήσω cod. 2253

λέγων ὃν ἐὰν φιλήσω 𝔓^{37} א A K M W Δ Π 124 157 579 1071 𝔐

λέγων ὃν ἂν φιλήσω B C D L U Θ *f* ^{1} 28 33 69 565 700 788 1424

***Mt 27:3* (*f. 86ʳ*)**

μεταμεληθεὶς, ἀπέστρεψε cod. 2253

μεταμεληθεὶς ἀπέστρεψεν א$^{1(NA27)}$ א$^{2(NA28)}$ א$^{c(S)}$ A C K L^{S} M U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 33 565 700 𝔐

μεταμελήθη καὶ ἔστρεψεν א$^{*(NA27+28+S)}$

μεταμεληθεὶς ἔστρεψεν B L$^{NA27+28}$ *pc*

***Mt 27:45* (*f. 89ʳ*)**

ἐπὶ πᾶσαν τὴν γῆν · 2253

ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* ^{1} *f* ^{13} 565 700 𝔐

ἐφ' ὅλην τῆν γῆν א$^{1(NA27+28)}$ א$^{c(S)}$ 1424 *pc*

om. haec uerba א$^{*(NA27+28+S)}$ *pc*

lac. 28

***Mt 27:65* (*f. 90r*)**

ἔφη δὲ αὐτοῖς ὁ πιλάτος · cod. 2253

ἔφη δὲ αὐτοῖς ὁ Π. ℵ A C D M* S U Y W Δ Π Ω *f* 1 28 565 579 892 1424 *pm*NA27+28 syh**

ἔφη αὐτοῖς ὁ Π. B K L Mc Γ Θ *f* 13 33 157 700 1071 1241 *pm*NA27+28 𝔐S syS.P

***Mk 2:18* (*f. 101r*)**

ἰωάννου · καὶ οἱ τῶν φαρισαίων · νηστεύοντες · 2253

ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* 1 28 (φαρησ.) 33 892 2542 𝔐 syhmg

ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W

ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓88 ℵ A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* 13 157 565 1241 1424 2427 *al* syP.H

***Mk 3:32* (*f. 104r*)**

καὶ ἐκάθητο ὄχλος περὶ αὐτόν · 2253

καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐

καὶ ἐκάθητο περὶ αὐτὸν ὄχλος ℵc(S) A B C K L W Δ Π *f* 1 *f* 13 28 33 157 700

καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θc(S) (ἐκάθεντο Θ*(S)) 565

καὶ ἐκάθητο πρὸς τὸν ὄχλον D

καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος ℵ*(S)

***Mk 3:32* (*f. 104r*)**

εἶπον δὲ αὐτῷ · 2253

εἶπον δὲ αὐτῷ A E Fc(S) G H K M S U Y Γ Π Ω *f* 1 33 157 1424 𝔐

καὶ λέγουσιν αὐτῷ ℵ B C D L W Δ *f* 13 1071

εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τονLA) 28 565 700

***Mk 3:32* (*f. 104r*)**

ἰδοὺ ἡ μ(ήτ)ηρ σου · καὶ οἱ ἀδελφοί σου · καὶ αἱ ἀδελφαί σου, ἔξω ζητοῦσί σε · cod. 2253

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*NA27+28 syhmg

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε ℵ B C G K L Y Δ Θ Π *f* 1 *f* 13 28 33 157 565 1071 1424 *pm*NA27+28 sy

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε WS (ζητοῦντεςL)

***Mk 6:49* (*f. 113v*)**

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης 2253

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* 1 28 69 124 565 700 788 828 𝔐

αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ℵ B L Δ Θ 33 579
om. haec uerba 983 1689

***Mk 6:49* (*f. 113ᵛ*)**
ἔδοξαν φάντασμα εἶναι · 2253
ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* ^{13} 157 565 700 1071 1424 𝔐
φάντασμα ἔδοξαν εἶναι W *f* ^{1} 28 2542 *pc*
ἔδοξαν ὅτι φάντασμά ἐστιν ℵ B L Δ 33 579 892 *pc*

***Mk 12:33* (*f. 131ᵛ*)**
καὶ ἐξ ὅλης τῆς συνέσεως · 2253
καὶ ἐξ ὅλης τῆς συνέσεως ℵ A B K L M U W Γ Δ Π Ψ *f* ^{13} 28 157 700 1071 𝔐
καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565

***Mk 12:33* (*f. 131ᵛ*)**
καὶ ἐξ ὅλης τῆς ψυχῆς · καὶ ἐξ ὅλης τῆς ἰσχύος · 2253
καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 *f* ^{13} 157 700 1071 𝔐 sy$^{p.h}$ sa^{ms}
καὶ ἐξ ὅλης τῆς ἰσχύος ℵ$^{c(S)}$ (*om.* τῆς ℵ$^{*(S)}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}
καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

***Mk 12:33* (*f. 131ᵛ*)**
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν 2253
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ *f* ^{1} *f* ^{13} (τὸ πλησ. 13 124 826 828 788^{ac}) 28 33 157 565 579 700 1071 1424 𝔐
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν ℵ$^{c(S)}$ A D L S Γ
καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν ℵ$^{*(S)}$ W Δ

***Mk 12:33* (*f. 131ᵛ*)**
πλεῖον ἐστι πάντων τῶν ὁλοκαυτωμάτων 2253
πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (*om.* τῶν) Γ Θ Π *f* ^{1} *f* ^{13} 28 157 565 700 1071 1424 (*om.* πάντων) 𝔐
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων ℵ B L Δ 33 579 (*om.* ἐστιν)

***Mk 12:33* (*f. 131ᵛ*)**
καὶ θυσιῶν · 2253
καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐
καὶ τῶν θυσιῶν ℵ L M Δ Ψ *f* ^{1} *f* ^{13} 33 565 579 892 1071 1424

Mk 14:71 (*f. 140r*)

ὁ δὲ ἤρξατο ἀναθεματίζειν 2253

ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* 1 *f* 13 28 33 157 579 700 1071 1424 𝔐

ὁ δὲ ἤρξατο καταθεματίζειν 565

Mk 14:71 (*f. 140r*)

καὶ ὀμνύναι · 2253

καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*

καὶ ὀμνύειν ℵ$^{NA27+28}$ A C K$^{NA27+28}$ N W Δ Θ Ψ *f* 1 *f* 13 28 33 565 579 1241 1424 *pm*

καὶ ὀμνύνειν ℵ^{S} K^{S} 118$^{*(S)}$

καὶ λέγειν D vg^{ms}

Mk 16:3 (*f. 143r*)

ἐκ τῆς θύρας τοῦ μνημείου · 2253

ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* 1 28 124 565 579 700 𝔐

ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* 13 1424

Lk 6:4 (*f. 168v*)

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε · 2253

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C$^{3(NA27+28)}$ C$^{c(S)}$ M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^{h}

καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓$^{4vid(NA27+28)}$ B C$^{*(NA27+28+S)}$ L Θ 892 *pc*

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.^{S}) K W Π *f* 1 *f* 13 157 565 579 700 1241 2542 *al*

Lk 7:38 (*f. 175r*)

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω · 2253

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f* 13 28 𝔐

καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* 1 33 579 700 1071 1424

Lk 7:38 (*f. 175r*)

κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι · cod. 2253

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* 1 *f*13 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071

κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ

κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 179r*)

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός · 2253

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓75 ℵ A B W Θ *f* 1 (καὶ ἐξ.) *f* 13 28 565 700 1424 𝔐
tot. uers. diff. D

Lk 9:47 (*f. 184r*)

ἐπιλαβόμενος παιδίου 2253

ἐπιλαβόμενος παιδίου ℵ A E*(S) K L M U W Γ Δ Θ Λ Ξ Π Ψ Ω 0115 *f* 1 *f* 13 33 157 700 892 1071 1241 1424 𝔐
ἐπιλαβόμενος παιδίον 𝔓75 B C D 28S 565 579 2542 *pc*

Lk 9:48 (*f. 184r*)

καὶ εἶπεν αὐτοῖς · ὃς ἐὰν δέξηται 2253

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C E*(S) K M U W Γ Δ Θ Λ Π Ω *f* 1 28 565 579 700 1424 𝔐
καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 184r*)

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται · cod. 2253

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐
τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓75 (δέχητ.) D *f* 1 *pc*

Lk 9:48 (*f. 184r*)

καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με · cod. 2253

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* 1 28 565 579 700 1424 𝔐
καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓75 (δ’ ἄν *l.* ἄνS) B K L U Ψ 33 157 1071
καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ
καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 185v*)

οἰκίαν εἰσέρχησθε, πρῶτον λέγετε cod. 2253

οἰκίαν εἰσέρχησθε πρῶτον λέγ. A M U W Γ Δ Λ Π Ψ 28 565 1424 𝔐
οἰκίαν εἰσέρχεσθε πρῶτον λέγ. K Θ (~έρχεσθαι)
εἰσέλθητε οἰκίαν πρῶτον λέγ. 𝔓75 ℵ B
οἰκίαν εἰσέλθητε πρῶτον λέγ. C L *f* 1 700 1071

Lk 10:29 (*f. 187ᵛ*)

δικαιοῦν 2253

δικαιοῦν A $C^{3(NA27+28)}$ $C^{c(S)}$ K M N U W Γ Δ Θ Λ Π Ψ f^{1} f^{13} 28 33 565 700 1424 𝔐

δικαιῶσαι 𝔓45 𝔓75 ℵ B $C^{*(NA27+28+S)}$ D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 187ᵛ*)

ὑπολαβὼν δέ 2253

ὑπολαβὼν δέ $ℵ^{2(NA27+28)}$ A $C^{2(NA27+28)}$ D K L N W Γ Δ Θ Ξ Ψ 070 f^{1} f^{13} 33 565 579^{NA28} 700 892 1071 1241 1424 2542 𝔐 sy^{h}

ὑπολαβών 𝔓45(S) 𝔓75 $ℵ^{*(NA27+28+S)}$ B $C^{*vid(NA27+28)}$ 579^{S} sa^{ms}

Lk 13:6 (*f. 197ᵛ*)

συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην · 2253

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ f^{13} 28 565 700 1424 𝔐

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓75 $ℵ^{c(S)}$ (- τῷ $ℵ^{*(S)}$) B L W Ψ f^{1} 157 579 1071

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 203ʳ*)

διεσκόρπισε τὴν οὐσίαν αὐτοῦ · 2253

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓75 A B G N W Θ f^{1} f^{13} 28 565 700 𝔐

διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ ℵ

διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 15:13 (*f. 203ʳ*)

ζῶν ἀσώτως · 2253

ζῶν ἀσώτως 𝔓75 $ℵ^{c(S)}$ A B D G N W Θ f^{1} f^{13} 28 565 700 𝔐

εἰς χώραν μακράν $ℵ^{*(S)}$

Lk 19:7 (*f. 212ᵛ*)

καὶ ἰδόντες πάντες διεγόγγυζον · λέγοντες 2253

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ℵ A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

Lk 20:9 (*f. 216ʳ*)

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην · 2253

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ f^{1} f^{13} 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην **א**$^{*(S)}$
ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 216^{r}*)

Ἄν(θρω)πος ἐφύτευσεν ἀμπελῶνα · 2253
ἄνθρωπος ἐφύτευσεν ἀμπελῶνα **א** B K L M N Q Γ Δ Λ Π Ψ *f* ^{1} 28 33 565 579 700 892 1424 𝔐
ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* ^{13} 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$
ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα$^{*(S)}$)

Lk 20:9 (*f. 216^{r}*)

καὶ ἐξέδοτο αὐτὸν γεωργοῖς · 2253
καὶ ἐξέδοτο αὐτὸν γεωργοῖς **א**$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 565 700 1071 1424 𝔐
καὶ ἐξέδετο αὐτὸν γεωργοῖς **א**$^{*(S)}$ A B$^{*(S)}$ C L 579

Jo 4:53 (*f. 248^{r}*)

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 2253
ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓^{66} **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* ^{13} 28 33 565 579 700 1071 𝔐
ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓^{75} **א**$^{*(NA27+28+S)}$ B C 1 892 *al*

Jo 7:3 (*f. 257^{r}*)

θεωρήσωσι 2253
θεωρήσωσιν 𝔓^{66} (θεορήσωσι^{S}) B$^{2(NA27+28)}$ B$^{c(S)}$ G K U Γ Θ Λ Π Ψ 070 *f* ^{1} *f* ^{13} 28 565 579 700 892 1071 1241 𝔐
θεωρήσουσιν 𝔓^{75} **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ B$^{*(NA27+28+S)}$ D L M N W Δ 0105 33 157 1424 *al*
θεώρουσιν **א**$^{*(NA27+28+S)}$
lac. A

Jo 7:3 (*f. 257^{r}*)

τὰ ἔργα ἃ ποιεῖς · 2253
τὰ ἔργα ἃ ποιεῖς **א**$^{*(NA27+28+S)}$ D U 1241 *al* sy$^{s.c.p}$ sa^{mss}
τὰ ἔργα σου ἃ ποιεῖς **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ K L M N W Γ Δ Λ Π Ψ 070 0105 *f* ^{13} 28 33 157 579 700 892 1424 𝔐
τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* ^{1} 565 1071 *pc*
σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓^{66} B
lac. A

Jo 7:4 (*f. 257r*)

οὐδεὶς γὰρ ἐν κρυπτῷ τί ποιεῖ · cod. 2253

οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ 𝔓66 D G M U W Γ Δ Θ Λ 0105 *f* 1 *f* 13 28 33 157 565 579 700 892 1241 1424 𝔐 sy^{h}

οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ 𝔓75(NA27+28+S) **א**NA28 B K L N Π 070 1071 *al*

οὐδεὶς γάρ τι ἐν κρυπτῷ ποιών **א**S

lac. 𝔓45 A

Jo 8:38 (*f. 263r*)

Ἐγὼ ὃ ἑώρακα 2253

ἐγὼ ὃ ἑώρακα K (ἑόρακαS) M (ἑόρακαS) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακαS) 700 1424 𝔐 (ἑόρακαS) sy^{h}

ὃ ἐγὼ ἑώρακα *f* 1

ἐγὼ ἃ ἑώρακα D$^{c(S)}$ (ὥρακα D$^{*(S)}$) L (ἑόρακαS) N Θ (ἑόρακαS) 33 579 892 1071 *al*

ἃ ἐγὼ ἑώρακα 𝔓66 𝔓75 (ἑόρακαS) **א** B C W 565 (ἑόρακαS) *pc*

lac. A

Jo 8:38 (*f. 263r*)

παρὰ τῷ π(ατ)ρί μου, λαλῶ · cod. 2253

παρὰ τῷ πατρί μου λαλῶ **א** K M N S U Y Γ Δ Θ Λ Ψ Ω *f* 1 *f* 13 28 565 700 1071 1424 𝔐 sy

παρὰ τῷ πατρὶ λαλῶ 𝔓66 𝔓75 B C L 070 *pc*

παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*

ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 263r*)

καὶ ὑμεῖς οὖν ὅ 2253

καὶ ὑμεῖς οὖν ὅ **א**2(NA27+28) **א**c(S) L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 sy^{h}

καὶ ὑμεῖς οὖν ἅ 𝔓66 𝔓75 **א***(NA27+28+S) B C D K N W (- οὖν) Y Θ *f* 1 *f* 13 33 565 579 1071 *al*

lac. A

Jo 8:38 (*f. 263r*)

ἑωράκατε 2253

ἑωράκατε 𝔓66 **א***(NA27+28+S) D N S U Γ Δ Λ Ψ Ω 070 579NA27+28 700 1071 1424 𝔐NA27+28 sy sa

ἑοράκατε M Δ Ω 28 579S 𝔐S

ἠκούσατε 𝔓75 **א**2(NA27+28) B C K LNA27+28 W Y Θ *f* 1 *f* 13 33 565 892 *al* sy^{hmg}

ἠκούσαται **א**c(S) LS

lac. A

Jo 8:38 (*f. 263r*)

παρὰ τῷ π(ατ)ρὶ ὑμῶν, ποιεῖτε · cod. 2253

παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy

παρὰ τοῦ πατρὸς ποιεῖτε 𝔓66 𝔓75 (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*

παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε ℵ C K Y Θ *f* 1 *f* 13 33 565 892 *al* sy$^{hmg(NA27)}$

lac. A

Jo 8:54 (*f. 264r*)

ἀπεκρίθη ἰ(ησοῦ)ς · 2253

ἀπεκρίθη ἰησοῦς 𝔓66 𝔓75 A B C G K L M N U W Λ Π Ψ *f* 1 28 (+ καὶ εἶπεν) 33 157 565 579 700 1071 1424 𝔐

ἀπεκρίθη ὁ ἰησοῦς ℵ D Δ^{S} Δ$^{*(NA27+28)}$ Θ *f* 13 *pc*

Jo 8:54 (*f. 264r*)

ἐὰν ἐγὼ δοξάζω ἐμαυτόν 2253

ἐὰν ἐγὼ δοξάζω ἐμαυτόν 𝔓66*(S) ℵc(S) A C$^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐

ἐὰν ἐγὼ δοξάσω ἐμαυτόν 𝔓66c(S) 𝔓75 ℵ*(S) B C$^{*(S)}$ D U W Θ Π *f* 1 *f* 13 579

Jo 13:18 (*f. 280r*)

ἐγὼ οἶδα ους ἐξελεξάμην · cod. 2253

ἐγὼ οἶδα οὓς ἐξελεξάμην 𝔓66 D W *f* 1 U Δ Θ Λ Ψ 579 700 1424 𝔐

ἐγὼ γὰρ οἶδα οὓς ἐξελεξάμην A K Π *f* 13 28

ἐγὼ γὰρ οἶδα τίνας ἐξελεξάμην ℵ B (*om.* γάρ) M (*om.* γάρ) 1071 *pc*

Jo 14:15 (*f. 282v*)

τηρήσατε · 2253

τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* 1 *f* 13 28 157 565 700 892 1241 1424 𝔐

τηρήσετε B L Ψ 1071 *pc*

τηρήσητε 𝔓66(NA27+28) ℵ 060 33 579$^{NA27+28}$ *pc*

τηρήσηταιι 𝔓66(S) 579^{S}

Jo 15:26 (*f. 286r*)

ὅταν δὲ ἔλθῃ ὁ παράκλητος · 2253

ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ *f* 1 *f* 13 33$^{NA27+28}$ 157 565 700 1071 1241 1424 𝔐 sy sa^{mss}

ὅταν ἔλθῃ ὁ παράκλητος 𝔓22 ℵ B Δ 579 *pc* sa^{mss}

lac. W 28

***Jo 15:26* (*f. 286r*)**
ὃν ἐγὼ πέμψω ὑμῖν **2253**
ὃν ἐγὼ πέμψω ὑμῖν ℵ A B D^{s} K L M U Γ Θ Π Ψ *f* ^{1} *f* ^{13} 565 579 700 1071 𝔐
ὃν ἐγὼ πέμπω ὑμῖν D$^{NA27+28}$
lac. W 28

5 Bibliography

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6 Undoubtedly this plate is from ANA 10 as the upper part of f. 151^{r} is still clearly identifiable (without πύλη). We do not know why Ἄνθιμος Ἀλεξούδης inserted this reference at the end of his notice numbered "36." which corresponded to the ANA 19 description.

7 The fifth illustration, "05: Kodiku i Vlorës nr. 10, f 151^{r}, fillimi i Ungjillit sipas Lukës dhe dekor mbititullor në formë pi-greke", is missing.

2003; Id., *Miniatura*, 2006: pp. 33–39$^{n.+pl.}$ (cover, ff. 146^{r}, 95^{v}, upper part of f. 17^{r}); Rëmbeci, *Duke shfletuar bizantin nga Shqipëria*, 2016: pp. 149$^{pl.}$ (f. 146^{r}), 150, 155$^{pl.}$ (ff. 150^{v}–151^{r}), 156$^{n.+pl.}$ (f. 236^{v}, detail), 157$^{pl.}$ (f. 93^{r}, detail), 159, 163$^{n.}$; Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010: pp. 28–30$^{n.+pl.}$ (f. 150^{v}); Id., *Byzantine and Post-Byzantine Manuscripts*, 2012: p. 17$^{n.+pl.}$ (f. 150^{v}); Id., *Water in Arts*, 2015: pp. 149 (f. 146^{r}, detail), 151–153, 157$^{pl.}$ (f. 146^{r}), 158–159; Sinani, *Kodikët*, 2003: pp. 69$^{pl.}$ (f. 97^{r}), 70$^{pl.}$ (f. 233^{v}), 71$^{pl.}$ (f. 146^{r}), 73$^{pl.}$ (f. 93^{r}), 74$^{pl.}$ (f. 96^{v}), 75$^{pl.}$ (f. 236^{v}), 79$^{pl.}$ (f. 16^{v}), 80$^{pl.}$ (back cover), 136$^{pl.}$ (f. 17^{r}), 141$^{pl.}$ (ff. 12^{r}, 15^{v}), 188$^{pl.}$ (f. 150^{v}); Id., *Beratinus*, 2004: pp. 67–68$^{n.}$, 425$^{pl.}$ (f. 12^{r}), 439$^{pl.}$ (ff. 16^{v}–17^{r}); Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Codex Purpureus Beratinus*, 2010: p. 44$^{pl.}$ (f. 96^{v}); Id., *Kodikët*, 2011: pp. 70–71, 108–111$^{n.+pl.}$ (f. 146^{r}), 113$^{pl.}$ (f. 12^{r}),[8] 114, 214$^{pl.}$ (upper part of f. 16^{v}) with n. 187, 233$^{pl.}$ (f. 17^{r}), 235–236, 240$^{pl.}$ (f. 149^{v}?), 257$^{pl.}$ (f. 236^{v}), 260$^{pl.}$ (f. 93^{r}),[9] 262$^{pl.}$ (f. 96^{v}); Stefec, *Anmerkungen*, 2013: p. 124 n. 36; Von Soden, *Die Schriften* I,1, 1902: pp. 80 "**Valona** (Diöcese Berat), Ἐκκλησία τοῦ Βλασίου s. n. ε593", 212$^{n.}$ "**ε593** (-) Valona, Ἐκκλησ. του αγ. Βλασιου s. n."; Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2253; Zanichelli, *Lo stato*, 2003: pp. 68$^{pl.}$ (f. 150^{v}), 72, 77$^{pl.}$ (f. 12^{r}), 78$^{pl.}$ (f. 16^{v}), 79$^{pl.}$ (f. 17^{r}), 80$^{pl.}$ (f. 96^{v}), 81$^{pl.}$ (upper part of f. 146^{r}), 373$^{pl.}$ (f. 16^{v}), 374$^{pl.}$ (f. 96^{v}).

8 Erroneously referenced as "Miniaturë e Codex X, shek. XI–XII, fl. 3" instead of f. 12^{r}.

9 Erroneously referenced as "Codex X. fl. 83" instead of f. 93^{r}.

CHAPTER 8

Albanian National Archives 12 (pl. 9)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 12 (*olim* Koder-Trapp 5, 21 and 24)
MS. Number: **Gregory-Aland 1707**
Contents: **Commentary on John's Gospel**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

XIIIth c.,[1] parchment, ff. I-603 (highly tight binding, unnumbered quires), 1 column per folio, 20 lines per column, size of folio: 220×167, area of text: 155/160×90, ruling types 20C1 (f. 274) and 20B1 (f. 352),[2] text in minuscule (brown ink) with tachygraphical ~ουν,[3] chapter titles of the Gospel of John and Ammonian sections (brown ink), no images.

Two different hands:

– Hand A ff. 1^{r}–603^{r}, main copyist's hand.
– Hand B inside front cover, f. I$^{r–v}$ (XIIIth–XIVth c.).

The upper part of the binding leaf was stuck inside the front cover and the lower part of this leaf represents the f. I$^{r–v}$.

1 Other suggested datings: "XII", Aland, *Kurzgefasste Liste*, 1963, p. 150; "XIV", Id., *Kurzgefasste Liste*, 1994, p. 143; "14 Jh.", Koder-Trapp, *Katalog*, 1968, p. 202; "gjysma e dytë e shekullit të 12-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 219; "nisur nga grafia e tekstit, ka të ngjarë që dorëshkrimi t'i përkasë gjysmës së dytë të shekullit të 11-të", Popa, *Katalog*, 2003, p. 97; "i shkruar në gjysmën e dytë të shekullit të 12-të", Sinani, *Beratinus*, 2004, p. 69, and Id., *Kodikët*, 2011, p. 114; "12th Century", Wallace, *CSNTM*, October 2017.

2 Leroy-Sautel, *Répertoire*, 1995, p. 45; Leroy 20C1 = I,2c Lake, *Monumenta*, 1934–1945, and Leroy 20C1* = I,2f *ibidem*.

3 Gardthausen, *Griechische Palaeographie*, 1879, p. 259.

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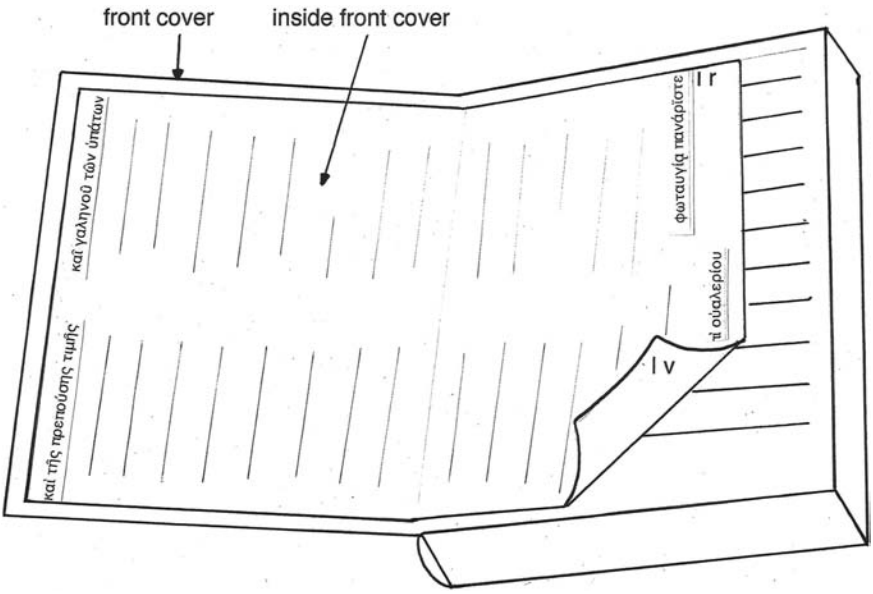


FIGURE 9 *Inside front cover and folio I recto (ANA 12)*

There is a note on f. 1r in a modern hand (purple ink): "Περιέχει φύλλα 600 | [ἀ]ριθμήθη ὑπὸ τοῦ Αἰδεσιμω[illegible] | Ἱερέως Παπᾶ Κω(νσταν)τίνου. τῇ 18 7/βρίου | 1901". Four pencil marks in French are extant in the ms.: "Monsieur" (f. 97r, external right margin), "chaise" (f. 170r, external right margin), "le 19 janvier" (f. 183v, external left margin), "l'an de jesu chrit 1809" cod. (f. 588v, external left margin).

Former shelfmarks: a large white paper label was stuck on the upper board (modern handwriting as above, same purple ink): "10 δέκα | φύλλα 600".[4] A small blue framed label was also stuck at the top of f. 1r with "22" (green ink) as inscription.[5]

4 See ANA 15 and ANA 35.

5 See ANA 2 (f. Ir), ANA 4 (inner left board), ANA 15 (f. 1v), ANA 19 (f. 1r), ANA 29 (inner left board), ANA 35 (inner left board) and ANA 38 (f. 1r). See also "History of the Fonds 488: Elements and Hypotheses", pp. 63–67, and Appendix B, pp. 548–549.

2 Contents

Inside front cover, I$^{r–v6}$ (hand B): Fragments of the Menaion of August, dated 2, with Synaxarion sequences inserted:

- Inside front cover, (upper part of the 1st column) *inc.* καὶ τῆς πρεπούσης τιμῆς, εἰς τὴν ἁγίαν κατέθεντο σιών · cod. (Delehaye, *Synaxarium*, 1902, col. 863, lin. 7) [concerning the *desinit* of this column, see f. I^{r}]; (upper part of the 2nd column) *inc.* καὶ γαληνοῦ τῶν ὑπάτων ἐν τῇ ῥώμῃ · cod. (Delehaye, *Synaxarium*, 1902, col. 864, lin. 38) [concerning the *desinit* of this column, see f. I^{r}].
- I^{r}, (lower part of the 1st column) *des.* τοῦ ἁγίου ἱερομάρτυρος στεφάνου πάπα ῥώμης καὶ τῶν σὺν αὐτῷ · οὗτος ἦν ἐπὶ οὐαλερίου cod. (Delehaye, *Synaxarium*, 1902, col. 864, lin. 38); (lower part of the 2nd column) *des.* ἐν τοῖς ἁγίοις ἀποστόλοις, end of August 2 (Delehaye, *Synaxarium*, 1902, col. 866, lin. 15).
- I^{r} (lower part of the 2nd column), Ode 7th, Θεοτοκίον, beginning of the 8th Ode, *inc.* (Ὠ)δ(ὴ) ζ' Θεοῦ συγκατάβασϊν, *des.* φωταυγίᾳ πανάρϊστε [καὶ τὴν τοῦ προσώπου σου (Mhnaion, Ἰωάννινα, 1818, p. 18; Mhnaia, Rome, 1901, p. 301).
- I^{v} (1st column), August 2: End of the Θεοτοκίον, 5th Ode, Θεοτοκίον, beginning of the 6th Ode, *inc.* εἰδότες ἐπαξίως αὐτὴν μακαρίζομεν, *des.* μεθ' ὧν ἀγαλλόμενος · καὶ περϊπολεύων, τοὺς ὑ[μνοῦντας (Mhnaion, Ἰωάννινα, 1818, pp. 15–16; Mhnaia, Rome, 1901, pp. 299–300).
- I^{v} (2nd column), August 2, *inc.* τότε καὶ ὁ πολυτίμητος ὄλβος ἤτοι τὸ λείψανον τοῦ πρωτομάρτυρος cod. (Mhnaion, Ἰωάννινα, 1818, p. 16; Delehaye, *Synaxarium*, 1902, col. 861, lin. 27), *des.* μετὰ φώτων καὶ ὕμνων καὶ θυμϊαμάτων [καὶ τῆς πρεπούσης, see above the 1st column of the inside front cover (Mhnaion, Ἰωάννινα, 1818, p. 16; Delehaye, *Synaxarium*, 1902, col. 863, lin. 7).

001$^{r–v}$: List of chapter titles for the Gospel of John (numbered 1–18), *tit.* τοῦ κατὰ ἰω(άννην) ε(ὐ)αγ(γελίου) τὰ κεφά(λαια), *inc.* Περὶ τοῦ ἐν κανᾶ γάμου α', *des.* ιη' Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411).

6 This folio was numbered "21" in Koder-Trapp, *Katalog*, 1968, p. 211: "f. 1^{r} obere Hälfte mit Einbanddeckel von Cod. 5 verklebt". See below, Appendix.

002r–603r: Theophylactvs Bvlgariae,[7] *In Ioannem* (*PG* 123 1133–1348, 124 9–317), with obeli (most of the time, not always), in front of the Johannine text, *inc.* Ἡ τοῦ πν(εύματο)ς δύναμις ἐν ἀ[σθε]νείᾳ τελειοῦται καθὰ καὶ [γέ]γραπται cod., *des.* (written within a cross) χωρῆσαι · καὶ | τελειωθῶ|μεν ἐν αὐτῷ | χ(ριστ)ῷ τῷ ἀγαπή|σαντι ἡμᾶς | καὶ διὰ τοῦ | ἠγαπημένου αὐτῷ [*non leg.*]|τοῦ φωτίσαντι ἡμᾶς ἐν τῇ | θεολογίᾳ καὶ ἐπιγνώσει | αὐτοῦ · καὶ | τοῦ πατρὸς | καὶ τοῦ [*non leg.*] | πν(εύματο)ς ᾧ | ἡ δόξα εἰς | τοὺς αἰῶνας | ἀμήν | τέλος τοῦ κατ(ὰ) | ἰω(άννην) εὐαγγέλιου. Two identified lacunae:

- from *PG* 124 80B3 καὶ ὁ ἰησοῦς παρέσται · [τὴ τῶν ἐγκαινίων (f. 345v) to *PG* 124 80C11 εἶτα παρα]κνίζων αὐτούς (f. 346r),
- from *PG* 124 89D6 κ(ύρι)ε εἰ κεκοί[μηται (f. 357v) to *PG* 124 92B3 ἵνα ἐξυπνήσῃς] περικόψεις (f. 358r), torn folio.

Apart these two lacunae, the text of the Gospel of John is complete and was fully collated.

603v: Pencil marks.

3 Textual Features

Jo 3:4 (f. 86r–v)

Dittography from γεννηθῆναι to γεννηθῆναι, 3:4Λέγει πρὸς αὐτὸν ὁ νικόδημος · πῶς δύναται ἄν(θρωπ)ος γεννηθῆναι γέρων ὤν · μὴ δύνατ(αι) εἰς τὴν κοιλίαν τῆς μ(ητ)ρ(ὸ)ς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεν|νηθῆναι · γέρων ὤν · μὴ δύνατε εἰς τὴν κοιλίαν τῆς μ(ητ)ρ(ὸ)ς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 5ἀπεκρίθη cod.

Jo 5:3–4 (f. 153r)

Addition after Jo 5:3a 5:3bξηρῶν · ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν · 4ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ καὶ ἐταράσσετο τὸ ὕδωρ · ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος · ὑγιὴς ἐγίνετο · ᾧ δήποτε κατείκετο νοσήματι : -

Jo 7:52–8:11

PA is not in John (f. 263r–v): 7:52Ἀπεκρίθησαν καὶ εἶπον αὐτῷ · μὴ καὶ σὺ ἐκ τῆς γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι [*non leg.*]της ἐκ τῆς [γαλιλ]αία[ς] (f. 263r) | (f. 263v) 8:12ἐλά]λησεν αὐτοῖς λέγων · ἐγώ ειμι τὸ φῶς τοῦ κόσμου.

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7 See Mullet, M., *Theophylact of Ochrid. Reading the Letters of a Byzantine Archbishop*, Birmingham Byzantine, and Ottoman Monographs 2, Aldershot: Variorum, 1997.

Jo 8:23 (*f. 272r*)

Homoioteleuton from ἐκ to ἐκ: 8:23καὶ εἶπεν αὐτοῖς · ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστὲ · ἐγὼ ἐκ τοῦ κόσμου τούτου οὐκ εἰμί cod.

Jo 19:19–20 (*ff. 557v–558r*)

Homoioteleuton from γεγραμμένον to γεγραμμένον emended with two supplementary lines by the main copyist's hand:

19:19ᵛᵉ Εγραψε δὲ καὶ τίτλον ὁ πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ στ(αυ)ροῦ · 20ʸ Ην δὲ γεγραμμένον ἑβραϊστί cod. **1707ac**

19:19ᵛᵉ Εγραψε δὲ καὶ τίτλον ὁ πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ στ(αυ)ροῦ · ʸ Ην δὲ γεγραμμένον ἰ(ησοῦ)ς ὁ ναζωραῖο(ς) ὁ βασιλεὺς τῶν ἰουδαίων · 20τοῦτον οὖν τὸν τίτλον | πολλοὶ ἀνέγνω(σαν) τῶν ἰουδαίων · ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλ(εως) ὅπου ἐσταυρώθη ὁ ἰ(ησοῦ)ς · καὶ ἦν γεγραμμένον ἑβραϊστί cod. **1707pc**

4 Variant Readings

Jo 1:16 (*f. 36v*)

Καὶ ἐκ τοῦ πληρώματος 1707

καὶ ἐκ τοῦ πληρώματος A C3(NA27+28) Cc(S) K M U Wˢ Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 2 28 157 565 700 892 1071 1241 1424 𝔐 lat sy bo^{ms}

ὅτι ἐκ τοῦ πληρώματος 𝔓66 𝔓75 א B C*(NA 27+28+S) D L 33 579 *pc* it

Jo 2:11 (*f. 75r*)

Ταύτην ἐποίησε τὴν ἀρχήν 1707

ταύτην ἐποίησεν τὴν ἀρχήν א1(NA27) א(*).1(NA28) א(S) K M U Wˢ Γ Δ *f* 13 2 28 118 157 700 892 1071 1424ˢ 𝔐 sy^{h}

ταύτην ἐποίησεν ἀρχήν 𝔓66c(NA27+28+S) 𝔓75vid(NA27+28) 𝔓75(S) A B L N Θ Λ Π Ψ 083 *f* 1 33 565 579 *al*

Jo 3:13 (*f. 91v*)

ὁ υἱὸς τοῦ ἀν(θρώπ)ου ὁ ὢν ἐν τῷ οὐ(ρα)νῷ : cod. **1707**

ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ A(*)NA27 Ac(NA28+S) K M N S U Y Γ Δ Θ Λ Π Ψ Ω 050 *f* 1 *f* 13 28 157 565 579 700 892 1071 1424 𝔐 latt sy$^{c.p.h}$ bo^{pt}

ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ A*(NA28)

ὁ υἱὸς τοῦ ἀνθρώπου ὁ ἐν τῷ οὐρανῷ A*(S)

ὁ υἱὸς τοῦ ἀνθρώπου *tantum* 𝔓63(S) 𝔓66 𝔓75 א B L T Wˢ 083 086 33 1241 *pc*

lac. D

Jo 4:53 (*f. 151ᵛ*)
ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 1707
ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓66 **א**2(NA27+28) **א**c(S) A D K L M N U Γ NA28 Δ Θ Λ Π Ψ *f* 13 28 33 565 579 700 1071 𝔐
ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓75 **א***(NA27+28+S) B C 1 892 *al*

Jo 4:53 (*f. 151ᵛ*)
ὅτι ὁ υἱός σου ζῇ · 1707
ὅτι ὁ υἱός σου ζῇ D K M N U Δ Θ Λ Π *f* 13 2 28 157 565 579 700 1071 1424 𝔐
ὁ υἱός σου ζῇ 𝔓66 𝔓75 **א** A B C L Ψ *f* 1 33

Jo 5:37 (*f. 178ʳ*)
καὶ ὁ πέμψας με π(ατ)ὴρ · αὐτός cod. 1707
καὶ ὁ πέμψας με πατὴρ αὐτός 𝔓66 A K M N U Γ Θ Λ Π Ψ *f* 1 28 33 69 124 565 579 700 1071 1424 𝔐 lat
καὶ ὁ πέμψας με πατὴρ ἐκεῖνος 𝔓75 𝔓95 **א** B L W 892 *pc*
καὶ ὁ πέμψας με πατὴρ ἐκεῖνος αὐτός D

Jo 6:17 (*f. 194ᵛ*)
Καὶ ἐμβάντες εἰς τὸ πλοῖον · cod. 1707
καὶ ἐμβάντες εἰς τὸ πλοῖον A (ἀνα~) D (ἐν~) K (ἀνα~) M N (ἀνα~) U W (ἐν~) Γ Θ Λ Ψ *f* 1 *f* 13 28 157 565 1424 𝔐 sa bo
καὶ ἐμβάντες εἰς πλοῖον 𝔓75 **א** B L Δ 33 579 700 892 1071 1241 *al*

Jo 7:3 (*f. 230ʳ*)
θεωρήσωσι 1707
θεωρήσωσιν 𝔓66 (θεορήσωσιS) B2(NA27+28) Bc(S) G K U Γ Θ Λ Π Ψ 070 *f* 1 *f* 13 28 565 579 700 892 1071 1241 𝔐
θεωρήσουσιν 𝔓75 **א**2(NA27+28) **א**c(S) B*(NA27+28+S) D L M N W Δ 0105 33 157 1424 *al*
θεώρουσιν **א***(NA27+28+S)
lac. A

Jo 7:3 (*f. 230ʳ*)
τὰ ἔργα σου ἃ ποιεῖς · 1707
τὰ ἔργα σου ἃ ποιεῖς **א**2(NA27+28) **א**c(S) K L M N W Γ Δ Λ Π Ψ 070 0105 *f* 13 28 33 157 579 700 892 1424 𝔐
τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* 1 565 1071 *pc*
σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓66 B
τὰ ἔργα ἃ ποιεῖς **א***(NA27+28+S) D U 1241 *al* sys.c.p saᵐˢˢ
lac. A

Jo 8:38 (*f. 282ᵛ*)

ἐγὼ ὃ ἑώρακα 1707

ἐγὼ ὃ ἑώρακα K (ἑόρακα^{S}) M (ἑόρακα^{S}) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακα^{S}) 700 1424 𝔐 (ἑόρακα^{S}) sy^{h}

ὃ ἐγὼ ἑώρακα *f* ^{1}

ἐγὼ ἃ ἑώρακα D$^{c(S)}$ (ὥρακα D$^{*(S)}$) L (ἑόρακα^{S}) N Θ (ἑόρακα^{S}) 33 579 892 1071 *al*

ἃ ἐγὼ ἑώρακα 𝔓^{66} 𝔓^{75} (ἑόρακα^{S}) **א** B C W 565 (ἑόρακα^{S}) *pc*

lac. A

Jo 8:38 (*f. 282ᵛ*)

παρὰ τῷ π(ατ)ρί μου λαλῶ · 1707

παρὰ τῷ πατρί μου λαλῶ **א** K M N S U Y Γ Δ Θ Λ Ψ Ω *f* ^{1} *f* ^{13} 28 565 700 1071 1424 𝔐 sy

παρὰ τῷ πατρὶ λαλῶ 𝔓^{66} 𝔓^{75} B C L 070 *pc*

παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*

ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*ff. 282ᵛ–283ʳ*)

καὶ ὑμεῖς οὖν ὅ 1707

καὶ ὑμεῖς οὖν ὅ **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 sy^{h}

καὶ ὑμεῖς οὖν ἅ 𝔓^{66} 𝔓^{75} **א**$^{*(NA27+28+S)}$ B C D K N W (- οὖν) Y Θ *f* ^{1} *f* ^{13} 33 565 579 1071 *al*

lac. A

Jo 8:38 (*f. 283ʳ*)

ἑωράκατε 1707

ἑωράκατε 𝔓^{66} **א**$^{*(NA27+28+S)}$ D N S U Γ Δ Λ Ψ Ω 070 579$^{NA27+28}$ 700 1071 1424 𝔐$^{NA27+28}$ sy sa

ἑοράκατε M Δ Ω 28 579^{S} 𝔐^{S}

ἠκούσατε 𝔓^{75} **א**$^{2(NA27+28)}$ B C K L$^{NA27+28}$ W Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy^{hmg}

ἠκούσαται **א**$^{c(S)}$ L^{S}

lac. A

Jo 8:38 (*f. 283ʳ*)

παρὰ τῷ π(ατ)ρὶ ὑμῶν ποιεῖτε : cod. **1707**

παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy

παρὰ τοῦ πατρὸς ποιεῖτε 𝔓^{66} 𝔓^{75} (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*

παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε ℵ C K Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy$^{hmg(NA27)}$
lac. A

Jo 8:54 (*f. 293^{r}*)
ἐὰν ἐγὼ δοξάζω ἐμαυτόν · 1707
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 𝔓$^{66*(S)}$ ℵ$^{c(S)}$ A C$^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐
ἐὰν ἐγὼ δοξάσω ἐμαυτόν 𝔓$^{66c(S)}$ 𝔓^{75} ℵ$^{*(S)}$ B C$^{*(S)}$ D U W Θ Π *f* ^{1} *f* ^{13} 579

Jo 9:4 (*f. 302^{r}*)
ἐμὲ δεῖ ἐργάζεσθαι 1707
ἐμὲ δεῖ ἐργάζεσθαι ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ A C K M N U Γ Δ Θ Λ Ψ *f* ^{1} *f* ^{13} 28 33 157 565 579 700 892 1071 1241 1424 𝔐 lat sy bo^{mss}
ἡμᾶς δεῖ ἐργάζεσθαι 𝔓^{66} 𝔓^{75} ℵ$^{*(NA27+28+S)}$ B$^{c(S)}$ L W (δῖ *l.* δεῖ) 070 *pc* sa bo
ἡμᾶς δεῖ ἐργάζεσθε B$^{*(S)}$

Jo 10:34 (*f. 347^{v}*)
ἐν τῷ νόμῳ ὑμῶν 1707
ἐν τῷ νόμῳ ὑμῶν A K M S U Y Δ Λ Π Ω *f* ^{1} *f* ^{13} 28 565 700 1424 𝔐
ἐν τῷ νόμῳ ὑμῶν ὅτι 𝔓$^{66c(S)}$ 𝔓^{75} ℵ$^{c(S)}$ B L W Ψ 33 579
ἐν τῷ νόμῳ ὅτι 𝔓^{45} ℵ$^{*(NA27+28+S)}$ D Θ *pc* it sy^{s}
ἐκ τῷ νόμῳ ὑμῶν ὅτι 𝔓$^{66*(S)}$

Jo 11:50 (*f. 378^{r}*)
διαλογίζεσθε 1707
διαλογίζεσθε K M U Δ Λ Π *f* ^{13} 28 33 157 565 579 700 1071 1424 𝔐
λογίζεσθε 𝔓^{66} ℵ A B D L W Θ Ψ *f* ^{1}

Jo 12:1 (*f. 383^{v}*)
λάζαρος ὁ τεθνηκώς 1707
λάζαρος ὁ τεθνηκώς 𝔓^{66} A D E G K M U Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 565 579 700 1071 1241 1424 𝔐 lat sy$^{s.h}$ bo
λάζαρος *tantum* ℵ B L W *pc* sy^{p} it sa

Jo 12:2 (*f. 383^{v}*)
τῶν συνανακειμένων αὐτῷ · 1707
τῶν συνανακειμένων αὐτῷ W 28 1071
ἐκ τῶν ἀνακειμένων σὺν αὐτῷ 𝔓^{66} ℵ B L
τῶν ἀνακειμένων σὺν αὐτῷ A D K M U Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 33 157 565 579 700 1424 𝔐

***Jo 13:1* (*f. 420r*)**

ὅτι ἐλήλυθεν 1707
ὅτι ἐλήλυθεν U Γ Δ Λ 124^{S} 700 1424 𝔐
ὅτι ἦλθεν 𝔓^{75} **א** A B K L M W Y Θ Π Ψ 070 *f* ^{1} *f* ^{13} 33$^{NA27+28}$ 157 565 579 892 1071 1241 *al*
ὅτι ἥκει 𝔓^{66}
ὅτι παρῆν D

***Jo 14:15* (*f. 457r*)**

τηρήσατε · 1707
τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* ^{1} *f* ^{13} 28 157 565 700 892 1241 1424 𝔐
τηρήσετε B L Ψ 1071 *pc*
τηρήσητε 𝔓$^{66(NA27+28)}$ **א** 060 33 579$^{NA27+28}$ *pc*
τηρήσηται 𝔓$^{66(S)}$ 579^{S}

***Jo 14:16* (*f. 457r*)**

καὶ ἐγὼ ἐρωτήσω 1707
καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π *f* ^{13} 28 33 118 157 700 1424 𝔐
κἀγὼ ἐρωτήσω 𝔓^{66} **א**$^{c(S)}$ B D Q Ψ *f* ^{1} 565 579 1071
κἀγὼ τηρήσω **א**$^{*(S)}$

***Jo 15:26* (*f. 484v*)**

ὅταν δὲ ἔλθῃ ὁ παράκλητος 1707
ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ *f* ^{1} *f* ^{13} 33$^{NA27+28}$ 157 565 700 1071 1241 1424 𝔐 sy sa^{mss}
ὅταν ἔλθῃ ὁ παράκλητος 𝔓^{22} **א** B Δ 579 *pc* sa^{mss}
lac. W 28

***Jo 16:33* (*f. 504v*)**

θλίψιν ἔξετε · cod. 1707
θλῖψιν ἔξετε D (θλεῖψειν^{S}) *f* ^{1} *f* ^{13} *pc* it
θλῖψιν ἔχετε **א** A B (θλεῖψιν) W Θ 1071 (ἔχητε) 𝔐

***Jo 17:25* (*f. 522v*)**

***om.* καὶ οὗτοι ἔγνωσαν 1707**
om. καὶ οὗτοι ἔγνωσαν 69
καὶ οὗτοι ἔγνωσαν **א** A B D W Θ *f* ^{1} *f* ^{13} 579 𝔐

Jo 18:3 (*f. 524ᵛ*)

Ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν 1707
ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν ℵ A B C D K L M U W Y Γ Δ Θ Λ Π Ψ 28 33 157 579 700 1071 1424 𝔐
ὁ οὖν ἰούδας παραλαβὼν τὴν σπεῖραν N *f* [1] 565
ὁ οὖν ἰούδας λαβὼν ὅλην τὴν σπεῖραν *f* [13]

Jo 19:35 (*f. 567ᵛ*)

καὶ ἀληθινή ἐστιν ἡ μαρτυρία αὐτοῦ · 1707
καὶ ἀληθινή ἐστιν ἡ μαρτυρία αὐτοῦ H 118 579 (ἐστην) 1424
καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία ℵ (ἀληθής) A B L M W Θ Π Ψ *f* [13] 33 157 565 1071 1582
καὶ ἀληθινή ἐστιν αὐτοῦ ἡ μαρτυρία K N U Y Λ 700 𝔐

Jo 20:16 (*f. 577ᵛ*)

om. **ἑβραϊστί 1707**
om. ἑβραϊστί A K M U Λ Π[c(S)] Ω *f* [1] *f* [13] 565 700 1071 1424 𝔐
ἑβραϊστί ℵ B D L N W Δ Θ (ευραϊστη cod.) Π[*(S)] Ψ 33 157

Jo 21:11 (*f. 590ᵛ*)

ἐπὶ τῆς γῆς · 1707
ἐπὶ τῆς γῆς G K M U Γ Λ 118 157 700 1071 𝔐
εἰς τὴν γῆν 𝔓[122vid(NA28)] ℵ A B C L N P W Δ Θ Π Ψ 33 1241 *al*
ἐπὶ τὴν γῆν D *f* [1] *f* [13] 565 1424 *pc*

5 Bibliography

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8 Elliott's reference to "Vogel and Gardthausen p. 84" (= Vogel-Gardthausen, *Griechischen Schreiber*, 1909) seems erroneous: ANA 12 (GA 1707) corresponds to Theophylactus' Commen-

9" sic, 338 "**Berat Metropolitankirche** 10: e: 1707 (Sd $\Theta^{\varepsilon 205}$)"; ID., *Textkritik* III, 1909: p. 1173$^{n.}$ "Berat (Alexoudes 30), Metropolitankirche 10"; KODER-TRAPP, *Katalog*, 1968: pp. 202$^{n.}$ "5", 211 "21", 212 "24"; LAFLEUR, *Greek New Testament Philology*, 2016: pp. 341–362$^{n.}$; LENA, *Byzantine Manuscripts*, 2013: pp. 223$^{n.}$ & n. 57, 231–233; MULLEN, *Dorëshkrimet biblike*, 2003: p. 219$^{n.}$; POPA, *Katalog*, 2003: pp. 96–97$^{n.}$; SINANI, *Kodikët*, 2003; ID., *Beratinus*, 2004: pp. 69–70$^{n.}$; ID., *Kodikët e Shqipërisë*, 2008: pp. 53–66; ID., *Kodikët*, 2011: pp. 70–71, 114$^{n.}$, 234$^{pl.}$ (binding), 308$^{pl.}$ (f.?); VON SODEN, *Die Schriften* I,1, 1902: pp. 74 "**Berat.** Ἐκκλησία τῆς Κοιμήσεως (μητρόπολις) 10-$\Theta^{\varepsilon 205}$", 263$^{n.}$ "$\Theta^{\varepsilon 205}$ (-) Berat, Εκκλησ. της Κοιμησ. 10"; WALLACE, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_1707.

Appendix: Flyleaves from ANA 9 (GA *l*1434) and ANA 12 (GA 1707)

Contents: **Fragments of the Menaion of August** (dated 1, 2, 10, 11 and 15, with synaxarion sequences inserted).
Provenance: **Berat**.

In their 1968 catalogue, Johannes Koder and Erich Trapp numbered as "21" a ms. which they have virtually reconstructed from several flyleaves originating from ANA 9 (GA *l*1434), and ANA 12 (GA 1707). They described this item "21" as "13. Jh. Pergament", with "310 × 220 mm. 6 Bl. (f. 1–2 früher f. 1–2 des Cod. 5; f. 3–6 früher als f. 1–2 und 141–142 des Cod. 8). 2 Sp. 55 Z.", containing a "Fragment eines Menaion für den Monat August" (*Katalog*, 1968, p. 211). As a reconstructed artefact, Koder and Trapp's "21" was not extant during their 1965 stay in Tirana. Thus, *jetzt* would perhaps have been more appropriate than *früher*.

As we have seen above, in the Koder and Trapp's catalogue, the codex numbered "Cod. 5" corresponds today to ANA 12. It includes only one protective flyleaf—stuck horizontally—and not two: the inside front cover and the f. I^{r-v}. It represents a single folio and may be linked to what the authors have called "f. 1–2 früher f. 1–2 des Cod. 5".

Koder and Trapp's "Cod. 8" corresponds today to ANA 9 and is a lectionary. The authors described it as "14. Jh. Pergament. 315 × 240 mm. 140 Bl. (140 Bl.— f. 1 und 2 [vgl. Cod. 21] + 46 A + 136 A). 2 Sp. 22–25 Z." (*Katalog*, 1968, p. 203). To date, ANA 9, has four protective flyleaves: ff. 1–2 and 150–151 which correspond

tary on John, whereas the ms. described by Vogel-Gardthausen, who referred to ΑΛΕΞΟΥΔΗ, *Κατάλογος*, 1898, pp. 357–359 (n. 10), does not.

to "f. 3–6" in the Koder and Trapp's description. Thus, the four folios "f. 1–2 und 141–142 des Cod. 8" are now ff. 1–2 and ff. 150–151.

There follows a description of Koder and Trapp's number "21" which gathered the protective folios of ANA 9 and ANA 12.

Flyleaves from ANA 9:

f. 1^{r} (upper left column) August 1, *inc.* πίσθη σφοδρῶς · εἶτα εἰς κάμϊνον ἐνεβλήθη, (lower right column) *des.* τῇ μονῇ ὑμῶν cod. (Mhnaion, Ἰωάννινα, 1818, p. 12; Mhnaia, Rome, 1901, p. 292),

f. 1^{v} (upper left column) August 1, *inc.* ταύτῃ τὴν εἰρήνην (Mhnaion, Ἰωάννινα, 1818, p. 12; Mhnaia, Rome, 1901, p. 292), (lower right column) August 1, *des.* καὶ εὐθέως ἐξῆλθεν αἷμα (Jo 19:34),

f. 2^{r} (upper left column) August 1, *inc.* καὶ ὕδωρ · καὶ ὁ ἑωρακός cod. (Jo 19:34–35), (lower right column) August 2, *des.* καὶ θεός σοι ἐ[φάνη with musical notation (Mhnaion, Ἰωάννινα, 1818, p. 13; Mhnaia, Rome, 1901, p. 296) (torn folio),

f. 2^{v} (upper left column) August 2, *inc.* ὡς ἄγγελος with musical notation, (lower right column) August 2, Ode 1st with Θεοτοκίον, *inc.* Ἀκτινοβόλοις ἀστραπαῖς, *des.* Σωματωθέντα δι' ἡμᾶς πα[νάμωμε (Mhnaion, Ἰωάννινα, 1818, p. 14; Mhnaia, Rome, 1901, pp. 297–298) (torn folio).

f. 150^{r} (upper left column) August 10 [Ἄθλησις τῶν ἁγίων μαρτύρων Λαυρεντίου …], *inc.* χρόνους δεκἵου γεγόνασι cod., *des.* τοῦ καπετωλίου cod. (Delehaye, *Synaxarium*, 1902, col. 881, lin. 10 – col. 882, lin. 20), then Odes 7th–9th, *inc.* Ὁ διασώσας ἐν πυρί, *des.* νῦν θαυμάζομεν (Mhnaion, Ἰωάννινα, 1818, pp. 63–64; Mhnaia, Rome, 1901, pp. 374–375), followed by August 11, *inc.* Εὔπλε παναοΐδιμε στ(αυ)ρῷ … χ(ριστό)ν … ἐχθροῦ cod., *des.* τῷ τῶν ὅλων βασιλεύοντι (Mhnaion, Ἰωάννινα, 1818, p. 65; Mhnaia, Rome, 1901, p. 377),

f. 150^{v} (upper left column) August 11, *inc.* δι' αἰῶνος συναγαλλϊώμενος : - cod. (Mhnaion, Ἰωάννινα, 1818, p. 65; Mhnaia, Rome, 1901, p. 377), then Odes 1st–6th, *inc.* Τῷ ὅπλῳ τοῦ στ(αυ)ροῦ, *des.* καὶ τροφέα πάσης κτίσεως (Mhnaion, Ἰωάννινα, 1818, pp. 65–67; Mhnaia, Rome, 1901, pp. 379–381), followed by the Ἄθλησις τοῦ ἁγίου μάρτϋρος Εὔπλου (Delehaye, *Synaxarium*, 1902, col. 881, lin. 33 – col. 886, lin. 3), then followed by Ode 7th, *inc.* Νέοι τρεῖς ἐν Βαβυ[λῶνι] Στάξαν σου, *des.* ἀνϋμνοῦσά σε : - cod. (Mhnaion, Ἰωάννινα, 1818, pp. 68–69; Mhnaia, Rome, 1901, p. 382).

f. 151^{r} (upper left column) August 15, *inc.* θεαρχίῳ νεύματι τοῦ κηδεῦσαι σε, (lower right column) *des.* Ἡ τῶν οὐρανῶν ὑψηλοτέρα ὑπάρχουσα (Mhnaion, Ἰωάννινα, 1818, pp. 84–86; Mhnaia, Rome, 1901, pp. 407–409),

f. 151^{v} (upper left column) August 15, *inc*. καὶ τῶν χερουβίμ, (lower right column) *des*. πρῶτος ἱεράρχης πέ[τρος τε cod. (MHNAION, Ἰωάννινα, 1818, pp. 86–87; MHNAIA, Rome, 1901, pp. 409–411).

Flyleaves from ANA 12:

See the above ANA 12 contents description.

Conclusion

The protective folio I$^{r–v}$ in ANA 12 and the protective folios 1–2 and 150–151 in ANA 9 came from the same manuscript. Within Koder and Trapp's description of the item numbered as "21", the *desinit* of the ff. "1^{r}–4^{v}" was wrong, or misplaced, because this *desinit* was the *desinit* of f. I^{r} in ANA 12.

CHAPTER 9

Albanian National Archives 15 (pl. 10)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 15
MS. Number: **Gregory-Aland 2244**
Contents: **Four Gospels with *catenae* (Mt, Jo) and liturgical notes**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

Xth c.,[1] parchment (f. 308 in paper, XVth c.), ff. 356 (13×8. 2×2. 4×8. 1×10 – 1. 1×6. 1×10. 1×6 + 1. 1×2. 12×8. 1×12 – 3. 2×8. 1×10 – 2. 1×10 – 2 + 1. 1×6. 1×10. 1×6. 1×10. 2×6, unnumbered quires), 1 column per folio (with *catenae* for Matthew and John), 17 lines per column, size of folio: 215×175 (f. 308: 185×150), area of text: 130×105, ruling type 2–32/2–3/2–2/J (ff. 10, 24),[2] Canon Tables, Ammonian

1 Other suggested datings: "XIII", Aland, *Kurzgefasste Liste*, 1963, p. 178, and Id., *Kurzgefasste Liste*, 1994, p. 176; "seconde moitié du X*e* siècle", Džurova, *Manuscrits grecs* I, 2011, p. 117; "deuxième moitié du X*e* siècle", Ead., *Manuscrits grecs* II, 2011, p. 173; "deuxième moitié du X*e* siècle", Ead., *Le rayonnement*, 2011, p. 36; "shekulli i 12-të deri shekulli i 13-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 220; "duke u mbështetur në grafinë e bukur të kodikut, shkrimi i tij duhet t'i datohet afërsisht kohës prej shekullit të 11-të deri në shekullin e 12-të", Popa, *Katalog*, 2003, p. 99; "duke u mbështetur, kryesisht, në grafinë e tipit të vjetër të tekstit, këto dekore kaq të thjeshta, pa art, duhet t'i atribuohen fillimit të shek. XIII", Id., *Miniatura*, 2006, p. 41; "shek. X", Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010, p. 31; "i shkruar ndërmjet shekullit të 12-të dhe 13-të", Sinani, *Beratinus*, 2004, p. 71, and Id., *Kodikët*, 2011, p. 117; "11th–12th Century", Wallace, *CSNTM*, October 2017.

2 See Muzerelle, *Schémas*, 1999; J. Leroy's codification is unable to describe here accurately such ms. with commentary. Muzerelle's codification is divided into four sections: the vertical lines/the horizontal lines within the margins/the horizontal lines which have a larger extension than the others—Muzerelle called them the "rectrices majeures"/the extension of the horizontal lines, called the "rectrices simples". Concerning ANA 15, the first zone "2–32" represents two vertical lines on the left part of the folio, then three vertical lines on the right side, followed by another group of two lines. The sequence "2–3" indicates a group of two horizontal lines in the upper margin of the folio, and three horizontal lines in the lower margin. The following sequence "2–2" represents two groups of "rectrices majeures": one in the upper part of the folio, i.e. two lines, the other one in the lower part, again two lines. The letter "J" is the

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sections, text in minuscule (brown/red ink with titles in gold), ἀρχή and τέλος. At the bottom of f. 1r is a note in a modern hand (purple ink): "Ἀριθ[illegible]θεν περιέχει φύλλα | 350".

Five different hands:

- Hand A ff. 9r–106v, 109r–173r, 175r–278v, 280r–356v, main copyist's hand.
- Hand B ff. 1r–8r, 107v–108v, 173v–174v, 279r–v and *catenae*.
- Hand C numerous notes (black ink) throughout the ms., later hand.
- Hand D different notes on the right pastedown.
- Hand E f. 308r–v (Pericope of the Adulteress).

No images.

Binding: leather cover on pressed cardboard (front cover) and wood (back cover) with metal studs forming a cross.

Former shelfmarks: a large white paper label was stuck on the upper board with "φύλλα 350 | 2 | δύο" (same modern handwriting as above, purple ink).[3] A small blue framed label was also stuck on f. 1v with "27" (green ink) as inscription.[4]

2 Contents

001r–005v:[5] Eusebian Canons (complete, in spite of the untidy writing with columns, names and numbers not written in order; f. 1r–v bound between f. 8 and f. 9).

006r–007v: List of chapter titles for the Gospel of Matthew (numbered 1–68),[6] *tit.* Τοῦ κατ(ὰ) ματθ(αῖον) εὐαγγελ(ίου) τὰ κεφάλ(αια), *inc.* α′ πε(ρὶ) τῶν

extension of the "rectrices simples" between the two lines of justification of the main text, as codified by Muzerelle, *Schémas*, 1999, p. 138.

3 See ANA 12 and ANA 35.

4 See ANA 2 (f. Ir), ANA 4 (inner left board), ANA 12 (f. 1r), ANA 19 (f. 1r), ANA 29 (inner left board), ANA 35 (inner left board) and ANA 38 (f. 1r). See also "History of the Fonds 488: Elements and Hypotheses", pp. 63–67 and Appendix B, pp. 548–549.

5 Erroneously "Ff. 1–5 dix Tables des canons", Džurova, *Le rayonnement*, 2011, p. 36; "ff. 1–5 Dix Tables d'Eusèbe de Césarée", Ead., *Manuscrits grecs* I, 2011, p. 114.

6 Erroneously "ff. 6–8v liste des chapitres de l'Évangile de Matthieu", Džurova, *Le rayonnement*, 2011, p. 36.

μάγων, *des.* ξη′ πε(ρὶ) τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ (Von Soden, *Die Schriften* I,1, 1902, pp. 405–407).

007^{v}–008^{r}: Preface to the Gospel of Matthew, *inc.* Ἰστέον ὅτι κατὰ ματθ(αῖον) εὐαγγέλ(ιον) ἑβραΐδι διαλέκτῳ γραφὲν ὑπ' αὐτ[*non leg.*] ἐν ἱερουσαλὴμ ἐξεδόθ(η) ἑρμηνεύθη δὲ ὑπὸ ἰωάννου, *des.* τὴν ἐπιφοίτησιν τὸν ἅγιον τῆς ἐμφανίζει (Von Soden, *Die Schriften* I,1, 1902, p. 311).

008^{v}: blank.

009^{r}–106^{v}: The Gospel of Matthew,[7] *tit.* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤ[Α] ΜΑΤΘ[ΑΙΟΝ (gold letters).

009^{r}–106^{r}: *Catenae* (red ink written), *sine tit.*, *inc.* Εὐαγγέλιον ἡ παροῦσα βίβλος λ[έγεται, *des.* ὅθεν σύμφωνοί εἰσί · καὶ ἐν τούτῳ οἱ εὐαγγελισταί cod., (Cramer, *Catenæ*, 1840, pp. 5–252, with differences; Karo-Lietzmann, *Catenarum Graecarum Catalogus*, 1902, p. 560; CPG C 110.4).

107^{r}: blank.

107^{v}–108^{v}: List of chapter titles for the Gospel of Mark (numbered 1–48), *tit.* Τοῦ κατ(ὰ) μᾶρκον εὐαγγε(λίου) τὰ κεφάλαια, *inc.* α′ πε(ρὶ) τοῦ δαιμονιζομένου, *des.* μη′ τ(ῆ)ς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409).

108^{v}: Preface to the Gospel of Mark, *inc.* Ἰστέον ὅτι κατὰ μάρκον εὐαγγέλ(ιον) ὑπηγορεύθη ὑπὸ πέτρου ἐν ῥώμῃ ἐποιήσατο δὲ τὴν ἀρχ(ήν) (Von Soden, *Die Schriften* I,1, 1902, p. 311).

109^{r}–173^{r}: The Gospel of Mark without *catenae*,[8] *tit.* ΕΥΑΓΓΕΛΙΟ[Ν] ΚΑΤΑ ΜΑΡΚ[ΟΝ (gold letters).

173^{v}–174^{v}: List of chapter titles for the Gospel of Luke (numbered 1–83), *tit.* Τοῦ κατ(ὰ) λουκᾶν ε(ὐ)αγγελ(ίου) τὰ κεφάλαια, *inc.* α′ πε(ρὶ) ἀπογραφ(ῆς), *des.* ΠΓ′ πε(ρὶ) κλεόπα (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411).

174^{v}: Preface to the Gospel of Luke, *inc.* Ἰστέον ὅτι τὸ κατὰ λουκᾶν εὐαγγέλ(ιον) [*non leg.*]πηγορεύθη, *des.* ἀπὸ ζαχαρίου τοῦ ἱερέως θυμιῶντος ἤρξατο (Von Soden, *Die Schriften* I,1 1902, p. 311); f. 174^{v} partly blank.

175^{r}–278^{v}: The Gospel of Luke without *catenae*,[9] *tit.* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ (gold letters).

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7 Erroneously "ff. 9–108^{v} Évangile de Matthieu", Džurova, *Le rayonnement*, 2011, p. 36.

8 Erroneously "ff. 109–174 Évangile de Marc", Džurova, *Le rayonnement*, 2011, p. 36.

9 Erroneously "ff. 175–279 Évangile de Luc", Džurova, *Le rayonnement*, 2011, p. 36.

279r: List of chapter titles for the Gospel of John (numbered 1–18), *tit.* Τοῦ κατ(ὰ) ἰω(άννην) εὐαγγελ(ίου) τὰ κεφάλαια, *inc.* α′ πε(ρὶ) ἐν κανᾶ γάμου, *des.* ιη′ πε(ρὶ) τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411).

279v: Preface to the Gospel of John, *inc.* Ἰστέον ὅτι τὸ κατὰ ἰωάννην εὐαγγέλ(ιον) ἐν τοῖς χρόνοις, *des.* ἔνδοξον χ(ριστο)ῦ γενεάν (Von Soden, *Die Schriften* I,1, 1902, p. 311); f. 279v partly blank.

280r–356v: The Gospel of John,[10] *tit.* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩ[ΑΝΝΗΝ (gold letters).

280r–347r: *Catenae* (red ink written), *sine tit.*, *inc.* Διὰ τί εἶπεν ἐν ἀρχῇ, *des.* ἐσταυρώθη ὁ κύριος (Cramer, *Catenæ*, 1841, pp. 179–389, with differences; CPG C 140.4).

Inside back cover (leaf stuck as pastedown): Excerpt from a liturgical ms. (XIVth c., Oktoechos?), Is. 35:1–3 *inc.* [1]Εὐφράνθητι ἔρημος | διψῶσα, *des.* [3]παραλελυ[μένα (Follieri, *Initia*, 1960–1966, p. 564), preceded by a liturgical rule.

3 Textual Features

Mt 16:2b–3

POST is in Matthew (f. 58r), without emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: [16:2]ὁ δὲ ἀποκριθεῖς εἶ|Πεν αὐτοῖς ὀψίας γενομένης λέγεται | εὐδία · πυῤῥάζει γὰρ ὁ οὐ(ρα)νὸς [3]Κ(αὶ) | πρωϊας, σήμερον χειμών · πυῤῥά|ζει γὰρ στυγνάζων ὁ οὐ(ρα)νὸς · ὑπὸκριταί | τὸ μὲν πρόσωπον τοῦ οὐ(ρα)νοῦ (cod.).

Mk 1:1 (*f. 109r*)

[1:1]Ἀρχὴ τοῦ εὐαγγελίου · ἰ(ησο)ῦ χ(ριστο)ῦ · υἱοῦ · τοῦ θ(εο)ῦ · [2]ὡς γέγραπται ἐν τοῖς προφήταις · κτλ.

10 Erroneously "ff. 280–331v Évangile de Jean; 332v–356v lectures évangéliques pour les dimanches" sic, Džurova, *Le rayonnement*, 2011, p. 36, and "ff. 280–331v Évangile de Jean, ff. 332v–356v lectures évangéliques dominicales" sic, Ead., *Manuscrits grecs* I, 2011, p. 114. As a continuous text, the Gospel of John truly ends at f. 356v. For some unknown reason, at f. 331v, the copyist concluded his copy (perhaps his daily work) with Jo 13:30.31, in a *cul de lampe* style. So we read (f. 331v): [13:30]λαβὼν οὖν | τὸ ψωμίον ἐκεῖνος | εὐθέως ἐξῆλ|θεν ἦν δὲ | νὺξ [13:31] ὅ|τε ἐ|ξῆ|λθε. Then, the text of the Gospel of John continues normally (f. 332r): [13:31] Εἶπεν ὁ κ(ύριο)ς τοῖς ἑαυτοῦ μαθηταῖς · νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀν(θρώπ)ου κτλ.

***Mk 6:3* (*f. 128r*)**

6:3οὐχ οὗτός ’Εστιν ὁ τέκτων ὁ υἱὸς μαρίας ἀδελφὸς δὲ ἰακώβου καὶ ἰωσῆ · καὶ ἰούδα καὶ σίμωνος cod.

Lk 22:43–44

PASB is in Luke (f. 267v): 22:42λέγων π(άτ)ερ | εἰ βούλει παρενεγκεῖν τὸ ποτήριον | τοῦτο ἀπ’ ἐμοῦ πλὴν μὴ τὸ θέλημά | μου · ἀλλὰ τὸ σὸν γενέσθω · αρχ 43ὤφθη δὲ | αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύον | αὐτόν 44καὶ γενόμενος ἐν ἀγωνίᾳ ἐκ|τενέστερον προσηύχετο · ἐγένετο δὲ | ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵμα|τος καταβαίνον (cod.) ἐπὶ τὴν γῆν 45Καὶ ἀναστὰς κτλ. One may notice the mark “αρχ[η]” (interlinear, black ink, later hand), in the main text, at the beginning of verse 43. In the external left margin, facing Lk 22:45, the same later hand has written a reference to the Gospel of Matthew: “ἄρξ[αι] εἰς ματθ[*non leg.*”. One may also note, facing Lk 22:46: ζητ(εῖ) εἰς τ(ὸν) ματθ(αῖου) κ(ε)φ(ά)λ(αιον) σϛ’ [296] (red ink, same hand as the Ammonian sections).

At f. 96r, Mt 26:39 shows a liturgical reference to Lk 22:43–44, “[*non leg.*] εἰς τὸν λου(κᾶν) σπα’”, in the external left margin. This hand is later than the copyist’s hand (written in black ink), and quite similar to the one which has written the note facing Lk 22:43–44. The text of Matthew is the following: 26:39Καὶ προσελθὼν μικρόν · ἔπεσεν ἐπὶ | πρόσωπον αὐτοῦ προσευχόμενος | καὶ λέγων + π(άτ)ερ μου εἰ δυνατόν ἐστι · πα|ρελθέτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦ|το + πλὴν · οὐχ ὡς ἐγὼ θέλω ἀλλ’ ὡς | σύ · + 40καὶ ἔρχεται κτλ.

Jo 7:52–8:11

PA is missing after John 7:52 (f. 307v): 7:52ἀπεκρίθησαν καὶ εἶπον αὐτῷ · μὴ καὶ σὺ ἐκ τῆς γαλιλαίας εἶ ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς γαλιλαίας · οὐκ ἐγείγερται· ※ 8:12πάλιν οὖν ὁ ἰ(ησοῦ)ς αὐτοῖς ἐλάλησε λέγων κτλ. Inside the main text, after Jo 7:52, is the obelus ※ which refers to the bottom of the folio. There, three lines of writing (later hand, black ink) correspond to Jo 7:53–8:2 7:53 ※ κ(αὶ) ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ · 8:1ἰ(ησοῦ)ς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν · 2ὄρθρου δὲ πάλιν βαθέως ἦλθεν ὁ ἰ(ησοῦ)ς εἰς τὸ ἱερόν · κ(αὶ) πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν · κ(αὶ) καθήσας, ἐδίδασκεν αὐτούς.

Jo 8:3–11 (f. 308r–v) is written on an added folio (paper with unidentified watermark, in brown ink), by another different hand, not similar to the preceding ones. Folio 308 is stitched into the front of the next parchment leaf (f. 309), with five stitches. *Tit.* τῷ καιρῷ ἐκείνῳ ἄγουσιν οἱ γρ(αμματεῖς) καὶ οἱ *tantum*, *inc.* 8:3”Αγουσϊ δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτόν, γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην · καὶ στήσαντες αὐτὴν ἐν μέσῳ, 4λέγουσιν αὐτῷ · διδάσκαλε ταύτην εὕρομεν ἐπ’ αὐτοφόρῳ μοιχευομένην · 5ἐν δὲ τῷ νόμῳ ἡμῶν μωσῆς ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι · σὺ οὖν τί λέγεις · 6τοῦτο δὲ ἔλεγον, πειράζοντες αὐτόν · ἵνα

ἔχωσι κατηρορίαν (cod.) κατ' αὐτοῦ · ὁ δὲ ἰ(ησοῦ)ς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν · μὴ προσποιούμενος · [7]ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς · ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω · [8]καὶ κύψας, ἔγραφ[εν] εἰς τὴν γῆν · [9]οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδή(f. 308r) | (f. 308v)σεως ἐλεγχόμενοι, ἐξήρχοντο · εἷς καθ' εἰς (cod.) · ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων · κ(αὶ) κατελείφθη μόνος ὁ ἰ(ησου)ς · καὶ ἡ γυνὴ ἐν μέσῳ οὖσα · [10]ἀνακύψας δὲ ὁ ἰ(ησοῦ)ς καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ · ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου · οὐδείς σε κατέκρινεν; [11]ἡ δὲ εἶπεν · οὐδεὶς κ(ύρι)ε · εἶπε δὲ αὐτῇ ὁ ἰ(ησοῦ)ς · οὐδὲ ἐγώ σε κατακρίνω · πορεύου καὶ ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

Next are three lines of text (black ink, clumsy writing) which correspond to Jo 8:12 [8:12]πάλιν οὖν αὐτοῖς ὁ ἰ(ησοῦ)ς ἐλάλησε λέγων · ἐγώ εἰμι τὸ φῶς τοῦ κόσμου · ὁ ἀκολουθῶν ἐμοὶ οὐ μ[οι?] περιπατήσει ἐν τῇ σκοτίᾳ *tantum*.

PA is not located after:

Lk 21:38 (f. 264r) [21:38]καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ [22:1]ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων κτλ.

Lk 24:53 (f. 278v) [24:53]καὶ ἦσαν δια παντὸς (cod.) ἐν τῷ ἱερῷ ἐνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν : + .

Jo 7:36 (f. 306v) [7:36]τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε ζητήσετέ με καὶ οὐχ εὑρήσετε καὶ ὅπου εἰμὶ ἐγώ · ὑμεῖς οὐ δύνασθε ἐλθεῖν κτλ.

Jo 21:25 (f. 356v) [21:25]ἅτινα ἐὰν γράφηται καθ' ἓν οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία ἀμήν + .

4 Variant Readings

***Mt 4:23* (*f. 17v*)**

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰ(ησοῦ)ς · διδάσκων 2244

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰησοῦς διδάσκων K M U W Γ Δ Π *f* [13] 28 565 579 700 1241 1071 𝔐

καὶ περιῆγεν ὁ ἰησοῦς ὅλην τὴν γαλιλαίαν διδάσκων **א**[1(NA27+28)] **א**[c(S)] D *f* [1] 33[NA27+28+S1] (*om.* ὁ ἰησοῦς[S2]) 157 892 1424 *pc*

καὶ περιῆγεν ὁ ἰησοῦς ἐν τῇ γαλιλαίᾳ διδάσκων **א**[*(NA27+28+S)]

καὶ περιῆγεν ἐν ὅλῃ τῇ γαλιλαίᾳ (γαλειλ.[S]) διδάσκων B sy[c]

lac. A Θ

***Mt 5:24* (*f. 20r*)**

τὸ δῶρον σου ἔμπροσθεν τοῦ θυσιαστηρίου cod. **2244**

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου **א** B D W Θ *f* [1] *f* [13] 28 565 700 𝔐

lac. A

***Mt 8:15* (*f. 29ᵛ*)**

καὶ διηκόνει αὐτῷ 2244

καὶ διηκόνει αὐτῷ B$^{c(S)}$ (B$^{*(S)}$ διεκ.) C K U W Γ Θ Π 579 700 𝔐^{S}

καὶ διηκόνει αὐτοῖς ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ L M Δ *f* ^{1} *f* ^{13} 33 157 565 892 1071 1424 *pm*$^{NA27+28}$ sy$^{s.c}$

διηκόνει αὐτῷ *tantum* ℵ$^{*(S)}$

lac. A

***Mt 9:10* (*f. 32ᵛ*)**

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί 2244

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 *f* ^{1} *f* ^{13} 𝔐

ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί ℵ D 892 *pc*

lac. A 28

***Mt 9:35* (*f. 34ᵛ*)**

πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ · 2244

πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ ℵ C$^{3(NA27+28)}$ C$^{c(S)}$ L K M U Γ$^{NA27+28}$ Θ Π 28 579 700 1071 1424 *pm*$^{NA27+28}$ 𝔐^{S}

πᾶσαν νόσον καὶ πᾶσαν μαλακίαν *sine add.* B C$^{*(S)}$ D N S W Δ 33 157 565

lac. A Γ^{S}

***Mt 9:36* (*ff. 34ᵛ–35ʳ*)**

ἰδὸν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν cod. 2244

ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ℵ B D W 28 565 700 1424 (ἐπ᾽ αὐτούς *l.* περὶ αὐτῶν) 𝔐

ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη περὶ αὐτῶν C M N *f* ^{13} *al* sy$^{p.h**(NA27)}$ sy$^{p.h(NA28)}$

lac. A

***Mt 12:5* (*f. 42ʳ*)**

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ · ὅτι τοῖς σάββασιν 2244

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν ℵ B Θ *f* ^{1} 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* ^{13}

lac. A

***Mt 12:43* (*f. 45ᵛ*)**

δι᾽ ἀνύδρων τόπον ζητοῦν ἀνάπαυσιν cod. 2244

δι᾽ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν ℵ B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

lac. A

***Mt 12:43* (*f. 45ᵛ*)**

καὶ οὐχ εὑρίσκει 2244
καὶ οὐχ εὑρίσκει ℵ B D W Θ *f* ^{1} *f* ^{13} 28 565 𝔐
καὶ μὴ εὕρισκον 700
lac. A

***Mt 12:44* (*f. 45ᵛ*)**

τότε λέγει ἐπιστρέψω εἰς τὸν οἶκον μου ὅθεν ἐξῆλθον cod. **2244**
τότε λέγει ἐπιστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐
τότε λέγει εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον ℵ B D 33 1424
τότε λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον *f* ^{1} *f* ^{13} 28
lac. A

***Mt 12:44* (*f. 45ᵛ*)**

καὶ ἐλθών · εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον cod. **2244**
καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B C$^{2(NA27+28)}$ W Θ *f* ^{1} *f* ^{13} (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐
καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον ℵ$^{c(S)}$ (*om.* ἐλθόν ℵ$^{*(S)}$) C$^{*(NA27+28+S)}$ 1424 (ἐλθών) *al*
καὶ ἐλθὼν εὑρείσκει τὸν οἶκον σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον D
lac. A

***Mt 15:14* (*f. 55ᵛ*)**

ὁδηγοί εἰσι · τυφλοὶ τυφλῶν 2244
ὁδηγοί εἰσιν τυφλοὶ τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐
τυφλοί εἰσιν ὁδηγοὶ τυφλῶν ℵ$^{1(NA27)}$ ℵ$^{2a(NA28)}$ ℵ$^{c(S)}$ L Z Θ *f* ^{1} *f* ^{13} 33 579 700 892 1241 1424 *al* sy$^{p.h}$
τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί) 0237
ὁδηγοί εἰσιν τυφλοί ℵ$^{*.2(NA27)}$ ℵ$^{*.2b(NA28)}$ ℵ$^{*(S)}$
lac. A

***Mt 17:4* (*f. 61ʳ*)**

μίαν ἡλίᾳ cod. **2244**
μίαν ἠλίᾳ B M S U Y Γ Ω 28 565 1071 1241 *pm*$^{NA27+28}$ 𝔐^{S}
ἠλίᾳ μίαν ℵ (ἠλείᾳ) C D (ἠλείᾳ) K L Δ Θ Π *f* ^{1} *f* ^{13} 33 157 700 1424
lac. A

***Mt 18:1* (*f. 63ᵛ*)**

ἐν ἐκείνῃ τῇ ὥρᾳ 2244

ἐν ἐκείνῃ τῇ ὥρᾳ ℵ B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* ^{13} 28 565 sa^{mss} (*add.* δέ *p.* ἐκείνῃ) 𝔐

ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* ^{1} 700 1424 *pc* sy$^{s.c}$

lac. A

***Mt 20:8* (*f. 70ᵛ*)**

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν · 2244

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν B D K N W Γ Δ Θ *f* ^{1} *f* ^{13} 28 33^{vid} 565 579 700 892 1241 1424 𝔐 sy

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν ℵ C L Z 085

lac. A

***Mt 20:26* (*f. 72ʳ*)**

Οὐχ οὕτως ἔσται ἐν ὑμῖν^{ac} 2244

Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν^{pc} 2244

οὐχ οὕτως ἔσται ἐν ὑμῖν ℵ E$^{*(S)}$ K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖν^{S}) 𝔐 sa^{mss} bo

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν C^{S} M^{S} Γ^{S} 28^{S} 33^{S} 1424^{S} 1582$^{c(S)}$

οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* sa^{mss}

lac. A

***Mt 20:26* (*f. 72ʳ*)**

ἀλλ᾽ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι 2244

ἀλλ᾽ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ℵ (~σθε^{S}) H K M S U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 𝔐

ἀλλ᾽ ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθε^{S}) 33

ἀλλ᾽ ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*

lac. A

***Mt 21:7* (*f. 73ᵛ*)**

καὶ ἐπέθηκαν ἐπάνω αὐτῶν · 2244

καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π *f* ^{1} 28 157 565 579 700 1071 1424 𝔐

καὶ ἐπέθηκαν ἐπ᾽ αὐτῶν ℵ B L 69

lac. A

***Mt 21:7* (*f. 73ᵛ*)**

τὰ ἱμάτια αὐτῶν cod. **2244**

τὰ ἱμάτια αὐτῶν **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ C F H K L M N S U W Y Γ Δ Π Ω *f* ^{1} *f* ^{13} 28 33 565 579 700 1071 1424 𝔐 sy

τὰ ἱμάτια *tantum* **א**$^{*(NA27+28+S)}$ B D Θ *pc*

lac. A

***Mt 21:22* (*f. 75ʳ*)**

πιστεύεοντες λήψεσθε cod. **2244**

πιστεύοντες λήψεσθε B$^{c(S)}$ C H K M U Π *f* ^{1} *f* ^{13} 28 157 565 700 1424 𝔐

πιστεύοντες λήμψεσθε **א** B$^{*(S)}$ D (~εσθαι) L (~εσθαι) W (~εσθαι) Θ (~εσθαι) 33 (~εσθαι)

lac. A

***Mt 21:23* (*f. 75ʳ*)**

καὶ ἐλθόντι αὐτῷ 2244

καὶ ἐλθόντι αὐτῷ K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐

καὶ ἐλθόντος αὐτοῦ **א** B C D L Θ *f* ^{1} *f* ^{13} 33 700

lac. A

***Mt 21:44* (*f. 77ʳ⁻ᵛ*)**

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν cod. **2244**

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν **א** B C K L W Z Δ Θ (*om.* καί) *f* ^{1} *f* ^{13} 565 579 700 892 1241 1424 𝔐 sy$^{c.p.h}$

om. tot. uers. D 33 sy^{s}

lac. A

***Mt 22:13* (*f. 78ᵛ*)**

τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις 2244

τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 *f* ^{1} 28 157 579 1071 1241 1424 𝔐

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις **א** B L Θ 085 *f* ^{13} 33 565 700 892 *pc* sy^{h}

lac. A

***Mt 22:37* (*f. 80ʳ*)**

ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ 2244

ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* ^{1} 28 565 579 1241 1424 𝔐 sy$^{p.h}$

ὁ δὲ ἔφη αὐτῷ **א** B L 33 892 *pc*

ἔφη αὐτῷ ἰησοῦς D

ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* [13] 700 *pc*
lac. A

***Mt 23:12-14-13* (*ff. 81ᵛ–82ʳ*)**

[23:12]ταπεινωθήσεται · [14]οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί · ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρᾶ · προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρῖμα · [13]οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι[ac] cod. 2244

[23:12]ταπεινωθήσεται · καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται [14]οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί · ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρᾶ · προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρῖμα · [13]οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι[pc] cod. 2244[11]

[23:12]ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται [14]οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα [13]οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy[p.h]
om. Mt 23:14 ℵ B D L Θ *f* [1] 33
lac. A

***Mt 23:13* (*f. 82ʳ*)**

οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί · 2244
οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί ℵ[*(NA27+28+S)] K M U W Γ Δ (*om.* ὑποκριταί) Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐[S] *pm*[NA27+28] sy[c.p.h(NA27)] sy[c.p(NA28)]
οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί ℵ[c(S)] B (φαρεισ.) D L Θ (φαρισεοι) *f* [1] *f* [13]
lac. A

***Mt 23:13* (*f. 82ʳ*)**

ὅτι κλείετε τὴν βασιλείαν τῶν οὐραωῶν ἔμπροσθεν τῶν ἀν(θρώπ)ων cod. 2244
ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων · ℵ B D K L M U W Γ Θ (κλίεσται) Π *f* [1] *f* [13] 28 157 565 579 700 1071 1424 𝔐
lac. A

11 The addition καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται was written in red ink, on and below the main line of writing, by the hand which wrote the *catenae*.

Mt 26:48 (*f. 97r*)

λέγων · ὃν ἂν φιλήσω^{ac} 2244

λέγων · ὃν ἐὰν φιλήσω^{pc} 2244

λέγων ὃν ἂν φιλήσω B C D L U Θ *f* ^{1} 28 33 69 565 700 788 1424

λέγων ὃν ἐὰν φιλήσω $\mathfrak{P}^{37}$ ℵ A K M W Δ Π 124 157 579 1071 $\mathfrak{M}$

Mt 27:3 (*f. 99v*)

μεταμεληθεὶς ἀπέστρεψεν cod. **2244**

μεταμεληθεὶς ἀπέστρεψεν ℵ$^{1(NA27)}$ ℵ$^{2(NA28)}$ ℵ$^{c(S)}$ A C K L^{S} M U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 33 565 700 $\mathfrak{M}$

μεταμελήθη καὶ ἔστρεψεν ℵ$^{*(NA27+28+S)}$

μεταμεληθεὶς ἔστρεψεν B L$^{NA27+28}$ *pc*

Mt 27:45 (*f. 103r*)

ἐπὶ πᾶσαν τὴν γῆν · 2244

ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* ^{1} *f* ^{13} 565 700 $\mathfrak{M}$

ἐφ' ὅλην τῆν γῆν ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ 1424 *pc*

om. haec uerba ℵ$^{*(NA27+28+S)}$ *pc*

lac. 28

Mt 27:65 (*f. 104v*)

ἔφη δὲ αὐτοῖς ὁ πιλάτος 2244

ἔφη δὲ αὐτοῖς ὁ Π. ℵ A C D M* S U Y W Δ Π Ω *f* ^{1} 28 565 579 892 1424 *pm*$^{NA27+28}$ sy^{h**}

ἔφη αὐτοῖς ὁ Π. B K L M^{c} Γ Θ *f* ^{13} 33 157 700 1071 1241 *pm*$^{NA27+28}$ $\mathfrak{M}^{S}$ sy$^{s.p}$

Mt 27:65 (*f. 104v*)

ἔχετε κοστοῦδῖαν cod. **2244**

ἔχετε κουστωδίαν ℵ A B C D^{c} (κουστουδιαν^{S}) K L M S U Y W Δ Θ Π Ω *f* ^{1} 28 565 700 1071 1424 $\mathfrak{M}$

Mk 2:18 (*f. 115r*)

ἰωάννου καὶ οἱ τῶν φαρισαίων ν[*non leg.*]στεύοντες · 2244

ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* ^{1} 28 (φαρησ.) 33 892 2542 $\mathfrak{M}$ sy^{hmg}

ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W

ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες $\mathfrak{P}^{88}$ ℵ A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* ^{13} 157 565 1241 1424 2427 *al* sy$^{p.h}$

***Mk 3:31* (*f. 119ᵛ*)**

καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν 2244
καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν D K M U Γ Π 33 157 1071 1424 𝔐
καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν W
καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν ζητοῦντες αὐτόν A
καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν B 28
καὶ ἔξω στάντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν ℵ

***Mk 3:32* (*f. 119ᵛ*)**

καὶ ἐκάθητο περὶ αὐτὸν ὄχλος 2244
καὶ ἐκάθητο περὶ αὐτὸν ὄχλος ℵ$^{c(S)}$ A B C K L W Δ Π *f* ^{1} *f* ^{13} 28 33 157 700
καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θ$^{c(S)}$ (ἐκάθεντο Θ$^{*(S)}$) 565
καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐
καὶ ἐκάθητο πρὸς τὸν ὄχλον D
καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος ℵ$^{*(S)}$

***Mk 3:32* (*f. 119ᵛ*)**

εἶπον δὲ αὐτῷ · 2244
εἶπον δὲ αὐτῷ A E F$^{c(S)}$ G H K M S U Y Γ Π Ω *f* ^{1} 33 157 1424 𝔐
καὶ λέγουσιν αὐτῷ ℵ B C D L W Δ *f* ^{13} 1071
εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τον^{LA}) 28 565 700

***Mk 3:32* (*f. 119ᵛ*)**

ἰδοὺ ἡ μ(ήτ)ηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε 2244
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε ℵ B C G K L Y Δ Θ Π *f* ^{1} *f* ^{13} 28 33 157 565 1071 1424 *pm*$^{NA27+28}$ sy
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W^{S} (ζητοῦντες^{L})
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*$^{NA27+28}$ sy^{hmg}

***Mk 6:49* (*ff. 132ᵛ–133ʳ*)**

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης 2244
αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* ^{1} 28 69 124 565 700 788 828 𝔐
αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ℵ B L Δ Θ 33 579
om. haec uerba 983 1689

Mk 6:49 (*f. 133r*)

ἔδοξαν φάντασμα εἶναι 2244

ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* 13 157 565 700 1071 1424 𝔐

φάντασμα ἔδοξαν εἶναι W *f* 1 28 2542 *pc*

ἔδοξαν ὅτι φάντασμά ἐστιν ℵ B L Δ 33 579 892 *pc*

Mk 12:33 (*f. 156r*)

καὶ ἐξ ὅλης τῆς συνέσεως 2244

καὶ ἐξ ὅλης τῆς συνέσεως ℵ A B K L M U W Γ Δ Π Ψ *f* 13 28 157 700 1071 𝔐

καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565

Mk 12:33 (*f. 156r*)

καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος 2244

καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 *f* 13 157 700 1071 𝔐 sy$^{p.h}$ sa^{ms}

καὶ ἐξ ὅλης τῆς ἰσχύος ℵ$^{c(S)}$ (*om.* τῆς ℵ$^{*(S)}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}

καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

Mk 12:33 (*f. 156r*)

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν 2244

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ *f* 1 *f* 13 (τὸ πλησ. 13 124 826 828 788^{ac}) 28 33 157 565 579 700 1071 1424 𝔐

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν ℵ$^{c(S)}$ A D L S Γ

καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν ℵ$^{*(S)}$ W Δ

Mk 12:33 (*f. 156r*)

πλεῖον ἐστι πάντων τῶν ὁλοκαυτωμάτων 2244

πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (*om.* τῶν) Γ Θ Π *f* 1 *f* 13 28 157 565 700 1071 1424 (*om.* πάντων) 𝔐

περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων ℵ B L Δ 33 579 (*om.* ἐστιν)

Mk 12:33 (*f. 156r*)

καὶ θυσιῶν · 2244

καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐

καὶ τῶν θυσιῶν ℵ L M Δ Ψ *f* 1 *f* 13 33 565 579 892 1071 1424

***Mk 14:71* (*f. 167ᵛ*)**

ὁ δὲ ἤρξατο ἀναθεματίζειν 2244

ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* ¹ *f* ¹³ 28 33 157 579 700 1071 1424 𝔐

ὁ δὲ ἤρξατο καταθεματίζειν 565

***Mk 14:71* (*f. 167ᵛ*)**

καὶ ὀμνύναι 2244

καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*

καὶ ὀμνύειν ℵ$^{NA27+28}$ A C K$^{NA27+28}$ N W Δ Θ Ψ *f* ¹ *f* ¹³ 28 33 565 579 1241 1424 *pm*

καὶ ὀμνύνειν ℵ^{S} K^{S} 118$^{*(S)}$

καὶ λέγειν D vg^{ms}

***Mk 16:3* (*f. 171ᵛ*)**

ἐκ τῆς θύρας τοῦ μνημείου 2244

ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* ¹ 28 124 565 579 700 𝔐

ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* ¹³ 1424

***Lk 6:4* (*f. 197ᵛ*)**

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε 2244

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C$^{3(NA27+28)}$ C$^{c(S)}$ M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^{h}

καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓$^{4vid(NA27+28)}$ B C$^{*(NA27+28+S)}$ L Θ 892 *pc*

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.^{S}) K W Π *f* ¹ *f* ¹³ 157 565 579 700 1241 2542 *al*

***Lk 7:38* (*f. 206ʳ*)**

καὶ στάσα παρὰ τοὺς πόδας τοῦ ἰ(ησο)ῦ ὀπίσω cod. 2244

καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f* ¹³ 28 𝔐

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* ¹ 33 579 700 1071 1424

***Lk 7:38* (*f. 206ʳ*)**

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι 2244

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* ¹ *f* ¹³ 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071

κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ

κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 211ʳ*)

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός cod. 2244

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓75 ℵ A B W Θ *f* 1 (καὶ ἐξ.) *f* 13 28 565 700 1424 𝔐 *tot. uers. diff.* D

Lk 9:47 (*f. 217ᵛ*)

ἐπιλαβόμενος παιδίου 2244

ἐπιλαβόμενος παιδίου ℵ A K L M U W Γ Δ Θ Λ Ξ Π Ψ Ω 0115 *f* 1 *f* 13 33 157 700 892 1071 1241 1424 𝔐

ἐπιλαβόμενος παιδίον 𝔓75 B C D 28 565 579 2542 *pc*

Lk 9:48 (*f. 217ᵛ*)

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται 2244

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C E*(S) K M U W Γ Δ Θ Λ Π Ω *f* 1 28 565 579 700 1424 𝔐

καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 217ᵛ*)

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 2244

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐

τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓75 (δέχητ.) D *f* 1 *pc*

Lk 9:48 (*ff. 217ᵛ–218ʳ*)

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 2244

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* 1 28 565 579 700 1424 𝔐

καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓75 (δ’ ἄν *l.* ἄνˢ) B K L U Ψ 33 157 1071

καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ

καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 9:48 (*f. 218ʳ*)

πᾶσινᵃᶜ 2244

ἐν πᾶσινᵖᶜ 2244

ἐν πᾶσιν 𝔓45 𝔓75 ℵ A B D W Θ *f* 1 *f* 13 28 565 579 700 𝔐

ἐπὶ πᾶσιν 28 157

Lk 10:5 (*f. 219ᵛ*)
οἰκίαν εἰσέρχησθε πρῶτον 2244
οἰκίαν εἰσέρχησθε πρῶτον A M U W Γ Δ Λ Π Ψ 28 565 1424 𝔐
οἰκίαν εἰσέρχεσθε πρῶτον K Θ (~έρχεσθαι)
εἰσέλθητε οἰκίαν πρῶτον 𝔓⁷⁵ **א** B
οἰκίαν εἰσέλθητε πρῶτον C L *f* ¹ 700 1071

Lk 10:29 (*f. 222ʳ*)
δι και οὖν cod. 2244
δικαιοῦν A C³⁽ᴺᴬ²⁷⁺²⁸⁾ Cᶜ⁽ˢ⁾ K M N U W Γ Δ Θ Λ Π Ψ *f* ¹ *f* ¹³ 28 33 565 700 1424 𝔐
δικαιῶσαι 𝔓⁴⁵ 𝔓⁷⁵ **א** B C*⁽ᴺᴬ²⁷⁺²⁸⁺ˢ⁾ D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 222ʳ*)
ὑπολαβὼν δέ 2244
ὑπολαβὼν δέ **א**²⁽ᴺᴬ²⁷⁺²⁸⁾ A C²⁽ᴺᴬ²⁷⁺²⁸⁾ D K L N W Γ Δ Θ Ξ Ψ 070 *f* ¹ *f* ¹³ 33 565 579ᴺᴬ²⁸ 700 892 1071 1241 1424 2542 𝔐 sy^h
ὑπολαβών *tantum* 𝔓⁴⁵⁽ˢ⁾ 𝔓⁷⁵ **א***⁽ᴺᴬ²⁷⁺²⁸⁺ˢ⁾ B C*ᵛⁱᵈ⁽ᴺᴬ²⁷⁺²⁸⁾ 579ˢ sa^ms

Lk 13:6 (*ff. 234ᵛ–235ʳ*)
συκῆν τής εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην cod. 2244
συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π
συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* ¹³ 28 565 700 1424 𝔐
συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓⁷⁵ **א**ᶜ⁽ˢ⁾ (- τῷ **א***⁽ˢ⁾) B L W Ψ *f* ¹ 157 579 1071
συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 242ʳ*)
διεσκόρπισε τὴν οὐσίαν αὐτοῦ 2244
διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓⁷⁵ A B G N W Θ *f* ¹ *f* ¹³ 28 565 700 𝔐
διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ **א**
διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 15:13 (*f. 242ʳ*)
ζῶν ἀσώτως 2244
ζῶν ἀσώτως 𝔓⁷⁵ **א**ᶜ⁽ˢ⁾ A B D G N W Θ *f* ¹ *f* ¹³ 28 565 700 𝔐
εἰς χώραν μακράν **א***⁽ˢ⁾

Lk 19:7 (*f. 254r*)

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες 2244

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ℵ A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

Lk 20:9 (*f. 258r*)

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην 2244

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην ℵ$^{*(S)}$

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 258r*)

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα cod. **2244**

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα ℵ B K L M N Q Γ Δ Λ Π Ψ *f* ^{1} 28 33 565 579 700 892 1424 𝔐

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* ^{13} 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα$^{*(S)}$)

Lk 20:9 (*f. 258r*)

καὶ ἐξέδοτο αὐτὸν γεωργοῖς 2244

καὶ ἐξέδοτο αὐτὸν γεωργοῖς ℵ$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς ℵ$^{*(S)}$ A B$^{*(S)}$ C L 579

Jo 4:53 (*f. 293v*)

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 2244

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓^{66} ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* ^{13} 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓^{75} ℵ$^{*(NA27+28+S)}$ B C 1 892 *al*

Jo 7:3 (*f. 304r*)

θεωρήσωσι 2244

θεωρήσωσιν 𝔓^{66} (θεορήσωσι^{S}) B$^{2(NA27+28)}$ B$^{c(S)}$ G K U Γ Θ Λ Π Ψ 070 *f* ^{1} *f* ^{13} 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν 𝔓^{75} ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ B$^{*(NA27+28+S)}$ D L M N W Δ 0105 33 157 1424 *al*

θεώρουσιν ℵ$^{*(NA27+28+S)}$

lac. A

Jo 7:3 (*f. 304r*)

τὰ ἔργα σου ἃ ποιεῖς 2244

τὰ ἔργα σου ἃ ποιεῖς ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ K L M N W Γ Δ Λ Π Ψ 070 0105 *f* ^{13} 28 33 157 579 700 892 1424 𝔐

τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* ^{1} 565 1071 *pc*

σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓^{66} B

τὰ ἔργα ἃ ποιεῖς ℵ$^{*(NA27+28+S)}$ D U 1241 *al* sy$^{s.c.p}$ sa^{mss}

lac. A

Jo 8:38 (*f. 311r*)

ἐγὼ ὃ ἑώρακα 2244

ἐγὼ ὃ ἑώρακα K (ἑόρακα^{S}) M (ἑόρακα^{S}) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακα^{S}) 700 1424 𝔐 (ἑόρακα^{S}) sy^{h}

ὃ ἐγὼ ἑώρακα *f* ^{1}

ἐγὼ ἃ ἑώρακα D$^{c(S)}$ (ὥρακα D$^{*(S)}$) L (ἑόρακα^{S}) N Θ (ἑόρακα^{S}) 33 579 892 1071 *al*

ἃ ἐγὼ ἑώρακα 𝔓^{66} 𝔓^{75} (ἑόρακα^{S}) ℵ B C W 565 (ἑόρακα^{S}) *pc*

lac. A

Jo 8:38 (*f. 311r*)

παρὰ τοῦ π(ατ)ρ(ό)ς μου λαλῶ · cod. **2244**

ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

παρὰ τῷ πατρί μου λαλῶ ℵ K M N S U Y Γ Δ Θ Λ Ψ Ω *f* ^{1} *f* ^{13} 28 565 700 1071 1424 𝔐 sy

παρὰ τῷ πατρὶ λαλῶ 𝔓^{66} 𝔓^{75} B C L 070 *pc*

παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*

Jo 8:38 (*f. 311r*)

καὶ ὑμεῖς οὖν ἅ 2244

καὶ ὑμεῖς οὖν ἅ 𝔓^{66} 𝔓^{75} ℵ$^{*(NA27+28+S)}$ B C D K N W (- οὖν) Y Θ *f* ^{1} *f* ^{13} 33 565 579 1071 *al*

καὶ ὑμεῖς οὖν ὅ ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 sy^{h}

lac. A

Jo 8:38 (*f. 311r*)

ἀκούετε cod. **2244**

ἑωράκατε 𝔓^{66} ℵ$^{*(NA27+28+S)}$ D N S U Γ Δ Λ Ψ Ω 070 579$^{NA27+28}$ 700 1071 1424 𝔐$^{NA27+28}$ sy sa

ἑοράκατε M Δ Ω 28 579^{S} 𝔐^{S}

ἠκούσατε 𝔓^{75} ℵ$^{2(NA27+28)}$ B C K L$^{NA27+28}$ W Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy^{hmg}

ἠκούσαται **א**$^{c(S)}$ L^{S}
lac. A

Jo 8:38 (*f. 311^{r}*)
παρὰ τοῦ π(ατ)ρ(ό)ς μου ποιεῖτε 2244
παρὰ τοῦ πατρὸς ποιεῖτε $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*
παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy
παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε **א** C K Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy$^{hmg(NA27)}$
lac. A

Jo 8:54 (*f. 312^{v}*)
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 2244
ἐὰν ἐγὼ δοξάζω ἐμαυτόν $\mathfrak{P}^{66*(S)}$ **א**$^{c(S)}$ A C$^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐
ἐὰν ἐγὼ δοξάσω ἐμαυτόν $\mathfrak{P}^{66c(S)}$ $\mathfrak{P}^{75}$ **א**$^{*(S)}$ B C$^{*(S)}$ D U W Θ Π *f* ^{1} *f* ^{13} 579

Jo 10:40 (*f. 320^{r}*)
καὶ ἀπῆλθεν πάλιν πέραν τοῦ ἰορδανου · cod. 2244
καὶ ἀπῆλθεν πάλιν πέραν τοῦ ἰορδάνου $\mathfrak{P}^{45}$ $\mathfrak{P}^{75}$ **א** B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐
καὶ ἀπῆλθεν πέραν τοῦ ἰορδάνου $\mathfrak{P}^{66}$ Γ 047^{NA27} *pc* sy$^{s.p}$
ἀπῆλθεν οὖν πάλιν πέραν τοῦ ἰορδάνου A

Jo 12:12 (*f. 325^{v}*)
τῇ ἐπαύριον ὄχλος πολύς 2244
τῇ ἐπαύριον ὄχλος πολύς $\mathfrak{P}^{2}$ **א** A D K M Q U W Γ Δ Λ Π Ψ *f* ^{1} *f* $^{13(S)}$ 28 565 579 700 1071 1424 𝔐
τῇ ἐπαύριον ὁ ὄχλος πολύς $\mathfrak{P}^{66*}$ B L *f* $^{13(NA27+28)}$ *al*

Jo 14:15 (*f. 333^{v}*)
τηρήσατε 2244
τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* ^{1} *f* ^{13} 28 157 565 700 892 1241 1424 𝔐
τηρήσετε B L Ψ 1071 *pc*
τηρήσητε $\mathfrak{P}^{66(NA27+28)}$ **א** 060 33 579$^{NA27+28}$ *pc*
τηρήσηται $\mathfrak{P}^{66(S)}$ 579^{S}

Jo 15:18 (*f. 336^{v}*)
εἰ ὁ κόσμος ὑμᾶς μισεῖ · 2244
εἰ ὁ κόσμος ὑμᾶς μισεῖ **א** (μεισεῖ^{S}) A B (μεισεῖ^{S}) D M U Δ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 565 700 1424 𝔐

5 Bibliography

Aland, *Kurzgefasste Liste*, 1963: pp. 178 "Berat, Metropolitan-Bibl. (2)"[12] then "e 2244: Nach Richard, Répertoire des Bibl., 1958[2], S. 52, 1, identisch mit *l* 1207", 342, 371, 392 "**Berat** (Albanien) (ehem.?) Metropolitan- und Kirchenbibliothek Berat (Albanien) (ehem.?) Metropolitan- und Kirchenbibliothek (2)"; Id., *Kurzgefasste Liste*, 1994: pp. 176 "Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., 2)" with the footnote "2244: identisch mit *l* 1207?", 398, 427, 452 "[**Berat** (Albanien)] [Metropol.-Bibliothek] jetzt: Tirana, Staatsarchiv? [2]"; Id., *Text und Textwert*, 1998: p. 20; Id., *Text und Textwert*, 2005: p. 19; Džurova, *Manuscrits grecs* I, 2011: pp. 112$^{pl.}$ (f. 5^{v}), 113–119$^{n.}$, 120$^{pl.}$ (f. 287^{r}); Ead., *Manuscrits grecs* II, 2011: pp. 172–173$^{n.+pl.}$ (f. 1^{v}), 174$^{pl.}$ (f. 1^{r}), 175$^{pl.}$ (f. 1^{r}), 176$^{pl.}$ (f. 1^{v}), 177$^{pl.}$ (f. 2^{r}), 178$^{pl.}$ (f. 2^{v}), 179$^{pl.}$ (f. 3^{r}), 180$^{pl.}$ (f. 3^{v}), 181$^{pl.}$ (f. 4^{r}), 182$^{pl.}$ (f. 4^{v}), 183$^{pl.}$ (f. 5^{r}), 184$^{pl.}$ (f. 5^{v}), 185$^{pl.}$ (f. 9^{r}), 186$^{pl.}$ (f. 109^{r}), 187$^{pl.}$ (f. 175^{r}), 188$^{pl.}$ (f. 280^{r}), 189$^{pl.}$ (f. 280^{r}), 190$^{pl.}$ (f. 287^{r}), 191$^{pl.}$ (f. 287^{r}); Ead., *Le rayonnement*, 2011: pp. 36–37$^{n.}$, 57$^{pl.}$ (f. 3^{r}),[13] 58$^{pl.}$ (f. 280^{r}); Elliott, *Bibliography*, 2000: p. 217; Id., *Bibliography*, 2015: pp. 299–300; Gregory, *Die griechischen Handschriften*, 1908: pp. 120 "2244. Berat, Metropolitankirche 2. Sd ε 3004", 338 "**Berat Metropolitankirche** 2: e: 2244 (Sd ε 3004)"; Id., *Textkritik* III, 1909: p. 1203 "Berat, Metropolitankirche 2"; Kumbe, *Dorëshkrime muzikore*, 2013: p. 146$^{pl.}$ (f. 175^{r}); Ead., *Tradita*, 2016: p. 177; Lafleur, *Greek New Testament Philology*, 2016: pp. 341–362$^{n.}$; Lena, *Byzantine Manuscripts*, 2013: pp. 219–220$^{n.}$ & n. 30, 231–233; Mullen, *Dorëshkrimet biblike*, 2003: p. 220$^{n.}$; Popa, *Katalog*, 2003: pp. 98–99$^{n.}$; Id., *Miniatura*, 2006: p. 41$^{n.+pl.}$ (ff. 3^{v}–4^{r}, 280^{r}); Rëmbeci, *Duke shfletuar bizantin nga Shqipëria*, 2016: p. 158$^{pl.}$ (f. 4^{r}); Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010: pp. 31–32$^{n.}$, pl. (f. 280^{r}); Id., *Byzantine and Post-Byzantine Manuscripts*, 2012: p. 18$^{n.+pl.}$ (f. 280^{r}); Sinani, *Kodikët*, 2003: p. 78$^{pl.}$ (f. 3^{r}); Id., *Beratinus*, 2004: pp. 71$^{n.}$, 424$^{pl.}$ (f. 3^{r}); Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Kodikët*, 2011: pp. 70–71, 116–117, 156$^{pl.}$ (f. 4), 187$^{pl.}$ (f. 9?), 411$^{pl.}$ (f. 9^{r}); Von Soden, *Die Schriften* I,1, 1902: pp. 74 "**Berat.** Ἐκκλησία τῆς Κοιμήσεως (μητρόπολις) 2-ε3004", 188$^{n.}$ "ε3004 (-) Berat, Εκκλησια της Κοιμησ. 2"; Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2244.

12 It is difficult to know on what basis H. von Soden, C.R. Gregory, and later on K. Aland, referenced this ms. as "Berat, Metropolitan-Bibl. (2)". GA 2244 did not appear clearly with evidence in either Ἀλεξούδης or Batiffol's lists of manuscripts.

13 Erroneously referenced as "ANA, Berat 15—f. 4".

CHAPTER 10

Albanian National Archives 17 (pl. 11)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 17 (*olim* Koder-Trapp 10)
MS. Number: **Gregory-Aland 1764**
Contents: **Acts with *catenae* (excerpts)**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

XIth–XIIth c.,[1] parchment, ff. 99 (1×8 – 1. 1×6. 1×8. 1×10 – 2. 1×10 – 2. 2×8. 1×10 – 2. 1×10 – 2. 3×8. 1×6, unnumbered quires), 1 column per folio, 22 lines per column (Euthalian materials) and 17 lines per column (Acts), size of folio: 220×155, area of text: 130×93 (Euthalian materials) and 100/105×80 (Acts),

1 Other suggested datings: "1158", Aland, *Kurzgefasste Liste*, 1963, p. 153; "1158?", Id., *Kurzgefasste Liste*, 1994, p. 146; "Ἐν αὐτῇ εἶνε τεθειμένη ἡ χρονολογία τῆς γραφῆς ἐν συμπλέγμασι ,ϛχξς' (= 1158)", Αλεξουδη, *Κατάλογος*, 1898, p. 360; "ἡ γραφὴ φαίνεται ὡραιοτάτης ταχυγραφίας καὶ ἔστιν (!) ἀπηλλαγμένη παντὸς σπίλου · τὸ τεῦχος ἐν τῇ ἀρχῇ αὐτοῦ ἐπὶ κεφαλῆς φέρει τένδαν ἐκ διαφόρων χρωμάτων φιλοκάλως ἐπεξειργασμένων καὶ ἐντὸς αὐτῆς ἓν σύμπλεγμα, κεῖται ἡ χρονολογία ,ϛχξς' (= 6666) = 1158 · προφυλάσσεται δὲ ἐκ δύο πινάκων ἐκ σανίδων", Id., *Κώδικες*, 1900, p. 544; "L'écriture était d'assez bonne cursive du XIIe siècle, et le manuscrit lui-même portait la date de 1158 (a. m. 6666)", Batiffol, *Les manuscrits grecs de Bérat*, 1887, p. 442; "fin du X*e* siècle", Džurova, *Manuscrits grecs* I, 2011, p. 126 and ead., *Le rayonnement*, 2011, p. 146; "1158", Gregory, *Textkritik* III, 1909, p. 1179; "12. Jh. (1158? Alexudis gibt für f. 14^{r} eine heute unlesbare Datierung an)", Koder-Trapp, *Katalog*, 1968, p. 203; "Popa dates the codex at the end of the thirteenth century or the beginning of the fourteenth", Lena, *Byzantine Manuscripts*, 2013, p. 222; "Fundi i shekullit të 13-të-fillimi i shekullit të 14-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 221; "Kodiku duhet të jetë i fundit të shekullit të 13-të. Datimi i tij mund të shtyhet deri në dekadat e para të shekullit të 14-të", Popa, *Katalog*, 2003, p. 100; "10th century", Rëmbeci-Çunga, *Byzantine and Post-Byzantine Manuscripts*, 2012, p. 19; "I shkruar jo më herët se shekulli i 13-të, por jo më vonë se shekulli i 14-të. Sipas Alexoudes, kjo vepër është kopjuar në vitin 6666, që i përgjigjet vitit 1158 të kalendarit të sotëm", Sinani, *Beratinus*, 2004, p. 72, and Id., *Kodikët*, 2011, p. 118; "Geschrieben a. 1158", Von Soden, *Die Schriften* I,1, 1902, p. 240; "13–14th Century", Wallace, *CSNTM*, October 2017.

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ruling types 210C1s[2] or 1–111/23–41/0/C[3] (f. 29), continuous text in minuscule (brown ink), initials and titles (red ink). On f. 1[r] are two notes in two modern hands, which are not similar to each other: "Πράξις τῶν ἀποστόλων" (purple ink), then "περιεχει 99 φύλλα" (graphite).

Only one hand (text and *catenae*).
No images, one gold π-shaped headpiece surrounding the title of Acts (f. 14[r]).
Binding: front and back wooden boards: 220×160, both worm-eaten, no spine.
Former shelfmark: at the top of f. 1[r] is a note in one of the above modern handwritings: "αριθ 6" (graphite).

2 Contents

01[r]–03[v]: Euthalius Diaconus, Prologue to Acts (mutilated), *inc.* ἀρτίως] σοι πέπομφα · συγγνώμην, *des.* καὶ μεγίστων κινδύνων (*PG* 85, 629B10–636A15; *BHG* 1459b; Blomkvist, *Euthalian Traditions*, 2012, pp. 113–114; Von Soden, *Die Schriften* I,1, 1902, pp. 668–669).

03[v]–06[r]: Id., Preface to Acts, *tit.* + ὑπόθεσις τῆς βίβλου τῶν πράξεων τῶν ἁγίων ἀπο(στόλων) cod. (red ink), *inc.* Πράξεις ἀποστόλων τὸ βιβλίον καλεῖται, *des.* ἐν τῇ νήσῳ ἐθεράπευσεν ὁ παῦλος (*PG* 85, 645A12–649A13; *BHG* 156g; CPG 3640; Blomkvist, *Euthalian Traditions*, 2012, pp. 96–99; Von Soden, *Die Schriften* I,1, 1902, pp. 331–333).

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2 See Leroy-Sautel, *Répertoire*, 1995, pp. 23, 46, 51. As indicated by the last figure "1", ANA 17 is a one-column ms. with two lines of justification for the main text. The first figure, i.e. the index of the vertical lines, means that there are four vertical lines minus two lines of justification = "2". Then figure "10" represents ten horizontal lines in the upper and lower margins: obviously the ms. was prepared for commentary. At the end of the formula, the added letter "s" indicates that there are two distinct vertical lines in the right margin. Leroy's codification was incomplete because he did not describe in full all the horizontal marginal lines; see also Džurova, *Le rayonnement*, 2011, p. 146, who more than briefly indicates "***Réglure: Système: 1; deux types***".

3 See Muzerelle, *Schémas*, 1999. The first zone "1–111" represents one vertical line on the left part of the folio, then three vertical lines on the right. The sequence "23–41" indicates a group of two horizontal lines, followed by another group of three lines in the upper margin of the folio, and then a group of four lines, followed by one single line in the lower margin. The "0" of the third section means that there are no "rectrices majeures". The letter "C" confirms the extension of the ruling type from the left of the folio until the line of justification, as codified by Muzerelle, *Schémas*, 1999, p. 138.

06r–07r: Id., Paul's journey, *tit.* + ἀποδημία παύλου cod. (red ink), *inc.* Ἀπὸ δαμασκοῦ, *des.* ἐν αὐτῇ τῇ ῥώμῃ ἐμαρτύρησεν (*PG* 85, 649A14–652A12; *BHG* 1457; Von Soden, *Die Schriften* I,1, 1902, pp. 367–368; Willard, *A Critical Study*, 2009, pp. 5, 73–74).

07r–12v:[4] Id., Survey of the chapters of Acts, *tit.* ἔκθεσις κεφαλαίων τῶν πράξεων τῶν ἁγίων ἀποστόλων (red ink), *inc.* Ἐκ π(ατέ)ρω(ν) ἡμεῖς καὶ διδασκάλων, *des.* μ̄ περὶ διαλέξεως παύλου τῆς πρὸς τοὺς ἐν ῥώμῃ ἰουδαίους (*PG* 85 652A13–661B11; Blomkvist, *Euthalian Traditions*, 2012, pp. 65–73; Von Soden, *Die Schriften* I,1, 1902, pp. 448–454; Willard, *A Critical Study*, 2009, pp. 47, 50).

12v–13r: Id., Quotation list for Acts, *tit.* ἀνακεφαλαίωσις θείων μαρτυριῶν cod. (red ink), *inc.* α′ ματθαίου ε(ὐαγγελιστ)οῦ ἰωάννης μὲν ἐβάπτισ(εν), *des.* λ′ ἡσαΐου πορεύθητι πρὸς τὸν λαόν cod. (*PG* 85 640B6–645A1; Von Soden, *Die Schriften* I,1, 1902, pp. 659, 670–671; Willard, *A Critical Study*, 2009, pp. 32–33, 157).

13r–v: *De signis in epistulis Noui Testamenti*, *tit.* ταύτα τὰ σημεῖα κεῖνται ἐν ταῖς τῶν ἐπι|στολῶν περιοχαῖς cod. (red ink), χίλια χῖ πέλεται καὶ πῖ μέσον ἦτα φέ|ροντος ἥμισυ τῶν ἐφάμην · ἑκατὸν (!) δ᾽ ἄρα | ἦτα (!) πέλοντα · δέλτα δὲ τεμνομένοιο | γραφῆς καὶ πῖ δὲ φεροῦσης πεντήκοντ᾽ ἀ|ριθμοῦ σημήϊα · καὶ δέκα δέλτα · πέντε | δὲ πῖ καθαρὸν πέλεται · καὶ ἰῶτα ἕν ἐστιν · | πεντάκι δ᾽ αὖ χίλια · τὸ πῖ μέσον ἡνίκ ἔχη τὸ χῖ cod., followed by a graphic representation of this text (red ink),[5] (Schindler, *Die Überlieferung*, 1973, p. 27; Vassis, *Initia*, 2005, p. 859[6]).

13v: *De vaniloquio*, *tit.* + ἐπὶ τῇ ματ(αι)οπονίᾳ τῶν λόγων : (red ink), τίπτε μάτην ἄν(θρωπ)ε · νοήματα πολλὰ συνάπτεις : | ῥητορικᾶς ἰδέας · ἀστρονόμους μεθόδους : | ἀντιφάσεις προφάσεις · μεγαληγορίας ἐ|πινοίας : | Ἐυκλειδέων θαλέων · ἀττικολεπτο|λόγων : | Ὅρη καὶ μία νοῦσος ὁμοῦ · διελύσατο | πάντα : | καὶ κατὰ τοὺς ἀμαθεὶς · ἀφραδέως ὑ|πάγεις : | ταύτα συνέντες · ἅπαντα (!) τὰ γῆς · ἐπὶ γαῖ|αν

4 Notwithstanding A. Džurova's assertion about the quires: "les cahiers sont des quaternions, à l'exception de ceux où des folios ont disparu: I (1–7); II (8–13)" in *Manuscrits grecs* I, 2011, p. 124, there are no lacunae within this text.

5 See also Paris, Bibliothèque nationale de France, gr. 1686, f. 8r: χίλια χ πέλεται καὶ πῖ μέσον η φέροντας | ἥμϊσυ τῶν δε φαμὲν ἑκατὸν δ᾽ ἄρα ἦτα πέλονται | δέλτα δὲ τεμνομένοιο μέσον καὶ πῖ φορέοντος | πεντήκοντ᾽ ἀριθμοῦ σημήϊα καὶ δέκα δέλτα | πῖ δ᾽ ἄρα πέντε πέλει καθαρὸν καὶ ἰῶτα ἕν ἐστῖν cod., without graphic representation (Koder-Trapp, *Katalog*, 1968, p. 204).

6 Koder-Trapp, *Katalog*, 1968, is the only occurrence provided by Vassis' edition.

ἀφῶμεν : | Οὐ(ρα)νίων δὲ πόνων · ἀπτόμεθα προ (!) τέλους : cod. (Vassis, *Initia*, 2005, p. 750[7]).

14[r]–99[r]: Acts of the Apostles with chapter titles in the upper margins (1, 7 and 38 missing), continuous text but 26:30–27:10 are missing, *des.* [26:30]καὶ ταῦτα εἰπόντος αὐτοῦ · ἀνέστη ὁ [βασιλεύς (f. 93[v]), *inc.* [27:10]τοῦ πλοίου ἀλλὰ] καὶ τῶν ψυχῶν ἡμῶν (f. 94[r]),[8] *tit.* Πράξεις τῶν ἁγίων ἀποστόλων (gold letters), *subscriptio* τέλος σὺν θ(έ)ῳ τῶν πράξεων τῶν ἁγίων ἀποστόλων (Von Soden, *Die Schriften* I,1, 1902, p. 299).

14[r]–99[r]: Œcumenius, Selected excerpts from the *Catenae* of Acts, numbered α′ to λ′,[9] *inc.* α′ τὸν παθόντα λέγει · καὶ τὰ θαύματα πεποιηκέναι, *des.* λ′ σεβομένους ἐνταῦθα καὶ προϊών (*PG* 118 45A14–209A12; CPG 151).

99[v]: Euthalius Diaconus, Prologue to the Epistles (mutilated), *tit.* + πρόλογος προτασσόμενος τῶν ἐπιστολῶν παύλου τοῦ ἀποστόλου (red ink), *inc.* Τὸ φιλομαθὲς καὶ σπουδαῖον, *des.* ἵνα δὴ καγὼ τὰς τῶν ἀερίων πνεύματων [ἐπαναστάσεις, (*PG* 85 693A1–14; *BHG* 1453; Blomkvist, *Euthalian Traditions*, 2012, p. 99; Von Soden, *Die Schriften* I,1, 1902, pp. 649–650; Willard, *A Critical Study*, 2009, p. 147).

3 Textual Features

Ac 1:11 (f. 15[r])

τί ἐστήκατε βλέποντες εἰς τὸν οὐ(ρα)νὸν · οὕτως ἐλεύσεται ὃν τρόπον cod. **1764**
τί ἑστήκατε βλέποντες εἰς τὸν οὐρανόν · οὕτως ἐλεύσεται ὃν τρόπον 323
τί ἑστήκατε βλέποντες (ἐμβλέποντες א[c]) εἰς τὸν οὐρανόν · οὗτος ὁ $\overline{\text{ις}}$ ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν (*om.* τὸν B[*]) οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον א[*] B
τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐ(ρα)νόν · οὗτος ὁ $\overline{\text{ις}}$ ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐ(ρα)νόν οὕτως ἐλεύσεται ὃν τρόπον A

7 Koder-Trapp, *Katalog*, 1968 is the only occurrence provided by Vassis' edition.

8 In this case, A. Džurova was right to assert the fall of the first folio of the last quire: "ff. 94–99", *ibidem*.

9 See ff. 14[r]–15[v], 17[v], 18[v]–19[v], 21[v], 23[r]–24[r], 30[r], 36[r], 37[v], 39[r], 41[r]–42[r] and 54[v]. A last commentary, numbered λα′, is to be found on f. 57[v], but it has no corresponding text in Œcumenius' printed text.

Ac 3:9 (*f. 21ᵛ*)
om. Ac 3:9 [3:8]**καὶ αἰνῶν τὸν θ(εό)ν · [10]ἐπεγίνωσκον τε** cod. **1764**
om. Ac 3:9 [3:8]καὶ αἰνῶν τὸν θ(εό)ν · [10]ἐπεγίνωσκόν τε 323
Ac 3:9 𝔓[74] **א** A B C D E Ψ 049 056 1739 1837

Ac 7:38–39 (*f. 36ʳ*)
[7:38]**καὶ τῶν π(ατέ)ρων ἡμῶν · [39]ἀλλ' ἀπώσαντο 1764**
Ac 7:38–39 *sine om.* 𝔓[74] **א** A B C D E Ψ 056 323

Ac 16:23–24 (*f. 65ᵛ*)
[16:23]**ἔβαλλον εἰς φυλακήν · [24]καὶ τοὺς πόδας αυτῶν** cod. **1764**
Ac 16:23–24 *sine om.* 𝔓[74] **א** A B C D E Ψ 056 323

Ac 19:13 (*f. 73ᵛ*)
τὸ ὄνομα τοῦ κ(υρίο)υ ἰ(ησο)ῦ ὃν παῦλος κηρύσσει · 1764
Ac 19:13 *sine om.* 𝔓[74] **א** A B D E Ψ 056 323 1739
lac. C

Ac 25:21 (*f. 91ʳ*)
τηρηθῆναι αὐτὸν · ἕως οὐ πέμψω αὐτόν cod. **1764**
τηρηθῆναι αὐτόν · ἕως οὐ πέμψω αὐτόν 1837
Ac 25:21 *sine om.* 𝔓[74] **א** A B C E Ψ 049 056 323 1739
lac. D 517

Ac 28:3–4 (*f. 96ᵛ*)
[28:3]**καθήψε τῆς χειρὸς αὐτοῦ · [4]ἔλεγον πρὸς ἀλλήλους** · cod. **1764[ac]**
[28:3]**καθήψε τῆς χειρὸς αὐτοῦ [4]ὡς δὲ ἴδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους** · cod. **1764[pc]**
Ac 28:4 *sine om.* 𝔓[74] **א** A B C Ψ 049 056 323 1739
lac. D E H 517

All these textual features are homoioteleuta; only in Ac 28:4, did the copyist reread his copy and add the missing text inside the left external margin.

4 Variant Readings

Ac 1:11 (*f. 15ʳ*)
βλέποντες 1764
βλέποντες 𝔓[74vid(NA27)] **א**[*(NA27+S)] **א**[*.2b(NA28)] B E 33 81 323 945 1241 1270 1505 1646 1739 *al*

ἐμβλέποντες 𝔓56 א2(NA27) א2a(NA28) אc(S) A C DNA27+28 Ψ 049 056 614 1175 1837 1854 𝔐
ἐνβλέποντες DS

Ac 1:11 (*f. 15r*)
ἐθεάσασθαι 1764ac
ἐθεάσασθε 1764pc
ἐθεάσασθαι א A C 049 33 81 88 1175 1243 2344
ἐθεάσασθε B D E Ψ 056 104 323 330 614 1245 1270 1505 1646 1837 2147 2412 2495

Ac 2:1 (*f. 16v*)
Καὶ ἐν τῷ συμπληροῦσθαι 1764
καὶ ἐν τῷ συμπληροῦσθαι א Ψ 049 056 33 81 323 330 1243 (~θε) 1739 (~θε) 1837
καὶ ἐν τῷ συνπληροῦσθαι A B C E
uers. diff. D

Ac 2:37 (*f. 20r*)
ἀκοῦσαντες δὲ ταύτα · cod. **1764**
ἀκούσαντες δὲ ταῦτα 2495
ἀκούσαντες δέ א A B C P Ψ 049 056 81 323 1175 1243 1270 1505 1646 1739
ἀκούσαντες οὖν E
uers. diff. D

Ac 2:37 (*f. 20r*)
τῇ καρδίᾳ · 1764
τῇ καρδίᾳ D E P Ψ 049 056 323 330 1243 2495
τὴν καρδίαν א A B C 81 1175

Ac 2:47–3:1 (*f. 21r*)
καθ' ἡμέραν τῇ ἐκκλησὶᾳ · Ἐπὶ τὸ αὐτὸ δὲ πέτρος cod. **1764**
καθ' ἡμέραν τῇ ἐκκλησίᾳ ἐπὶ τὸ αὐτὸ δὲ πέτρος E P Ψ 33 323 614 1241 𝔐 sy
καθ' ἡμέραν τῇ ἐκκλησίᾳ ἐπὶ τὸ αὐτὸ πέτρος δέ 945 1739 1891 *pc*
καθ' ἡμέραν ἐπὶ τὸ αὐτὸ πέτρος δέ 𝔓74vid(NA27+28) 𝔓91vid(NA27+28) א A B C 095 81 1175 *pc* lat sa bo

Ac 3:3–4 (*f. 21r*)
3:3ἠρώτα ἐλεημοσύνην · 4ἀτενίσας 1764
3:3ἠρώτα ἐλεημοσύνην 4ἀτενίσας 323 945S 1241 1505 𝔐 it syh
3:3ἠρώτα ἐλεημοσύνην λαβεῖν 4ἀτενίσας 𝔓74 א A B C (ἐρώταS) Ψ 095 33 (ἀτενήσαςS) 81 614 945NA27+28 1175 1739 *al* vg

Ac 3:7 (*f. 21ᵛ*)

ἤγειρεν · παραχρῆμα δέ cod. **1764**

ἤγειρεν παραχρῆμα δέ E P Ψ 049 056 33 323 614 945 1241 1505 (ἤγειρε) 1739 1837 1854 𝔐 vg^{ms}

ἤγειρεν αὐτὸν παραχρῆμα δέ **א** A B C 095$^{vid(NA27)}$ 095^{NA28} 36 81 88 1175 1611 2818 *pc* lat sy

Ac 3:7 (*f. 21ᵛ*)

ἐστερεώθησαν αὐτοῦ αἱ βάσεις 1764

ἐστερεώθησαν αὐτοῦ αἱ βάσεις E P Ψ 049 056 33 323 547 1241 1243 1505 1646 (ἐστεραιώθησαν) 2147 2344 𝔐

ἐστερεώθησαν αἱ βάσεις αὐτοῦ **א** (βάσις) A B C 81 88 945 1175 1739 1891

Ac 3:10 (*f. 21ᵛ*)

ὅτι οὗτος ἦν cod. **1764**

ὅτι οὗτος ἦν B D E P Ψ 049 056 33$^{vid(NA27+28)}$ 33^{S} 323 614 945 1175 1241 1739 2492 𝔐

ὅτι αὐτὸς ἦν 𝔓^{74} **א** A C 36 81 1505 1646 2818 *pc* lat

Ac 3:11 (*f. 21ᵛ*)

κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ cod. **1764**

κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ P 049 056 33 1646 (χολοῦ) 1854 (χολοῦ) 𝔐

κρατοῦντος δὲ αὐτοῦ 𝔓^{74} (τε *l.* δέ) **א** A (τε *l.* δέ) B C E Ψ 057 81 88 323 945 1175 1611 1739 1891

Ac 4:10 (*f. 24ʳ*)

ἐνώπιον ὑμῶν ὑγιεῖς · cod. 1764^{ac}

ἐνώπιον ὑμῶν ὑγιής · cod. 1764^{pc}

ἐνώπιον ὑμῶν ὑγιείς 33 1243 1646 2147

ἐνώπιον ὑμῶν ὑγιής **א** A B D P Ψ 049 056 0165 323 330 1611 1837 1739 2495

Ac 4:36 (*f. 26ᵛ*)

Ἰωσῆς δέ cod. **1764**

Ἰωσῆς δέ 056 P Ψ 33 547 614 945$^{v.l.(NA28)}$ 1241 1245 1611 1854 2147 2344 2495 𝔐 sy^{h}

Ἰωσὴφ δέ 𝔓$^{8vid(NA27+28)}$ 𝔓$^{8(S)}$ 𝔓$^{74(NA27+28+S)}$ **א** A B D E 88 104 323 945^{NA27} 945$^{txt(NA28)}$ 1175 1505 1646 1739 1891 *al* latt sy^{p}

Ac 5:2 (*f. 27r*)

καὶ τῆς γυναικὸς αὐτοῦ 1764

καὶ τῆς γυναικὸς αὐτοῦ E P 049 056 330 547 614 1241 1243 1245 1646 2147 2492 2495 𝔐

καὶ τῆς γυναικός **א** A B Ψ 33 323 945 1175 1611 2344

Ac 5:5 (*f. 27r*)

τοὺς ἀκούοντας ταύτα · cod. 1764

τοὺς ἀκούοντας ταῦτα **א**$^{c(S)}$ E P Ψ 049 056 330 547 945 1243 1505 2344 𝔐

τοὺς ἀκούοντας *tantum* 𝔓^{8} **א**$^{*(S)}$ A B D 323 927 1175 1739 1891

Ac 5:9 (*f. 27v*)

ὁ δὲ πέτρος εἶπεν πρὸς αὐτήν 1764

ὁ δὲ πέτρος εἶπεν πρὸς αὐτήν A P Ψ 049 88 927 (εἶπε) 1241 1243 (εἶπε) 1611 (εἶπε) 1646 1828 1854 1891 2147 (εἶπε)

ὁ δὲ πέτρος πρὸς αὐτήν 𝔓^{74} **א** B 323 945 1175 1739

Ac 6:2 (*f. 31r*)

εἶπον 1764

εἶπον **א** D E H P Ψ 049 056 33 88 104 226 323 330 547 927 945 1739 1837 𝔐

εἶπαν 𝔓^{74} A B C 1175

Ac 6:3 (*f. 31r*)

ἐπισκέψασθε οὖν ἀδελφοί 1764

ἐπισκέψασθε οὖν ἀδελφοί C E P Ψ 056 88 104 323 547 927 945 1270 1505 1739 𝔐

ἐπισκέψασθαι οὖν ἀδελφοί H 049 33 (*om.* ἀδελφοί) 618 2147 2412

ἐπισκέψασθαι δὲ ἀδελφοί **א**

ἐπισκέψασθαι δή *tantum* A

ἐπισκεψώμεθα δὲ ἀδελφοί B

Ac 6:3 (*f. 31r*)

πν[εύματο]ς ἁγίου 1764

πνεύματος ἁγίου A C$^{*(NA27+S)}$ C$^{*.3(NA28)}$ E H P Ψ 049 056 33 88 104 323 927 945 1241 1243 1245 1505 1739 1837 1891 2147 𝔐 h t w vg^{cl} sa mae

πνεύματος 𝔓^{8} 𝔓^{74} **א** B C$^{2(NA27+28)}$ C$^{c(S)}$ D 614 1175 1611 1646 2412 *pc* gig p vg$^{st.ww(NA27+28)}$ sy^{h} bo

Ac 6:5 (*f. 31ᵛ*)

νικάνωρα 1764

νικάνωρα B^{c} E 33 104 618 1891 2147 2495

νικάνορα 𝔓^{74} **א** A B* C H P Ψ 049 056 226 330 1243 1245 1270 1505 1611 1646 1739 2492

Ac 6:8 (*f. 31ᵛ*)

στέφανος πλήρης πίστεως καὶ δυνάμεως cod. **1764**

στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως H P 049 056 226 330 547 1241 1245 1505 1646 (~ρεις) 2147 (~ρεις) 𝔐

στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως 𝔓^{74} **א** A B D 0175 33 (~ρεις) 88 104 323 614 927 945 1175 1739 *al*

Ac 6:13 (*f. 32ʳ*)

οὐ παύεται ῥήματα βλάσφημα λάλων cod. **1764**

οὐ παύεται ῥήματα βλάσφημα λαλῶν E H P Ψ 049 056 104 226 330 547 614 1241 1505 𝔐

οὐ παύεται ῥήματα λαλῶν A D

οὐ παύεται λαλῶν ῥήματα 𝔓^{74} (παύετε) **א** B C 0175 323 945 1739 1891 *al*

Ac 7:26 (*f. 35ʳ*)

ἄνδρες ἀδελφοί ἐστε ὑμεῖς cod. **1764**

ἄνδρες ἀδελφοί ἐστε ὑμεῖς H 056 88 104 226 330 440 547 1175 1241 1243 1245 1270 1828

ἄνδρες ἀδελφοί ἐσται ὑμεῖς P 049 33 2147 2344

ἄνδρες ἀδελφοί ἐστε 𝔓^{74} **א** A B E Ψ 81 323 618 927 945 1505 1611 1739 1891

ἄνδρες ἀδελφοί ἐσται C 1646

ἄνδρες ἀδελφοί *tantum* D

Ac 7:48 (*f. 37ʳ*)

ἀλλ᾽ οὐχ ὁ ὕψιστος 1764

ἀλλ᾽ οὐχ ὁ ὕψιστος **א** A B C E H P Ψ 049 056 33 81 323 1175 1611 1646 1739 𝔐

ἀλλ᾽ οὐχ ὡς ὁ ὕψιστος 𝔓^{74}

ὁ δὲ ὕψιστος D

Ac 8:27 (*f. 40ʳ*)

καὶ ἀναστὰς ἐπορεύθη 1764

καὶ ἀναστὰς ἐπορεύθη 𝔓^{74} **א** A B C D E H L P Ψ 049 056 33 81 323 330 1739 2344 𝔐

Ac 12:10 (*f. 52r*)

ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς · cod. 1764[10]

ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς E H L (~μάτι) P 049 (ἠνύχθη) 056 323 330 618 (~μάτι) 1243 1646 (~μάτι) 1828 (~μάτι) 2147 (~μάτι)

ἥτις αὐτομάτη ἠνύγη αὐτοῖς **א** B$^{*(S)}$ D

ἥτις αὐτομάτη ἠνοίγη αὐτοῖς 𝔓^{74} A B$^{c(S)}$ Ψ 81 945 1175 1505 (~μάτι) 1739 1891 2495

Ac 13:4 (*f. 53v*)

οὗτοι μὲν οὖν 1764

οὗτοι μὲν οὖν E H L P Ψ 049 056 88 323 330 440 547 614 1241 1270 1505 1837 2147 𝔐

αὐτοὶ μὲν οὖν 𝔓^{74} **א** A B C$^{2(NA28)}$ C^{S} 36 453 945 1175 1739 1891 2344 2818 *al*

οἱ μὲν οὖν D

Ac 14:11 (*f. 58v*)

οἱ δὲ ὄχλοι ἰδόντες 1764

οἱ δὲ ὄχλοι ἰδόντες C D E (εἰδόντες^{S}) H L P Ψ 049 056 33 81 323 330 440 614 945 1175 1241 1270 1505 1646 1739 2344 𝔐 vg sy^{h}

οἵ τε ὄχλοι ἰδόντες 𝔓^{74} **א** (εἰδόντες^{S}) A B 36 453 2818 *pc*

Ac 15:22 (*f. 62r*)

ἐκλεξαμένους 1764

ἐκλεξαμένους **א** A B C D E H L P Ψ 049 056 81 330 440 618 1175 1270 1837 2147

ἐκλεξαμένοις 𝔓^{74} 33 323 614 945 1505 1611 1739 1828 1891 2412 2495 *pc*

Ac 16:23 (*f. 65v*)

ἔβαλλον 1764 *tantum*

ἔβαλον 𝔓^{74} **א** A B C D E H L P Ψ 049 056 323

Ac 16:24 (*f. 65v*)

αὐτῶν ἠσφαλίσατο 1764^{ac}

αὐτῶν ἠσφαλίσαντο 1764^{pc}

αὐτῶν ἠσφαλίσαντο D*

αὐτῶν ἠσφαλίσατο D^{c}

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10 Unlike Jean-Louis Simonet's collations: "12:10 ἠνοίχθη sed textus correctus est; textus ante correctionem legi non potest", CSNTM website, http://images.csntm.org/Manuscripts/GA_1764/Collation%20GA%201764.pdf, accessed October 2015, there was no correction on the passive form. The first syllable of the pronoun "αὐ" was rewritten by a later hand (black ink).

αὐτῶν ἠσφαλίσατο 𝔓127 C3(NA27+28) Cc(S) E H (εἰσ~) L P Ψ 049 056 323 614 945 1175 1241 1243 (~λήσατο) 1505 1646 (~λήσατο) 1739 1837 (~λήσατο) 2147 (εἰσφαλήσατο) 𝔐
ἠσφαλίσατο αὐτῶν 𝔓74 ℵ A B C* 33 81 (εἰσ~) *pc*

***Ac 16:36* (*f. 66v*)**
ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ 1764
ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ 𝔓45(S) ℵ (ἀπήγγιλενS) A B C E (τε *l.* δέ) L (~γγειλε) P Ψ (ἀνή~) 049 056 (~γγειλε) 323 (~γγειλε) 330 (~γγειλε) 1739 1837 1854 𝔐
καὶ εἰσελθὼν ὁ δεσμοφύλαξ ἀπήγγειλεν D

***Ac 17:14* (*f. 68r*)**
εὐθέως δὲ τότε τὸν παῦλον 1764
εὐθέως δὲ τότε τὸν παῦλον 𝔓74 ℵ A B E H L P Ψ 049 056 33 323 1175 1243 1739 1854 2344 𝔐
uers. diff. D

***Ac 20:4* (*f. 75v*)**
αὐτῷ ἄχρι τῆς ἀσίας 1764
αὐτῷ ἄχρι τῆς ἀσίας A E H (ἄχρη) L P Ψ 049 88 323 330 614 945 1175NA28 1241 1270 1505 1739 1828 1891 2344 𝔐 vgmss sy
αὐτὸς ἄχρη τῆς ἀσίας 1175S
αὐτῷ *tantum* 𝔓74 ℵ B 33 *pc* vg co
μέχρι τῆς ἀσίας D

***Ac 21:20* (*f. 80r*)**
ἐδόξαζον τὸν κ(ύριο)ν 1764
ἐδόξαζον τὸν κύριον H P Ψ 049 056 323NA28+S 614 1241 1505 1646 1828 2147 2492 𝔐
ἐδόξαζον τὸν θεόν 𝔓74 A B C E L 33 88 323NA27 330 440 927 945 1243 1270 1739 1837 1891 *al*
ἐδόξασαν τὸν θεόν ℵ 1245
ἐδόξασαν τὸν κύριον D

***Ac 23:23* (*f. 86r*)**
δύο τινάς 1764
δύο τινάς A E H L P Ψ 049 056 88 323 330 440 614 945 1175 1241 1505 1646 1739 𝔐
τινὰς δύο ℵ B 33 81 2344 *pc*
δύο *tantum* 𝔓74 *pc* lat syp
lac. C D

Ac 26:29 (*f. 93ᵛ*)
ὁ δὲ παῦλος εἶπεν · 1764
ὁ δὲ παῦλος εἶπεν H L P 049 056 88 323 330 440 1854 2147
ὁ δὲ παῦλος *tantum* 𝔓⁷⁴ ℵ A B E 33 81 614 945 1175 1243 1505 1611 1739 1891 2344
καὶ ὁ παῦλος ἔφη Ψ

Ac 26:29 (*f. 93ᵛ*)
εὐξάμην 1764
εὐξάμην ℵ* H L P^{NA27} (ηὐξάμην^{S}) 049 81 104 326 330 1241 1646 1738 1837 *al*
εὐξαίμην ℵ^{c} A B Ψ 056 33 (εὐξαίμιν) 88 323 440 614 927 1175 1243 1739 2344

Ac 27:37 (*f. 95ᵛ*)
ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ. cod. **1764**
ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί L P Ψ 049 056 323 440 614 1243 1505 1611 2147 2412 2495
αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ ℵ B C 104 945 1175 1270 1739 1891 2344
πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ A 81
om. 𝔓⁷⁴
lac. D E H

5 Bibliography

Aland, *Kurzgefasste Liste*, 1963: pp. 153 "Berat, Metropolitan-Bibl. (Alex. 14)", 331 "380 a: 1764", 344 "α 1205", 367, 392 "**Berat** (Albanien) (ehem.?) Metropolitan- und Kirchenbibliothek Alex. 14"; Id., *Text und Textwert*, 1993: pp. 15, 687; Id., *Kurzgefasste Liste*, 1994: pp. 146 "Tirana, Staatsarchiv, Koder-Trapp 10", 387 "380 a: 1764", 400 "α 1205", 423, 497 "**Tirana** (Albanien) (s. a. Argyrokastro, Berat u. Valona) Staatsarchiv *Koder-Trapp* 10"; Αλεξουδη, *Κατάλογος*, 1898: p. 360$^{n.}$ "14.", pl. "ΠΙΝΑΞ Ζ′ 16" (upper part of f. 14^{r}, without πύλη, Acts 1:1–2); Id., *Κώδικες*, 1900: p. 544$^{n.}$ "Τεῦχος ΛΣΤ′"; Batiffol, *Les manuscrits de Bérat*, 1885: p. 260; Id., *Les manuscrits grecs de Bérat*, 1885: p. 370; Id., *Les manuscrits grecs de Bérat*, 1887 [2003]: pp. 441–442$^{n.}$; Džurova, *Manuscrits grecs* I, 2011: pp. 9, 15, 121$^{pl.}$ (ruling types and f. 13^{v}), 122$^{pl.}$ (f. 14^{r}), 123–128$^{n.}$, 131; Ead., *Manuscrits grecs* II, 2011: pp. 192$^{pl.}$ (f. 99^{r}), 193$^{n.}$, 194$^{pl.}$ (f. 1^{r}), 195$^{pl.}$ (f. 1^{r}), 196$^{pl.}$ (f. 3^{v}), 197$^{pl.}$ (f. 6^{r}), 198$^{pl.}$ (f. 13^{v}), 199$^{pl.}$ (f. 14^{r}), 200$^{pl.}$ (f. 98^{v}), 201$^{pl.}$ (f. 99^{r}), 202$^{pl.}$ (f. 99^{v}), 203$^{pl.}$ (f. 99^{v}); Ead., *Le rayonnement*, 2011: pp. 12–13, 23–24, 138$^{pl.}$ (f. 14^{r}), 146$^{n.}$; Elliott, *Bibliography*, 2015: p. 273; Gregory, *Die griechischen Handschriften*, 1908: pp. 102 "a: früher a 380: Berat, Metropolitankirche 6 (Alexoudes 14) Sd α 1205", 228, 338 "**Berat Metropolitankirche** 6: a: 1764 (Sd α 1205)"; Id., *Textkritik* III, 1909:

p. 1179[n.] "Berat, Metropolitankirche 6 (Alexoudes 14)"; KODER-TRAPP, *Katalog*, 1968: pp. 203–205[n.] "10"; LAFLEUR, *Greek New Testament Philology*, 2016: pp. 341–362[n.]; LENA, *Byzantine Manuscripts*, 2013: pp. 222[n.] & n. 51, 231–232, 322[pl.] (f. 14[r]); MULLEN, *Dorëshkrimet biblike*, 2003: p. 221[n.]; POPA, *Katalog*, 2003: p. 100[n.]; RËMBECI, *Duke shfletuar bizantin nga Shqipëria*, 2016: pp. 150, 159; RËMBECI-ÇUNGA, *Byzantine and Post-Byzantine Manuscripts*, 2012: p. 19[n.], pl. (f. 14[r]); SCHINDLER, *Die Überlieferung*, 1973: p. 27; SINANI, *Kodikët*, 2003; ID., *Beratinus*, 2004: pp. 40 "Kodiku i 17-të i Beratit është 1764 tek Gregory-Aland" and "Gregory-Aland 1764 është Kodiku i 17-të i Beratit", 72–73[n.], 429[pl.] (ff. 13[v], 14[r]); ID., *Kodikët e Shqipërisë*, 2008: pp. 53–66; ID., *Kodikët*, 2011: pp. 70 "Kodiku i 17-të i Beratit është 1764 tek Gregory-Aland", 71 "Gregory-Aland 1764 është Kodiku i 17-të i Beratit",[11] 118[n.]; VON SODEN, *Die Schriften* I,1, 1902: pp. 74 "**Berat.** Ἐκκλησία τῆς Κοιμήσεως (μητρόπολις) 6-α1205", 240[n.] "**α1205** (380) Berat, Εκκλησ. της Κοιμησ. 6"; WALLACE, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_1764.

11 On p. 66, the concordance between the Koder-Trapp's 1968 *Katalog* and the AQSh shelfmarks, given as "Beratini 2 ⟨by Koder-Trapp⟩ është Kodiku i 17-të i Beratit ⟨by the AQSh⟩", was wrong.

CHAPTER 11

Albanian National Archives 19 (pl. 12)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 19 (*olim* Koder-Trapp 15, 22 and 23)
MS. Number: **Gregory-Aland 1709**
Contents: **Four Gospels**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

XIIth c.,[1] parchment, ff. 195 (17×8. 1×8 – 1. 6×8. 1×6 – 2, unnumbered quires), 1 column per folio, 21/22 lines per column, size of folio: 153/155×115, area of text: 105×80, ruling type 33C1d (f. 129),[2] no Canon Tables, Ammonian sections (red ink), continuous text in minuscule (brown ink), ἀρχή and τέλος (red ink). On f. 195^{v} is a note in a modern hand (purple ink): "Περιέχει φύλλα 204 | 18 7/βρίου 1901".

Three different hands:

– Hand A ff. 1^{r}–141^{r}, 144^{r}–195^{v}, main copyist's hand.
– Hand B ff. 142^{v}–143^{v} (XIIth c.).
– Hand C f. 143^{v} (XIIIth c.).

No images.

1 Other suggested datings: "X", Aland, *Kurzgefasste Liste*, 1963, p. 150; "12 Jh.", Koder-Trapp, *Katalog*, 1968, p. 207; "XII", Aland, *Kurzgefasste Liste*, 1994, p. 143 [min. 1709], then p. 367 [*l*2353]; "shekulli i 12-të deri shekulli i 13-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 221; "datimi duhet t'i atribuohet periudhës prej shekullit të 12-të në atë të 13-të", Popa, *Katalog*, 2003, p. 101; "Dorëshkrim që i takon fundit të shekullit të 12-të dhe fillimit të shekullit të 13-të (Popa dhe Mullen pajtohen në renditjen kronologjike)", Sinani, *Beratinus*, 2004, p. 73, and Id., *Kodikët*, 2011, p. 119; "12–13th Century" concerning "GA 1709", and "12th Century" concerning "GA Lect 2353", Wallace, *CSNTM*, October 2017.

2 Leroy-Sautel, *Répertoire*, 1995, p. 54. At the end of the formula, the added letter "d" is a supplementary index for the horizontal marginal lines and indicates that most of them are located in the lower margin (*ibidem*, p. 21).

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Binding: contemporary blue cover dated August 1972, see similar cover in ANA 26.

Former shelfmark: a small blue framed label was also stuck at the bottom of f. 1r with "N° 7" (green ink) as inscription.[3]

2 Contents

According to Koder-Trapp's publication, the manuscript has received two Gregory-Aland numbers: *l*2353, corresponding to a lectionary: ff. "(1r–140r) Lesungen zu den beweglichen Festen", and min. 1709, corresponding to the Gospel of John: ff. "(143r–194v) Johannes-Euangelion", introduced by a preface. ANA 19 represents a single codicological unit and has the continuous texts—with lacunae—of the Gospels. Koder and Trapp's numbers "22" and "23" represented the flyleaves of ANA 19 and are lost.[4]

001r–032v: The Gospel of Matthew, continuous text but 1:1–18:3 and the end of 28:20 are missing, *inc.* 18.3καὶ γένησθε] ὡς τὰ παιδία οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐ(ρα)νῶν cod., *des.* 28:20διδάσκοντες αὐτοὺς τηρεῖν πάντα [ὅσα ἐνετειλάμην ὑμῖν.

033r–064v: The Gospel of Mark, continuous text lacking 1:1–4:10 and 14:60–16:20, *inc.* 4:10σὺν τοῖς δώδεκα] τὴν παραβόλην 11καὶ ἔλεγεν αὐτοῖς ὑμῖν, *des.* 14:60καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν [τὸν ἰησοῦν.

065r–141r: The Gospel of Luke, continuous text lacking only 1:1–2, *inc.* 1:2καθὼς παρέδοσαν] ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται, *des.* 24:53καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν.

141v: List of chapter titles for the Gospel of John (numbered 1–18), *tit.* κεφάλαια τοῦ κ(α)τ(ὰ) ἰω(άννην) εὐαγγελ(ίου), *inc.* α′ πε(ρὶ) τοῦ ἐν κανᾶ γάμου, *des.* ιη′ πε(ρὶ) τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411); f. 141v partly blank, and f. 142r blank.

3 See ANA 2 (f. Ir), ANA 4 (inner left board), ANA 12 (f. 1r), ANA 15 (f. 1v), ANA 29 (inner left board), ANA 35 (inner left board) and ANA 38 (f. 1r). See also "History of the Fonds 488: Elements and Hypotheses", pp. 63–67 and Appendix B, pp. 548–549.

4 See above pp. 59–61, and Lafleur, *Which Criteria*, 2012, pp. 136–139.

142^{v}–143^{v}: Preface to the Gospel of John, *inc.* Κατὰ ἰωάννην τὸ εὐαγγέλιον ἐπιγέγραπται. ἐπειδὴ ἰωάννης ὁ ἀδελφὸς ἰακώβου. ὁ τοῦ ζεβεδαίου, *des.* ὅτε ἤρξατο κηρύττειν τὸ εὐαγγέλιον. τὸ δὲ ἕτερον. ἐν ᾧ καὶ πέπονθεν (Von Soden, *Die Schriften* I,1 1902, pp. 315–316).

143^{v}: *Fragmentum synaxarii* (Mt 6:1–5), *inc.* Εἶπεν ὁ κ(ύριο)ς προσέχεται τὴν ἐλαιημωσύσην ἡμῶν cod., *des.* οὐκ ἐστι ὥσπερ οἱ ὑποκριταὶ [*non leg.*] ὅτι φιλοῦσιν [*non leg.*] ἐν ταῖς συναγωγαῖς.

144^{r}–195^{v}: The Gospel of John, *sine tit.*, *inc.* $^{1:1}$Εν ἀρχῇ ἦν ὁ λόγος, *des.* $^{21:25}$ … ἅτινα ἐὰν γράφηται καθ' ἕν · οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι · τὰ γραφόμενα βιβ[λία] ἀμήν : - .

3 Textual Features

Mt 16:2b–3

Ms. is mutilated.

Mk 1:1

Ms. is mutilated.

Mk 6:3 (*f. 37^{v}*)

$^{6:3}$οὐχ οὗτός ἐστιν ὁ τέκτων · ὁ υ(ἱὸ)ς μαρίας · ἀδελφὸς δὲ ἰακώβου · κ(αὶ) ἰωσῆ · καὶ ἰούδα · καὶ σίμωνος; κτλ.

Lk 22:43–44

PASB is in Luke (f. 132^{v}): $^{22:42}$λέγων · [*spatium uacuum*] πάτερ εἰ βούλει · | Παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, | πλὴν, (cod.) μὴ τὸ θέλημά μου, ἀλλὰ Τὸ σὸν γενέσθω · | ^{43}ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐ(ρα)νοῦ, ἐνισχύων | αὐτόν · ^{44}καὶ Γενόμενος ἐν ἀγωνίᾳ ἐκτενέστε|ρον προσηὔχετο · [*spatium uacuum*] ἐγένετο δὲ ὁ ἱδρὼς | αὐτοῦ · ὡσεὶ θρόμβοι αἵματος κατα|βαίνοντες ἐπὶ τὴν γῆν · [*spatium uacuum*] ^{45}καὶ | Ἀναστὰς ἀπὸ τῆς προσευχῆς · κτλ. Facing Lk 22:45, there are liturgical references (brown ink, later hand, partly erased), to the Gospel of Matthew: "*non leg.*] κε(φάλαιον) σϟς'".

At f. 25^{r}, at the end of Mt 26:39, in the right-hand margin, there is a seven-line note written in red ink which is a liturgical reference to Lk 22:43–44, "ὑπ(έρβηθι) εἰς κε(φάλαιον) τοῦ λου(κᾶ) ΣΠΓ' : κ(αὶ) [*non leg.*] κ(αὶ) ἀναστ(ὰς) ἀπὸ τ(ῆ)ς προσευχ(ῆ)ς παλ[*non leg.*". The text of Mt 26:39 is the following: $^{26:39}$κ(αὶ) προελθὼν | μικρόν · ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ · προ|σευχόμενος κ(αὶ)

λέγων · π(άτ)ερ μου · εἰ δυνατόν | στιν (cod.) παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον | τοῦτο · πλὴν, (cod.) οὐχ ὡς ἐγὼ θέλω · ἀλλ' ὡς σύ · | [40]Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς · ἔρχεται | πρὸς τοὺς μαθητὰς κτλ. One may note that the copyist includes Lk 22:45a after Mt 26:39.

Jo 7:52–8:11

PA is in John (ff. 162^{v}–163^{v}), without emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: [7:52]ἀπεκρίθησαν κ(αὶ) εἶπον αὐτόν · μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον κ(αὶ) ἴδε · ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται · [53]κ(αὶ) ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. [8:1]καὶ ὁ ἰ(ησοῦ)ς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν · (f. 162^{v}) | (f. 163^{r}) [2]ὄρθρου δὲ πάλιν βαθέος ἦλθεν ὁ ἰ(ησοῦ)ς εἰς τὸ ἱερὸν καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. καὶ καθήσας ἐδίδασκεν αὐτούς. [3]ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι γυναῖκα. ἐπὶ μοιχείᾳ κατειλημμένην. καὶ στήσαντες αὐτὴν ἐν τῷ μέσῳ. [4]εἶπον αὐτῷ · διδάσκαλε. ταύτην εὕρομεν ἐπ' αὐτοφόρῳ μοιχευομένην. [5]ἐν δὲ τῷ νόμῳ ἡμῶν μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν. Σὺ οὖν τί λέγεις περὶ αὐτῆς. [6]τοῦτο δὲ ἔλεγον πειράζοντες. ἵνα ἔχωσι κατηγορίαν κατ' αὐτοῦ. ὁ δὲ ἰ(ησοῦ)ς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος. [7]ὡς δὲ ἐπέμενον ἐπερωτῶντες αὐτὸν ἀνακύψας. εἶπεν πρὸς αὐτούς. ὁ ἀναμάρτητος ὑμῶν, πρῶτος λίθον βαλέτω ἐπ' αὐτήν. [8]καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. [9]οἱ δὲ ἀκούσαντες. καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων. καὶ κατε(f. 163^{r}) | (f. 163^{v})λείφθη ὁ ἰ(ησοῦ)ς μόνος. καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. [10]ἀνακύμψας δὲ ὁ ἰ(ησοῦ)ς. εἶδεν αὐτὴν καὶ εἶπεν. γύναι. ποῦ εἰσιν οἱ κατήγοροί σου οὐδείς σε κατέκρινεν; [11]ἡ δὲ εἶπεν. οὐδεὶς κ(ύρι)ε. εἶπεν δὲ αὐτῇ ὁ ἰ(ησοῦ)ς. οὐδὲ ἐγώ σε κατακρίνω. πορεύου. καὶ ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

PA is not located after:

Lk 21:38 (f. 130^{r}) [21:38]καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ (cod.) ἀκούειν αὐτοῦ [22:1]ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων κτλ. Moreover, there is a note in another hand (pale brown ink), in front of the end of verse 38: "※ τῇ ἁγ(ίᾳ) καὶ μ(ε)γ(ά)λ(ῃ) ε′ πρωΐ".

Lk 24:53 (f. 141^{r}) [24:53]καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν · .

Jo 7:36 (ff. 161^{v}–162^{r}) [7:36]τίς ἐστιν οὗτο(ς) ὁ λόγος ὃν εἶπεν · ζητήσετέ με καὶ οὐχ εὑρήσετε · καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν · (f. 161^{v}) | (f. 162^{r}) [37]ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς.

Jo 21:25 (f. 195^{v}) [21:25] … ἅτινα ἐὰν γράφηται καθ' ἕν · οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι · τὰ γραφόμενα βιβ[*non leg.*] ἀμήν : - .

4 Variant Readings

***Mt 18:12* (*f. 1ᵛ*)**

Τί ὑμῖν δοκεῖ cod. **1709**
τί ὑμῖν δοκεῖ ℵ B D (*add.* δέ *p.* τί) W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐
lac. A

***Mt 20:6* (*f. 6ʳ*)**

εὗρεν ἄλλους ἑστῶτας ἀργούς 1709
εὗρεν ἄλλους ἑστῶτας ἀργούς C$^{*.3(NA27+28)}$ C$^{*(S)}$ K M U W Γ^{NA28} Δ Π *f* ^{1} *f* ^{13} 28 157 579 1071 1241 1424 𝔐 sy$^{p.h}$
εὗρεν ἄλλους ἑστῶτας *tantum* ℵ B C$^{2(NA27+28)}$ C$^{c(S)}$ D L Θ 085 33 565 700 892 sy$^{s.c}$
lac. A Γ^{S}

***Mt 20:28* (*f. 7ᵛ*)**

λύτρον ἀντὶ πολλῶν : *sine add.* 1709
λύτρον ἀντὶ πολλῶν *sine add.* 𝔓^{45} ℵ B W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐
add. ὑμεῖς δὲ ζητεῖτε · κτλ *p.* λύτρον ἀντὶ πολλῶν D
lac. A

***Mt 21:1* (*f. 8ʳ*)**

ἦλθον εἰς βηθσφαγή · 1709
ἦλθον εἰς βηθσφαγή B$^{c(S)}$ K M$^{c(S)}$ N$^{*(S)}$ W (ἦλθεν) Γ Δ Π *f* ^{13}
ἦλθον εἰς βηθφαγή ℵ$^{c(S)}$ B$^{*(S)}$ D M$^{*(S)}$ N$^{c(S)}$ Θ *f* ^{1} 33 157 565 700 1424 𝔐
ἦλθεν εἰς βηθφαγή ℵ$^{*(NA27+28+S)}$ E S U 28
lac. 𝔓^{45} A

***Mt 21:9* (*f. 8ᵛ*)**

ὡσαννὰ ἐν τοῖς ὑψίστοις cod. **1709**
ὡσαννὰ ἐν τοῖς ὑψίστοις ℵ B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐
lac. 𝔓^{45} A

***Mt 21:28* (*f. 10ʳ*)**

ἄν(θρωπ)ος εἶχεν 1709
ἄνθρωπος εἶχεν ℵ B D K L U W Y Π 28 565 700 𝔐^{S}
ἄνθρωπός τις εἶχεν C E M Δ Θ *f* ^{1} *f* ^{13} 33 157 892$^{c(NA27+28)}$ 1071 1241 1424 *pm*$^{NA27+28}$ sy^{NA27} sy$^{h**(NA28)}$
lac. 𝔓^{45} A

***Mt 22:7* (*f. 11ᵛ*)**

καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος ὠργίσθη 1709
καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος ὠργίσθη C K M U W Δ Π 28 157 565^{NA28} 565$^{sup(S)}$ 1071 1241 1424 𝔐 sy^{h}
ἐκεῖνος ὁ (- ὁ$^{NA27+28}$) βασιλεὺς ἀκούσας ὠργίσθη D$^{NA27+28+S}$
ὁ δὲ βασιλεὺς ἀκούσας ὠργίσθη Θ *f* ^{13} sy^{p}
ὁ δὲ βασιλεὺς ὠργίσθη ℵ B L 085 *f* ^{1} 700 *pc* sy$^{s.c(NA27)}$
lac. 𝔓^{45} A

***Mt 24:5* (*f. 17ʳ*)**

λέγοντες · ἐγώ εἰμι ὁ χ(ριστό)ς 1709
λέγοντες ἐγώ εἰμι ὁ χριστός ℵ B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐
λέγοντες ὅτι ἐγώ εἰμι ὁ χριστός C* *tantum*
lac. 𝔓^{45} A

***Mt 24:10* (*f. 17ʳ*)**

καὶ ἀλλήλους παραδώσουσιν καί 1709
καὶ ἀλλήλους παραδώσουσιν καί B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐
καὶ ἀλλήλους παραδώσουσιν εἰς θλῖψιν καί ℵ *tantum*
lac. 𝔓^{45} A

***Mt 24:18* (*f. 17ᵛ*)**

μὴ ἐπιστρεψάτω ὀπίσω 1709
μὴ ἐπιστρεψάτω ὀπίσω ℵ B D W Θ *f* ^{1} *f* ^{13} 565 𝔐
μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω 33 700
μὴ ἐπιστρεψάτω *tantum* 28 1424
lac. 𝔓^{45} A

***Mt 24:36* (*f. 18ᵛ*)**

οὐδὲ οἱ ἄγγελοι τῶν οὐ(ρα)νῶν *sine add.* 1709
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν *sine add.* ℵ$^{1(NA27)}$ ℵ$^{2a(NA28)}$ ℵ$^{c(S)}$ K L M U W Γ^{NA28} Δ *f* ^{1} 33 565 700 892 1071 1241 1424 𝔐 vg sy
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός ℵ$^{*.2(NA27)}$ ℵ$^{*.2b(NA28)}$ ℵ$^{*(S)}$ B D Θ *f* ^{13} 28 *pc* it vg^{mss}
lac. 𝔓^{45} A Γ^{S}

***Mt 24:45* (*f. 19ᵛ*)**

ἐπὶ τῆς θεραπείας αὐτοῦ 1709
ἐπὶ τῆς θεραπείας αὐτοῦ D K M U Γ^{NA28} *f* ^{1} 28 700 1071 1424 𝔐 sy^{s}
ἐπὶ τῆς οἰκίας αὐτοῦ ℵ 0281 69 565 579 892 *al*

ἐπὶ τῆς οἰκετείας αὐτοῦ B L W Y Δ Θ *f* 13 33 1241 *al* sy$^{p.h}$
lac. 𝔓^{45} A Γ^{S}

***Mt 25:13* (*f. 20^{v}*)**

τὴν ὥραν ἐν ᾗ ὁ υ(ἱὸ)ς τοῦ ἀν(θρώπ)ου ἔρχεται : - cod. **1709**
τὴν ὥραν ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται C$^{3(NA27+28)}$ C$^{c(S)}$ K M U Γ^{NA28} *f* 13 28 579 700 1071 1241 𝔐 vg^{mss}
τὴν ὥραν *sine add.* ℵ A B D W Θ *f* 1 565
lac. 𝔓^{45} Γ^{S}

***Mt 25:36* (*f. 22^{r}*)**

ἤλθατε 1709
ἤλθατε ℵ A B D L W Δ Θ *f* 13 28 33 157 1424 𝔐
ἤλθετε K M S U Y Π Ω *f* 1 565 579 700 1071 *pc*

***Mt 26:8* (*f. 23^{r}*)**

εἰς τί ἡ ἀπώλεια αὕτη *sine add.* 1709
εἰς τί ἡ ἀπώλεια αὕτη *sine add.* ℵ A B D K L M U W Δ Θ Π *f* 1 *f* 13 28 33 565 579 700 1071 1424 𝔐
εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου 157

***Mt 26:55* (*f. 26^{r}*)**

ἐξήλθατε 1709
ἐξήλθατε ℵ A B C L W Δ Θ$^{*(S)}$ *f* 13 28 33 1424 *pm*
ἐξήλθετε H K M S U Y Θ$^{c(S)}$ Π Ω *f* 1 565 579 700 1071 *pm*
ἤλθατε D

***Mt 26:63* (*ff. 26^{v}–27^{r}*)**

κατὰ τοῦ θ(εο)ῦ τοῦ ζῶντος 1709
κατὰ τοῦ θεοῦ τοῦ ζῶντος ℵ A B (ζῶτος B$^{*(S)}$) D L W Θ Π *f* 1 *f* 13 28 565 700 𝔐

***Mt 26:63* (*f. 27^{r}*)**

ὁ υ(ἱὸ)ς τοῦ θ(εο)ῦ *sine add.* 1709
ὁ υἱὸς τοῦ θεοῦ *sine add.* ℵ A B D W Θ (ὁ τοῦ θεοῦ υἱός^{S}) *f* 1 *f* 13 28 565 700 (ὁ τοῦ θεοῦ υἱός^{S}) 1424^{S} 𝔐
ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος C$^{*(NA27+28+S)}$ N W Δ 157 1071 1241 1424^{NA27} *al* vg^{mss} sy^{h}

Mt 27:9 (*f. 28r*)

τὸ ῥηθὲν διὰ ἱερεμίου τοῦ προφήτου 1709

τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου **א**$^{*(S)}$ A (Ἰηρεμίου^{S}) B C (Ἰηρεμίου^{S}) G W (Ἰηρεμίου^{S}) Θ Π (Ἰηρεμίου^{S}) *f* ^{1} *f* ^{13} 565 579 700 1424 𝔐

τὸ ῥηθὲν διὰ Ζαχαρίου τοῦ προφήτου 22$^{NA27+28}$ sy$^{hmg(NA27+28)}$

τὸ ῥηθὲν διὰ Ἰησαΐου τοῦ προφήτου 21$^{NA27+28}$ 1$^{NA27+28}$

τὸ ῥηθὲν διὰ τοῦ προφήτου *tantum* 157 sy$^{s.p(NA27+28)}$

lac. 𝔓^{45} D 28

Mt 27:16 (*f. 28v*)

εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον βαραββᾶν 1709

εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον βαραββᾶν **א**$^{c(S)}$ (τόν τε *l.* τότε **א**$^{*(S)}$) A B D^{S1} (*add.* τόν *a.* λεγόμενον D^{S2}) K L M U W Γ^{NA28} Δ Π *f* ^{13} 157 565 579 700^{c} 892 1071 1241 1424 𝔐 sy$^{p.h}$

εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον ἰησοῦν βαραββᾶν Θ *f* ^{1} 700* *pc* sy^{s}

lac. 𝔓^{45} Γ^{S} 28

Mt 27:17 (*f. 28v*)

συνηγμένων οὖν αὐτῶν 1709

συνηγμένων οὖν αὐτῶν **א** A B F W *f* ^{1} 565 579 700 𝔐

συνηγμένων δὲ αὐτῶν D Θ *f* ^{13} *al*

lac. 𝔓^{45} 28

Mt 27:34 (*f. 29v*)

οὐκ ἤθελε 1709

οὐκ ἤθελεν **א**$^{1(NA27)}$ **א**$^{2a(NA28)}$ **א**$^{c(S)}$ A K M U W Γ^{NA28} Δ Π 565 579 700 1071 1241 1424 𝔐

οὐκ ἠθέλησεν **א**$^{*.2(NA27)}$ **א**$^{*.2b(NA28)}$ **א**$^{*(S)}$ B D L Θ *f* ^{1} *f* ^{13} 33 157 892 *pc*

lac. 𝔓^{45} Γ^{S} 28

Mt 27:35 (*f. 29v*)

Σταυρώσαντες δὲ αὐτόν · διεμερίσαντο τὰ ἱμάτια αὐτοῦ. cod. 1709

σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ **א** A D K L M U W Δ Θ Π *f* ^{1} *f* ^{13} 33 157 565 579 700 1424 𝔐

σταυρώσαντες δὲ αὐτὸν διεμερίσατο τὰ ἱμάτια αὐτοῦ B$^{c(S)}$ (διεμέρισαν B$^{*(S)}$)

lac. 𝔓^{45} 28

Mt 27:35 (*f. 29v*)

βάλλοντες κλῆρον. *sine add.* **1709**

βάλλοντες κλῆρον *sine add.* **א** (βάλοντες) A (βάλοντες) B D (βάλοντες) K L M U W 33 157 565 (βάλοντες) 579 700 𝔐

βάλ. κλῆρον *cum add.* Δ Θ *f* ^{1} *f* ^{13} 1071 1424 *al* sy^{h}
lac. 𝔓^{45} 28

***Mt 27:40* (*f. 30^{r}*)**

καὶ λέγοντες · ὁ καταλύων 1709
καὶ λέγοντες ὁ καταλύων ℵ A B L W *f* ^{1} 565 700 𝔐
καὶ λέγοντες οὐὰ ὁ καταλύων D M Δ Θ
lac. 𝔓^{45} 28

***Mk 4:10–11* (*f. 33^{r}*)**

4:10*lac.*] **τὴν παραβολὴν. 11καὶ ἔλεγεν αὐτοῖς ὑμῖν cod. 1709**
4:10τὴν παραβολὴν 11καὶ ἔλεγεν αὐτοῖς ὑμῖν A K M U Π *f* ^{1} 157 579 700 1071 1424 𝔐 sy$^{p.h}$
4:10τὰς παραβολὰς 11καὶ ἔλεγεν αὐτοῖς ὑμῖν ℵ B C L Δ *pc*
4:10ἡ παραβολὴ αὐτὴ 11καὶ ἔλεγεν αὐτοῖς ὑμῖν D (λέγει *l.* ἔλεγεν) W (λέγει *l.* ἔλεγεν) Θ *f* ^{13} 28 565

***Mk 5:26* (*f. 36^{v}*)**

δαπανήσασα τὰ παρ' αὐτῆς πάντα 1709
δαπανήσασα τὰ παρ' αὐτῆς πάντα A B$^{*(S)}$ L M U *f* ^{13} 33 157 579 892 1071 𝔐
δαπανήσασα τὰ παρ' ἑαυτῆς πάντα ℵ B$^{c(S)}$ C K N Δ Π 1241 *al*
δαπανήσασα τὰ ἑαυτῆς πάντα D W Θ *f* ^{1} 28^{NA28} (δαπανήσασα πάντα τὰ ἑαυτῆς^{NA27+S}) 565 700 1424 2542 *pc*

***Mk 6:2* (*f. 37^{v}*)**

καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες 1709
καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες ℵ A B (*add.* οἱ *a.* πολλοί) C K M U W 157 579 1071 1424 𝔐
καὶ πολλοὶ ἀκούσαντες ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ λέγοντες D Θ 565
καὶ οἱ πολλοὶ ἀκούσαντες ἐξεπλήσσοντο λέγοντες L *f* ^{13} 28$^{*(NA27+28+S)}$ (ἀκούοντες$^{c(NA27+28+S)}$) *pc*
καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ λέγοντες 700

***Mk 6:17* (*f. 38^{v}*)**

ἐκράτησε τὸν ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ · 1709
ἐκράτησεν τὸν ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ ℵ B (ἰωάνην^{S}) C K (ἰωάνην^{S}) L M N U Π 33 157 579 𝔐
ἐκράτησεν τὸν ἰωάννην ἐν φυλακῇ καὶ ἔδησεν αὐτόν A
ἐκράτησεν τὸν ἰωάννην καὶ ἔδησεν αὐτὸν καὶ ἔβαλεν εἰς φυλακήν D Θ *f* ^{13} 28 565 (*add.* τήν *a.* φυλακήν) 700
ἐκράτησεν τὸν ἰωάννην καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ W Δ *f* ^{1} 1071 1424

Mk 6:51 (*f. 41r*)

καὶ ἐκόπασεν ὁ ἄνεμος καὶ λίαν ἐκ περισσοῦ 1709

καὶ ἐκόπασεν ὁ ἄνεμος καὶ λίαν ἐκ περισσοῦ A K M N U Γ Π f^{13} 33 157 579 1071 1424 𝔐 sy^{h}

καὶ ἐκόπασεν ὁ ἄνεμος καὶ λίαν ℵ B (λείαν^{S}) L Δ

καὶ ἐκόπασεν ὁ ἄνεμος καὶ περισσῶς D 565 700

καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐκ περισσοῦ W 28

Mk 6:51 (*f. 41r*)

ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον 1709

ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον A D (ἐξέσταντο$^{*(S)}$ ἐξείσταντο$^{c(S)}$) K M N U Γ Π f^{13} 33 157 579 700 1071 𝔐

ἐν αὐτοῖς ἐξίσταντο καὶ ἐθαύμαζον W

ἐν ἑαυτοῖς ἐξίσταντο *tantum* ℵ B (ἐξείσταντο^{S}) Δ 28

Mk 8:17 (*f. 45r*)

τί διαλογίζεσθαι 1709

τί διαλογίζεσθαι Δ 579

τί διαλογίζεσθε 𝔓^{45} ℵ A B C D W Θ f^{1} f^{13} 28 565 700 𝔐

Mk 8:26 (*f. 45v*)

λέγων · μηδὲ εἰς τὴν κώμην 1709

λέγων μηδὲ εἰς τὴν κώμην ℵ$^{c(S)}$ (μή *l.* μηδέ ℵ$^{*(NA28+S)}$) ℵ$^{2(NA28)}$ A B C K L M N U W (μή *l.* μηδέ) Γ Δ Π f^{1} 157 579 700 𝔐

λέγων ὕπαγε εἰς τὸν οἶκον σου καὶ ἐὰν εἰς τὴν κώμην f^{13} 565 1071

λέγων ὕπαγε εἰς οἶκον σου καὶ ἐὰν εἰς τὴν κώμην Θ 28

Mk 8:38 (*f. 46v*)

ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτολῷ cod. **1709**

ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ ℵ A B D M (μοιχαλλ.) U (μοιχαλλ.) Ω (μοιχαλλ.) f^{1} f^{13} (μοιχαλλ.) 28 565 700 1071 (μοιχαλλ.) 1424 (μοιχαλλ.) 𝔐

ἐν τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ καὶ μοιχαλίδι καὶ ἁμαρτωλῷ cod. Θ (μηχαλίδι^{LA+S}) 124 *l*547 (μιχαλίδι^{LA})

ἐν τῇ γενεᾷ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ 𝔓$^{45vid(NA27)}$ W

Mk 9:47 (*f. 49v*)

ἔκβαλε αὐτὸν καλόν σοί ἐστιν 1709

ἔκβαλε αὐτὸν καλόν σοί ἐστιν A C D K N U Π f^{1} 157 1071 𝔐

ἔξελαι αὐτὸν καὶ βάλε ἀπό σου καλόν ἐστίν σοι 579

ἔκβαλε αὐτὸν καλόν σέ ἐστιν ℵ B Ψ

ἔκβαλε αὐτὸν καλόν ἐστίν σε L Δ Θ 700
ἔκβαλε αὐτὸν καλόν σε 565
ἔκβαλε αὐτὸν καλόν ἐστιν W f^{13} 28

***Mk 11:13* (*f. 54r*)**
οὐδὲν εὗρεν · εἰ μὴ φύλλα · 1709
οὐδὲν εὗρεν εἰ μὴ φύλλα ℵ A B $C^{*(S)}$ K M U Γ Δ Θ Π Ψ f^{1} 157 𝔐
οὐδὲν εὗρεν εἰ μὴ φύλλα μόνον $C^{c(S)}$ N W f^{13} 28 (μόνα) 33 700 1071
καὶ μηδὲν εὑρὼν εἰ μὴ φύλλα μόνον 565
οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον 579
μηδὲν εὑρὼν εἰ μὴ φύλλα D

***Mk 11:31* (*f. 55v*)**
λέγοντες · ἐὰν εἴπωμεν ἐξ ἀν(θρώπ)**ου 1709** *tantum*
λέγοντες ἐὰν εἴπωμεν ἐξ οὐρανοῦ ℵ A B C L M N S U Γ Δ Π Ψ f^{1} 33 157 579 1071 1424 𝔐
λέγοντες τί εἴπωμεν ἐὰν εἴπωμεν ἐξ οὐρανοῦ D 13 28 124 565 700 983 1689
λέγοντες τί εἴπωμεν ἐὰν εἴπωμεν ὅτι ἐξ οὐρανοῦ Θ 69 (- λέγοντες) 346 543 788 826 828
λέγοντες ὅτι ἐὰν εἴπωμεν ἐξ οὐρανοῦ W

***Mk 12:38* (*f. 58r*)**
ἐν ταῖς ἀγοραῖς 1709
ἐν ταῖς ἀγοραῖς ℵ A B C W Ψ f^{1} f^{13} 28 579 700 𝔐
ἐν ταῖς ἀγοραῖς ποιεῖσθαι D Θ 565

***Mk 13:19* (*f. 60r*)**
θλίψις. οἵα οὐ γέγονεν τοιαύτη cod. **1709**
θλῖψις οἵα οὐ γέγονεν τοιαύτη ℵ A (θλῖψεις) B (θλεῖψις) C K L M U W (θλῖψεις) Δ (θλῖψεις) Π f^{1} f^{13} (θλῖψεις) 28 (θλῖψης) 157 1424 𝔐
θλῖψεις οἵα οὐ γέγοναν οὐδέποτε τοιαῦται Θ
θλῖψεις οἵαι οὐ γεγόνασιν πότε τοιαῦται 565
θλῖψις οἵα οὐ γέγονεν πότε τοιαύτη 700
θλεῖψεις οἵαι οὐκ ἐγένοντο τοιαῦται D

***Mk 14:45* (*f. 64r*)**
λέγει αὐτῷ · Ῥαββὶ ῥαββί · 1709
λέγει αὐτῷ ῥαββὶ ῥαββί F Γ 700
λέγει αὐτῷ ῥαββεί D^{S} (ῥαββί$^{NA27+28}$) Θ (ῥαββί)
λέγει αὐτῷ χαῖρε ῥαββεί 565

αὐτῷ λέγει ῥαββὶ ῥαββί A (ῥαββεὶ ῥαββείˢ) K N U Π 1071 𝔐 syᵖ·ʰ
αὐτῷ λέγει ῥαββί ℵ (ῥαββείˢ) B (ῥαββείˢ) C*(NA27+28+S) (ῥαββείˢ) L M Δ Ψ 579 *pc* syˢ

Mk 14:48 (*f. 64ʳ*)

ἐξήλθατε 1709
ἐξήλθατε ℵ A B C D E G H L N W Δ Θ *f* ¹³ 565 579 *pm*
ἐξήλθετε F K M S U Y Γ Π Ψ Ω *f* ¹ 28 157 700 *pm*

Lk 2:7 (*f. 69ᵛ*)

ἐν φάτνῃ 1709
ἐν φάτνῃ ℵᶜ(S) ℵ¹(NA28) A B D L W Θ Ξ Ψˢ 700 1071 *pc*
ἐν τῇ φάτνῃ F*(S) K M U Γ Δ Λ ΨNA27+28 *f* ¹ *f* ¹³ 2 28 33 157 565 579 892 1241 1424 2542 𝔐

Lk 4:31 (*f. 78ʳ*)

καπερναούμ 1709
καπερναούμ A C G H K L N Γ Δ Θ Λ Ψ 0102 *f* ¹ *f* ¹³ 565 579NA28+S 700 892 1071 1241 1424 2542 𝔐
καφαρναούμ ℵ B D W 33 579NA27 *pc*

Lk 6:4 (*f. 82ʳ*)

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν · 1709
καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C3(NA27+28) Cᶜ(S) M U Γ Δ Λ Ψ 1071 1424 𝔐 syʰ
καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓4vid(NA27+28) B C*(NA27+28+S) L Θ 892 *pc*
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.ˢ) K W Π *f* ¹ *f* ¹³ 157 565 579 700 1241 2542 *al*

Lk 7:38 (*f. 88ʳ*)

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, cod. **1709**
καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f* ¹³ 28 𝔐
καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565
καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* ¹ 33 579 700 1071 1424

Lk 7:38 (*f. 88ʳ*)

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν · 1709
κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* ¹*f* ¹³ 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071
κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ
κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 91ᵛ*)
ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς. cod. **1709**
ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓⁷⁵ ℵ A B W Θ *f* ¹ (καὶ ἐξ.) *f* ¹³ 28 565 700 1424 𝔐
tot. uers. diff. D

Lk 9:48 (*f. 97ʳ*)
καὶ εἶπεν αὐτοῖς. ὃς ἐὰν δέξηται cod. **1709**
καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C E*(S) K M U W Γ Δ Θ Λ Π Ω *f* ¹ 28 565 579 700 1424 𝔐
καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 97ʳ*)
τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου. ἐμὲ δέχεται · cod. **1709**
τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐
τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓⁷⁵ (δέχητ.) D *f* ¹*pc*

Lk 9:48 (*f. 97ʳ*)
καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. cod. **1709**
καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* ¹ 28 565 579 700 1424 𝔐
καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓⁷⁵ (δ’ ἄν *l.* ἄνˢ) B K L U Ψ 33 157 1071
καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ
καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 98ʳ*)
οἰκίαν εἰσέρχησθε. πρῶτον λέγετε · 1709
οἰκίαν εἰσέρχησθε πρῶτον λέγετε A M U W (εισέρχησθαι *et* λέγεται) Γ Δ Λ Π Ψ 28 565 1424 𝔐
οἰκίαν εἰσέρχεσθε πρῶτον λέγετε K Θ (εισέρχεσθαι)
εἰσέλθητε οἰκίαν πρῶτον λέγετε 𝔓⁷⁵ ℵ (εἰσέλθηται *et* λέγεται) B
οἰκίαν εἰσέλθητε πρῶτον λέγετε C L (λέγεται) *f* ¹ 700 1071 (λέγεται)

Lk 10:29 (*f. 100r*)

Ὁ δὲ θέλων δικαιοῦν 1709

ὁ δὲ θέλων δικαιοῦν A C$^{3(NA27+28)}$ C$^{c(S)}$ K M N U W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 565 700 1424 𝔐

ὁ δὲ θέλων δικαιῶσαι 𝔓$^{45(S)}$ 𝔓^{75} **א** B C$^{*(NA27+28+S)}$ L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 100r*)

ὑπολαβὼν δὲ ὁ ἰ(ησοῦ)ς, cod. 1709

ὑπολαβὼν δὲ ὁ ἰησοῦς **א**$^{2(NA27+28)}$ A C$^{2(NA27+28)}$ D K L N W Γ Δ Θ Ξ Ψ 070 *f* ^{1} *f* ^{13} 33 565 579^{NA28} 700 892 1071 1241 1424 2542 𝔐 sy^{h} sa^{ms}

ὑπολαβὼν ὁ ἰησοῦς 𝔓$^{45(S)}$ 𝔓^{75} **א**$^{*(NA27+28+S)}$ B C$^{*vid(NA27+28)}$ 579^{S} sa^{ms}

Lk 13:6 (*f. 109r*)

συκῆν εἶχέν τις. ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην, cod. 1709

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* ^{13} 28 565 700 1424 𝔐

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓^{75} **א**$^{c(S)}$ (- τῷ **א**$^{*(S)}$) B L W Ψ *f* ^{1} 157 579 1071

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 14:10 (*f. 111v*)

εἴπῃ 1709

εἴπῃ A D E K M U W Γ Δ Λ Ψ *f* ^{1} *f* ^{13} 28 33 157 565 700 788 1424 𝔐

ἐρεῖ 𝔓^{75} **א** B L N Θ 579 892 1071 1241 *pc*

Lk 15:13 (*f. 114r*)

καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ 1709

καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓^{75} A B G (κἀκεῖ *l.* καὶ ἐκεῖ) N (κἀκεῖ *l.* καὶ ἐκεῖ) W Θ *f* ^{1} *f* ^{13} (κἀκεῖ *l.* καὶ ἐκεῖ) 28 565 700 𝔐

καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ **א**

κἀκεῖ διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 19:7 (*f. 122v*)

καὶ ἰδόντες πάντες. διεγόγγυζον λέγοντες · cod. 1709

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες **א** A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

Lk 20:9 (*f. 125ᵛ*)

Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην · 1709

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην **א**$^{*(S)}$

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 125ᵛ*)

ἄν(θρωπ)ός τις ἐφύτευσεν ἀμπελῶνα. cod. **1709**

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* ^{13} 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα **א** B K L M N Q Γ Δ Λ Π Ψ *f* ^{1} 28 33 565 579 700 892 1424 𝔐

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα$^{*(S)}$)

Lk 20:9 (*f. 125ᵛ*)

καὶ ἐξέδοτο αὐτὸν γεωργοῖς 1709

καὶ ἐξέδοτο αὐτὸν γεωργοῖς **א**$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς **א**$^{*(S)}$ A B$^{*(S)}$ C L 579

Jo 4:53 (*f. 153ʳ*)

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, cod. **1709**

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓^{66} **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* ^{13} 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓^{75} **א**$^{*(NA27+28+S)}$ B C 1 892 *al*

Jo 4:53 (*f. 153ʳ*)

ὁ ἰ(ησοῦ)ς Ὅτι ὁ υ(ἱό)ς σου ζῇ cod. **1709**

ὁ ἰησοῦς ὅτι ὁ υἱός σου ζῇ D K M N$^{c(S)}$ (- ὁ ἰησοῦς N$^{*(S)}$) U Δ Θ Λ Π *f* ^{13} 28 157 565 579 700 1071 1424 𝔐

ὁ ἰησοῦς ὁ υἱός σου ζῇ 𝔓^{66} 𝔓^{75} **א**$^{c(S)}$ A B C L Ψ *f* ^{1} 33

ὁ υἱός σου ζῇ *tantum* **א**$^{*(S)}$

Jo 7:3 (*f. 160ʳ*)

θεορήσωσι cod. **1709**

θεωρήσωσιν 𝔓^{66} (θεορήσωσι^{S}) B$^{2(NA27+28)}$ B$^{c(S)}$ G K U Γ Θ Λ Π Ψ 070 *f* ^{1} *f* ^{13} 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν 𝔓^{75} **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ B$^{*(NA27+28+S)}$ D L M N W Δ 0105 33 157 1424 *al*

θεώρουσιν א*(NA27+28+S)
lac. A

Jo 7:3 (*f. 160r*)
τὰ ἔργα σου. ἃ σὺ ποιεῖς · cod. **1709**
τὰ ἔργα σου ἃ ποιεῖς א2(NA27+28) אc(S) K L M N W Γ Δ Λ Π Ψ 070 0105 *f* 13 28 33 157 579 700 892 1424 𝔐
τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* 1 565 1071 *pc*
σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓66 B
τὰ ἔργα ἃ ποιεῖς א*(NA27+28+S) D U 1241 *al* sys.c.p sams
lac. A

Jo 8:38 (*f. 165r*)
ἐγὼ ὃ ἑώρακα 1709
ἐγὼ ὃ ἑώρακα K (ἑόρακαS) M (ἑόρακαS) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακαS) 700 1424 𝔐 (ἑόρακαS) syh
ὃ ἐγὼ ἑώρακα *f* 1
ἐγὼ ἃ ἑώρακα Dc(S) (ὥρακα D*(S)) L (ἑόρακαS) N Θ (ἑόρακαS) 33 579 892 1071 *al*
ἃ ἐγὼ ἑώρακα 𝔓66 𝔓75 (ἑόρακαS) א B C W 565 (ἑόρακαS) *pc*
lac. A

Jo 8:38 (*f. 165r*)
παρὰ τῷ π(ατ)ρὶ μου λαλῶ. cod. **1709**
παρὰ τῷ πατρί μου λαλῶ א K M N S U Y Γ Δ Θ Λ Ψ Ω *f* 1 *f* 13 28 565 700 1071 1424 𝔐 sy
παρὰ τῷ πατρὶ λαλῶ 𝔓66 𝔓75 B C L 070 *pc*
παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*
ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 165r*)
καὶ ὑμεῖς ὅ cod. **1709**
καὶ ὑμεῖς ἅ W
καὶ ὑμεῖς οὖν ὅ א2(NA27+28) אc(S) L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 syh
καὶ ὑμεῖς οὖν ἅ 𝔓66 𝔓75 א*(NA27+28+S) B C D K N Y Θ *f* 1 *f* 13 33 565 579 1071 *al*
lac. 𝔓45 A

Jo 8:38 (*f. 165r*)
ἑωράκατε 1709
ἑωράκατε 𝔓66 א*(NA27+28+S) D N S U Γ Δ Λ Ψ Ω 070 579NA27+28 700 1071 1424 𝔐NA27+28 sy sa

ἑοράκατε M Δ Ω 28 579^{S} 𝔐^{S}
ἠκούσατε 𝔓^{75} ℵ$^{2(NA27+28)}$ B C K L$^{NA27+28}$ W Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy^{hmg}
ἠκούσαταιℵ$^{c(S)}$ L^{S}
lac. A

Jo 8:38 (*f. 165^{r}*)

παρὰ τῷ π(ατ)ρὶ ὑμῶν ποιεῖτε. cod. **1709**
παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy
παρὰ τοῦ πατρὸς ποιεῖτε 𝔓^{66} 𝔓^{75} (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*
παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε ℵ C K Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy$^{hmg(NA27)}$
lac. A

Jo 8:54 (*f. 166^{r}*)

ἐὰν ἐγὼ δοξάζω ἐμαὐτὸν. cod. **1709**
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 𝔓$^{66*(S)}$ ℵ$^{c(S)}$ A C$^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐
ἐὰν ἐγὼ δοξάσω ἐμαυτόν 𝔓$^{66c(S)}$ 𝔓^{75} ℵ$^{*(S)}$ B C$^{*(S)}$ D U W Θ Π *f* ^{1} *f* ^{13} 579

Jo 14:15 (*f. 180^{r}*)

τηρήσατε 1709
τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* ^{1} *f* ^{13} 28 157 565 700 892 1241 1424 𝔐
τηρήσετε B L Ψ 1071 *pc*
τηρήσητε 𝔓$^{66(NA27+28)}$ ℵ 060 33 579$^{NA27+28}$ *pc*
τηρήσηταιℵ 𝔓$^{66(S)}$ 579^{S}

Jo 14:16 (*f. 180^{r}*)

καὶ ἐγὼ ἐρωτήσω 1709
καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π *f* ^{13} 28 33 118 157 700 1424 𝔐
κἀγὼ ἐρωτήσω 𝔓^{66} ℵ$^{c(S)}$ B D Q Ψ *f* ^{1} 565 579 1071
κἀγὼ τηρήσω ℵ$^{*(S)}$

Jo 15:26 (*f. 183^{r}*)

ὅταν δὲ ἔλθῃ ὁ παράκλητος · 1709
ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ *f* ^{1} *f* ^{13} 33$^{NA27+28}$ 157 565 700 1071 1241 1424 𝔐 sy sa^{mss}
ὅταν ἔλθῃ ὁ παράκλητος 𝔓^{22} ℵ B Δ 579 *pc* sa^{mss}
lac. W 28

5 Bibliography

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5 In this notice, the reference illustration "Ἴδε Πίν. Β, ἀρ. 23.", as mentioned by Ἄνθιμος Ἀλεξούδης, is incomplete and wrong. As there is no number 23 on plate 2, one should read "Ἴδε Πίν. ΙΒ, ἀρ. 23.". Unfortunately this plate is not from ANA 19: on plate 12, the illustration numbered 23 comes from ANA 10 and represents the upper part of folio 151[r].

CHAPTER 12

Albanian National Archives 26 (pl. 13)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 26
MS. Number: **Gregory-Aland 2246**
Contents: **Four Gospels**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

XIth–XIIth c.,[1] parchment, ff. 184 (1×6. 1×10. 1×6. 13×8. 1×10. 2×8. 1×10 – 2. 1×10 – 2. 1×8. 1×10 – 2, unnumbered quires), 1 column per folio, 19 lines per column, size of folio: 190×135/140, area of text: 100×70, ruling type C 44D1 (f. 90),[2] no Canon Tables, Ammonian sections, text in minuscule (red and brown ink), titles and ἀρχή and τέλος (red ink, hand B). A fragment of a bifolio is still extant inside the ms.: it contains parts of the Gospel of John (extant Ammonian sections ροϛ′ [176], ροζ′ [177], ρπγ′ [183], ρπδ′ [184]). At the bottom of f. 2^{r} is a note in a modern hand (purple ink): "Ἀριθμήθη [illegible]έχει | [illegible]84. 18 7/βρίου 1901 | [illegible]".

Three different hands:

1 Other suggested datings: "XI", Aland, *Kurzgefasste Liste*, 1963, p. 178, and Id., *Kurzgefasste Liste*, 1994, p. 176; "fundi i shekullit të 14-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 222; "kodiku në fjalë, duke u mbështetur në grafinë e tij, duhet t'i atribuohet me përafërsi fundit të shekullit të 14-të", Popa, *Katalog*, 2003, p. 107; "Viti 1312" (!), Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010, p. 37, and Eid., *Byzantine and Post-Byzantine Manuscripts*, 2012, p. 22; "sipas stilit të grafemave, konkludohet të jetë i shekullit të 14-të", Sinani, *Beratinus*, 2004, p. 79; "14th Century", Wallace, *CSNTM*, October 2017. In his 2011 publication, Shaban Sinani was a little more accurate concerning the dating of the manuscript: "sipas stilit të grafemave, konkludohet të jetë fillimi i shekullit të 14-të (viti 1312)", *Kodikët*, p. 129.

2 This ruling type pattern was not included in Leroy-Sautel, *Répertoire*, 1995, but it may be deduced from C 44C1, p. 235. In our formula, the letter "C", which precedes the indexes of the vertical and horizontal lines—here figures "4" and "4"—, means that the horizontal marginal lines originate on the extreme left-hand side of the folio (the fold of the ms.), until the line of justification on the right-hand side of it (*ibidem*, p. 24).

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– Hand A ff. 2^{r}–185^{v}, main copyist's hand.
– Hand B ff. 54^{v}, 137^{r}–148^{r}, fragments of commentary within the margins (brown ink, mostly erased).
– Hand C liturgical and musical notations (red ink) throughout the ms.

No images.
Binding: contemporary blue cover dated August 1972.
Former shelfmark: at the top of f. 2^{r} is a note in the same modern handwriting as above: "ἀριθμός 5" (purple ink; compare ANA 74, f. 3^{r}, with "Ἀριθ 2").

2 Contents

Folio numbering begins with f. 2; no flyleaf, no folio numbered 1.

002^{r}–018^{v}: The Gospel of Matthew, continuous text but 1:1–24:24 are missing, *inc.* [24:24]καὶ δώσουσιν] σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι, *des.* [28:20]πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος ἀμήν.
018^{v}: εὐαγγέλιον κατὰ ματθ(αῖον) στίχ(οι) ,BX′ [2600] cod.
018^{v}: *Subscriptio*, τὸ κατὰ ματθ(αῖον) εὐαγγέλιον ἐξεδόθη ὑπ' αὐτοῦ ἐν ἰ(ηρουσα)λὴμ μετὰ χρόνους ὀκτὼ τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως· Τὰ δὲ κεφάλ(αια) ζήτει [*non leg.*] τῷ τέλ[*non leg.*] τοῦ βιβλίου (Von Soden, *Die Schriften* I,1, 1902, p. 298).

019^{r}–020^{r}: List of chapter titles for the Gospel of Mark (numbered 1–48), *sine tit.*, *inc.* α′ πε(ρὶ) τοῦ δαιμονιζομένου, *des.* μη′ πε(ρὶ) τῆς αἰτήσεως τοῦ σώμ(α)τ(ος) τοῦ κυ(ρίου) (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409).
020^{r}: *Subscriptio*, τὸ κατὰ μάρκον εὐαγγέλιον ἐξεδόθη μετὰ χρόνους δέκα τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως (Von Soden, *Die Schriften* I,1, 1902, p. 298); f. 20^{r} partly blank.
020^{v}: blank.
021^{r}–056^{r}: The Gospel of Mark, continuous text but 9:36–14:26 are missing (i.e. several quires), *tit.* ΕΥΑΓΓΕ[ΛΙΟΝ] ΚΑ[ΤΑ] ΜΑΡΚΟΝ, *inc.* [1:1]Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ · υἱοῦ τοῦ θ(εο)ῦ · [2]ὡς γέγραπται ἐν τοῖς προφήταις, *des.* [9:36]ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος [αὐτὸ εἶπεν αὐτοῖς (f. 47^{v}); *inc.* [14:27]καὶ διασκορπισθήσεται τὰ πρόβατα (f. 48^{r}), *des.* [16:20]διὰ τῶν ἐπακολουθούντων σημείων.
056^{r}: *Subscriptio*, εὐαγγέλιον κατὰ μάρκον στίχων [*non leg.*] χιλίων ἑξακοσίων.

056^{r}–057^{v}: List of chapter titles for the Gospel of Luke (numbered 1–83), *sine tit.*, *inc.* α′ πε(ρὶ) τῆς ἀπογραφῆς, *des.* πγ′ πε(ρὶ) κλεόπα (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411).

058^{r}–137^{r}: The Gospel of Luke.

137^{r}: *Subscriptio*, εὐαγγέλιον κατὰ λουκᾶν στίχ[*non leg.*] ,ΒΩ′ [2800] τὸ κ(α)τ(ὰ) λοῦκαν ἐξεδόθ(η) μετὰ χρόνους ιε′ τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως cod. (Von Soden, *Die Schriften* I,1, 1902, pp. 297–298); with a seven-line commentary in the lower margin.

137^{v}: List of chapter titles for the Gospel of John (numbered from 1-[18]), *sine tit.*, *inc.* α′ πε(ρὶ) τοῦ ἐν κανᾶ γάμου, *des.* [*non leg.*] πε(ρὶ) τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411); no commentary.

138^{r}–185^{v}: The Gospel of John but 17:1–21:25 are missing, *des.* $^{17:1}$δόξασόν σου τὸν υἱὸν ἵνα καὶ [ὁ υἱός.

3 Textual Features

Mt 16:2b–3

Ms. is mutilated.

Mk 1:1 (f. 21^{r})

$^{1:1}$Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ · υἱοῦ τοῦ θ(εο)ῦ · ^{2}ὡς γέγραπται ἐν τοῖς προφήταις κτλ.

Mk 6:3 (f. 34^{v})

$^{6:3}$οὐχ οὗτός ἐστιν ὁ τέκτων · ὁ υ(ἱὸ)ς μαρίας. ἀδελφὸς δὲ ἰακώβου · καὶ ἰωσῆ καὶ ἰούδα καὶ σίμωνος; cod.

Lk 22:43–44

PASB is in Luke (f. 128^{r}), without emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: $^{22:42}$λέγων · π(άτ)ερ | εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦ|το ἀπ' ἐμοῦ · πλὴν μὴ τὸ θέλημά μου | ἀλλὰ τὸ σὸν γινέσθω · ^{43}ὤφθη δὲ αὐτῷ | ἄγγελος ἀπ' οὐ(ρα)νοῦ ἐνισχύων αὐτόν · ^{44}κ(αὶ) γε|νόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσ|ηύχετο · ἐγένετο δὲ ὁ ἱδρὼς (cod.) αὐτοῦ ὡσεὶ | θρόμβοι αἵματος · καταβαίνοντες ἐ|πὶ τὴν γῆν. ^{45}καὶ ἀναστὰς ἀπὸ τῆς | προσευχῆς κτλ. There is no reference to Mt 26:39.

At Mt 26:39 (f. 9^{v}), there is no liturgical reference to Lk 22:43–44, neither in the main text nor in the margin: $^{26:39}$καὶ | προσελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσω|πον

αὐτοῦ · προσευχόμενος καὶ λέγων · | π(άτ)ερ μου · εἰ δυνατόν ἐστι · παρελθέτω ἀ|π' ἐμοῦ τὸ ποτήριον τοῦτο πλὴν οὐχ ὡς ἐ|γὼ θέλω ἀλλ' ὡς σύ · [40]καὶ ἔρχεται κτλ.

Jo 7:52–8:11

PA is in John (f. 161$^{r–v}$), without emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: [7:52]ἀπεκρίθησαν καὶ εἶπον αὐτῷ · μὴ κ(αὶ) σὺ ἐκ τῆς γαλιλαίας εἶ; ἐρεύνησον κ(αὶ) ἴδε ὅτι προφήτης ἐκ τῆς γαλιλαίας οὐκ ἐγείρεται · [53]καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ · [8:1]ἰ(ησοῦ)ς δὲ ἐπορεύετο εἰς τὸ ὄρος τὸν^{ac} τῶν^{pc} ἐλαιῶν · [2]ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν · καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν καὶ καθίσας ἐδίδασκεν αὐτούς · [3]ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι · γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην · κ(αὶ) στήσαντες αὐτὴν ἐν μέσῳ [4]λέγουσιν αὐτῷ · διδάσκαλε · αὕτη ἡ γυνὴ εἰλήπται ἐπ' αὐτοφώρῳ μοιχευομένη · [5]ἐν δὲ τῷ νόμῳ ἡμῶν μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν · σὺ οὖν τί λέγεις περὶ αὐτῆς · [6]τοῦτο δὲ εἶπον ἐκπειράζοντες αὐτόν · ἵνα σχῶσι κατηγορίαν κατ' αὐτοῦ · ὁ δὲ ἰ(ησοῦ)ς κάτω (f. 161^{r}) | (f. 161^{v}) κύψας τῷ δακτύλῳ κατέκυψας (with dots on κύψας, copyist's hand), γραφεν εἰς τὴν γῆν · [7]ὡς δὲ ἐπέμεινον (cod.) ἐπερωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς · ὁ ἀναμάρτητος ὑμῶν, πρῶτος ἐπ' αὐτὴν τὸν λίθον βαλέτω · [8]καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν · [9]οἱ δὲ ἀκούσαντες ἐξήρχοντο εἷς καθ' εἷς · ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων · κ(αὶ) κατελείφθη μόνος ὁ ἰ(ησοῦ)ς · καὶ ἡ γυνὴ ἐν μέσῳ οὖσα · [10]ἀνακύψας δὲ ὁ ἰ(ησοῦ)ς εἶπεν αὐτῇ · γύναι · ποῦ εἰσὶν οἱ κατήγοροί σου · οὐδείς σε κατέκρινεν; [11]ἡ δὲ εἶπεν · οὐδεὶς κ(ύρι)ε · εἶπεν δὲ ὁ ἰ(ησοῦ)ς · οὐδὲ ἐγώ σε κατακρίνω · πορεύου καὶ ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

PA is not located after:

Lk 21:38 (f. 125$^{r–v}$) [21:38]Καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ ※ . In front of verse 38 there is the following liturgical note "τῆς ἁγ(ίας) ε′ ἐόθ(ινον)" cod. (same hand, brown ink).

Lk 24:53 (f. 137^{r}) [24:53]καὶ ἦσαν διαπαντὸς (cod.) ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν + .

Jo 7:36 (f. 160^{r}) [7:36]τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπεν · ζητήσετέ με καὶ οὐχ εὑρήσετε · καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν κτλ.

Jo 21:25 Ms. is mutilated.

4 Variant Readings

***Mt 26:48* (*f. 10^{v}*)**

λέγων · ὃν ἐὰν φιλήσω 2246

λέγων ὃν ἐὰν φιλήσω $\mathfrak{P}^{37}$ ℵ A K M W Δ Π 124 157 579 1071 $\mathfrak{M}$

λέγων ὃν ἂν φιλήσω B C D L U Θ *f* ^{1} 28 33 69 565 700 788 1424

***Mt 27:3* (*f. 12ᵛ*)**

μεταμεληθεὶς ἀπέστρεψεν 2246

μεταμεληθεὶς ἀπέστρεψεν **א**$^{1(NA27)}$ **א**$^{2(NA28)}$ **א**$^{c(S)}$ A C K L^{S} M U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 33 565 700 𝔐

μεταμελήθη καὶ ἔστρεψεν **א**$^{*(NA27+28+S)}$

μεταμεληθεὶς ἔστρεψεν B L$^{NA27+28}$ *pc*

***Mt 27:45* (*f. 15ᵛ*)**

ἐπὶ πᾶσαν τὴν γῆν · 2246

ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* ^{1} *f* ^{13} 565 700 𝔐

ἐφ' ὅλην τῆν γῆν **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ 1424 *pc*

om. haec uerba **א**$^{*(NA27+28+S)}$ *pc*

lac. 28

***Mt 27:65* (*f. 17ʳ*)**

ἔφη δὲ αὐτοῖς ὁ π. 2246

ἔφη δὲ αὐτοῖς ὁ Π. **א** A C D M* S U Y W Δ Π Ω *f* ^{1} 28 565 579 892 1424 *pm*$^{NA27+28}$ sy^{h**}

ἔφη αὐτοῖς ὁ Π. B K L M^{c} Γ Θ *f* ^{13} 33 157 700 1071 1241 *pm*$^{NA27+28}$ 𝔐^{S} sy$^{s.p}$

***Mk 2:17* (*f. 24ᵛ*)**

ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν 2246

ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν C M U Γ *f* ^{13} 2 33 131 1071 𝔐

ἀλλὰ ἁμαρτωλούς *tantum* **א** A B D K L W Δ Θ Π Σ 28 157 238 240 476 478 517 565 579 700 892

***Mk 2:18* (*f. 24ᵛ*)**

ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες 2246

ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* ^{1} 28 (φαρησ.) 33 892 2542 𝔐 sy^{hmg}

ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W

ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓^{88} **א** A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* ^{13} 157 565 1241 1424 2427 *al* sy$^{p.h}$

***Mk 3:32* (*f. 28ʳ*)**

καὶ ἐκάθητο ὄχλος περὶ αὐτόν · 2246

καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐

καὶ ἐκάθητο περὶ αὐτὸν ὄχλος **א**$^{c(S)}$ A B C K L W Δ Π *f* ^{1} *f* ^{13} 28 33 157 700

καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θ$^{c(S)}$ (ἐκάθεντο Θ$^{*(S)}$) 565

καὶ ἐκάθητο πρὸς τὸν ὄχλον D

καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος **א**$^{*(S)}$

***Mk 3:32* (*f. 28ʳ*)**

εἶπον δὲ αὐτῷ · 2246
εἶπον δὲ αὐτῷ A E F$^{c(S)}$ G H K M S U Y Γ Π Ω *f* ^{1} 33 157 1424 𝔐
καὶ λέγουσιν αὐτῷ ℵ B C D L W Δ *f* ^{13} 1071
εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τον^{LA}) 28 565 700

***Mk 3:32* (*f. 28ʳ*)**

ἴδοὺ ἡ μή(τη)ρ σου καὶ οἱ ἀδελφοί σου · καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε 2246
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*$^{NA27+28}$ sy^{hmg}
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε ℵ B C G K L Y Δ Θ Π *f* ^{1} *f* ^{13} 28 33 157 565 1071 1424 *pm*$^{NA27+28}$ sy
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W^{S} (ζητοῦντες^{L})

***Mk 6:49* (*f. 38ᵛ*)**

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης · 2246
αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* ^{1} 28 69 124 565 700 788 828 𝔐
αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ℵ B L Δ Θ 33 579
om. haec uerba 983 1689

***Mk 6:49* (*f. 38ᵛ*)**

ἔδοξαν φάντασμα εἶναι 2246
ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* ^{13} 157 565 700 1071 1424 𝔐
φάντασμα ἔδοξαν εἶναι W *f* ^{1} 28 2542 *pc*
ἔδοξαν ὅτι φάντασμά ἐστιν ℵ B L Δ 33 579 892 *pc*

***Mk 14:71* (*f. 51ʳ*)**

ὁ δὲ ἤρξατο ἀναθεματίζειν 2246
ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 579 700 1071 1424 𝔐
ὁ δὲ ἤρξατο καταθεματίζειν 565

***Mk 14:71* (*f. 51ʳ*)**

καὶ ὀμνύναι 2246
καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*
καὶ ὀμνύειν ℵ$^{NA27+28}$ A C K$^{NA27+28}$ N W Δ Θ Ψ *f* ^{1} *f* ^{13} 28 33 565 579 1241 1424 *pm*
καὶ ὀμνύνειν ℵ^{S} K^{S} 118$^{*(S)}$
καὶ λέγειν D vg^{ms}

Mk 16:3 (*f. 54ᵛ*)

ἐκ τῆς θύρας τοῦ μνημείου 2246

ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* [1] 28 124 565 579 700 𝔐

ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* [13] 1424

Lk 6:4 (*f. 69ʳ*)

Καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν 2246

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A $C^{3(NA27+28)}$ $C^{c(S)}$ M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^{h}

καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν $\mathfrak{P}^{4vid(NA27+28)}$ B $C^{*(NA27+28+S)}$ L Θ 892 *pc*

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.^{S}) K W Π *f* [1] *f* [13] 157 565 579 700 1241 2542 *al*

Lk 7:38 (*f. 76ᵛ*)

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω 2246

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f*[13] 28 𝔐

καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* [1] 33 579 700 1071 1424

Lk 7:38 (*f. 76ᵛ*)

κλαίουσα · ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν 2246

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* [1] *f* [13] 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071

κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ

κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 80ᵛ*)

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς. cod. **2246**

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός $\mathfrak{P}^{75}$ ℵ A B W Θ *f* [1] (καὶ ἐξ.) *f* [13] 28 565 700 1424 𝔐

tot. uers. diff. D

Lk 9:48 (*f. 86ᵛ*)

Καὶ εἶπεν αὐτοῖς. ὃς ἐὰν δέξηται cod. **2246**

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C $E^{*(S)}$ K M U W Γ Δ Θ Λ Π Ω *f* [1] 28 565 579 700 1424 𝔐

καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 86ᵛ*)

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται · 2246

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐

τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓⁷⁵ (δέχητ.) D *f* ¹ *pc*

Lk 9:48 (*f. 86ᵛ*)

Καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με. cod. **2246**

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* ¹ 28 565 579 700 1424 𝔐

καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓⁷⁵ (δ’ ἄν *l.* ἄνˢ) B K L U Ψ 33 157 1071

καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ

καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 88ʳ*)

εἰς ἣν δ’ἂν 2246

εἰς ἣν δ’ἄν 𝔓⁷⁵ ℵ A B C D$^{c(S)}$ K L M U W Γ Δ Θ Λ Π Ψ (- δ’) *f* ¹ *f* ¹³ (- δ’) 2 28 33 69 124 157$^{c(S)}$ 565 579 700 788 1071 1424 𝔐

εἰς ἣν ἂν δέ D$^{*(S)}$

Lk 10:5 (*f. 88ʳ*)

οἰκίαν εἰσέρχησθε. πρῶτον 2246

οἰκίαν εἰσέρχησθε πρῶτον A M U W Γ Δ Λ Π Ψ 28 565 1424 𝔐

οἰκίαν εἰσέρχεσθε πρῶτον K Θ (~έρχεσθαι)

εἰσέλθητε οἰκίαν πρῶτον 𝔓⁷⁵ ℵ (~θηται) B

οἰκίαν εἰσέλθητε πρῶτον C L *f* ¹ 700 1071

Lk 10:29 (*f. 90ʳ*)

δικαιοῦν 2246

δικαιοῦν A C$^{3(NA27+28)}$ C$^{c(S)}$ K M N U W Γ Δ Θ Λ Π Ψ *f* ¹ *f* ¹³ 28 33 565 700 1424 𝔐

δικαιῶσαι 𝔓⁴⁵ 𝔓⁷⁵ ℵ B C$^{*(NA27+28+S)}$ D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 90ʳ*)

ὑπολαβὼν δὲ ὁ ἰ(ησοῦ)ς 2246

ὑπολαβὼν δὲ ὁ ἰησοῦς ℵ$^{2(NA27+28)}$ A C$^{2(NA27+28)}$ D K L N W Γ Δ Θ Ξ Ψ 070 *f* ¹ *f* ¹³ 33 565 579^{NA28} 700 892 1071 1241 1424 2542 𝔐 sy^{h}

ὑπολαβὼν ὁ ἰησοῦς 𝔓$^{45(S)}$ 𝔓⁷⁵ ℵ$^{*(NA27+28+S)}$ B C$^{*vid(NA27+28)}$ 579^{S} sa^{ms}

Lk 13:6 (*f. 101r*)

συκὴν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην. cod. **2246**

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* [13] 28 565 700 1424 𝔐

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓[75] **א**[c(S)] (- τῷ **א**[*(S)]) B L W Ψ *f* [1] 157 579 1071

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 107r*)

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 2246

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓[75] A B G N W Θ *f* [1] *f* [13] 28 565 700 𝔐

διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ **א**

διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 16:18 (*f. 110r*)

ἑτέραν, μοιχεύει. cod. **2246**

ἑτέραν μοιχεύει 𝔓[75] B N

ἑτέραν μοιχᾶται K M Π 565

ἄλλην μοιχεύει 28

Lk 16:18 (*f. 110r*)

καὶ πᾶς ὁ ἀπολελυμένην 2246

καὶ πᾶς ὁ ἀπολελυμένην **א** A U W Θ Ψ *f* [1] 28 1424 𝔐 sy[p.h]

καὶ ὁ ἀπολελυμένην B D L 69 579 788 2542 *pc* lat sy[s.c]

καὶ ἀπολελυμένην 𝔓[75] 1241 *pc*

Lk 16:20 (*f. 110r*)

πτωχὸς δέ τις ἦν ὀνόματι 2246

πτωχὸς δέ τις ἦν ὀνόματι A K M N P[(*)NA27] U W Y Γ Δ Θ Λ Π *f* [13] 1 2 28 118 565 700 892 1071 1424 1582 2542 𝔐 lat sy sa

πτωχὸς δέ τις ὀνόματι 𝔓[75] **א** B D L P[NA28+S] Ψ 157 579 1241 *al*

Lk 16:21 (*f. 110r*)

χορταστῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων 2246

χορταστῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων **א**[2(NA27+28)] **א**[c(S)] A D (ψιχών *et* πειπτόντων)[S] K M N P S U W Y Γ Δ Θ Λ Π Ψ *f* [13] 2 28 565 1071 𝔐 lat sy[p.h] sa[ms] bo[pt]

χορταστῆναι ἀπὸ τῶν πιπτόντων 𝔓[75] **א**[*(NA27+28+S)] B (πειπτόντων[S]) L it sy[s.c] sa[mss] bo[pt]

***Lk 16:21* (*f. 110r*)**

ἐρχόμενοι ἀπέλειχον 2246

ἐρχόμενοι ἀπέλειχον K M N P U W Γ Δ Λ Π *f* 13 2 28 565 579 700 892 1071 1424 𝔐

ἐρχόμενοι ἐπέλειχον ℵ A B L Θ Ψ 33 1241 2542 *pc*

***Lk 19:7* (*f. 116v*)**

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες. cod. **2246**

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ℵ A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

***Lk 20:9* (*f. 120r*)**

Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην · 2246

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* 1 *f* 13 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην ℵ$^{*(S)}$

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

***Lk 20:9* (*f. 120r*)**

ἄν(θρωπ)ος ἐφύτευσεν ἀμπελῶνα. cod. **2246**

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα ℵ B K L M N Q Γ Δ Λ Π Ψ *f* 1 28 33 565 579 700 892 1424 𝔐

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* 13 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα$^{*(S)}$)

***Lk 20:9* (*f. 120r*)**

Καὶ ἐξέδοτο αὐτὸν γεωργοῖς. cod. **2246**

καὶ ἐξέδοτο αὐτὸν γεωργοῖς ℵ$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς ℵ$^{*(S)}$ A B$^{*(S)}$ C L 579

***Jo 4:53* (*f. 149r*)**

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 2246

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓^{66} ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* 13 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓^{75} ℵ$^{*(NA27+28+S)}$ B C 1 892 *al*

***Jo 4:53* (*f. 149r*)**

ὅτι ὁ υ(ἱό)ς σου ζῇ. cod. **2246**

ὅτι ὁ υἱός σου ζῇ D K M N U Δ Θ Λ Π *f* 13 2 28 157 565 579 700 1071 1424 𝔐

ὁ υἱός σου ζῇ 𝔓^{66} 𝔓^{75} ℵ A B C L Ψ *f* 1 33

Jo 7:3 (*f. 157ᵛ*)

θεωρήσωσι 2246

θεωρήσωσιν $\mathfrak{P}^{66}$ (θεορήσωσι^{S}) $B^{2(NA27+28)}$ $B^{c(S)}$ G K U Γ Θ Λ Π Ψ 070 *f* ^{1} *f* ^{13} 28 565 579 700 892 1071 1241 $\mathfrak{M}$

θεωρήσουσιν $\mathfrak{P}^{75}$ $\aleph^{2(NA27+28)}$ $\aleph^{c(S)}$ $B^{*(NA27+28+S)}$ D L M N W Δ 0105 33 157 1424 *al*

θεώρουσιν $\aleph^{*(NA27+28+S)}$

lac. A

Jo 7:3 (*f. 157ᵛ*)

τὰ ἔργα σου ἃ ποιεῖς. cod. **2246**

τὰ ἔργα σου ἃ ποιεῖς $\aleph^{2(NA27+28)}$ $\aleph^{c(S)}$ K L M N W Γ Δ Λ Π Ψ 070 0105 *f* ^{13} 28 33 157 579 700 892 1424 $\mathfrak{M}$

τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* ^{1} 565 1071 *pc*

σοῦ τὰ ἔργα ἃ ποιεῖς $\mathfrak{P}^{66}$ B

τὰ ἔργα ἃ ποιεῖς $\aleph^{*(NA27+28+S)}$ D U 1241 *al* sy$^{s.c.p}$ sa^{mss}

lac. A

Jo 8:38 (*f. 163ᵛ*)

ἐγὼ ὃ ἑώρακα 2246

ἐγὼ ὃ ἑώρακα K (ἑόρακα^{S}) M (ἑόρακα^{S}) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακα^{S}) 700 1424 $\mathfrak{M}$ (ἑόρακα^{S}) sy^{h}

ὃ ἐγὼ ἑώρακα *f* ^{1}

ἐγὼ ἃ ἑώρακα $D^{c(S)}$ (ὥρακα $D^{*(S)}$) L (ἑόρακα^{S}) N Θ (ἑόρακα^{S}) 33 579 892 1071 *al*

ἃ ἐγὼ ἑώρακα $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ (ἑόρακα^{S}) $\aleph$ B C W 565 (ἑόρακα^{S}) *pc*

lac. A

Jo 8:38 (*f. 163ᵛ*)

παρὰ τῷ π(ατ)ρί μου λαλῶ. cod. **2246**

παρὰ τῷ πατρί μου λαλῶ $\aleph$ K M N S U Y Γ Δ Θ Λ Ψ Ω *f* ^{1} *f* ^{13} 28 565 700 1071 1424 $\mathfrak{M}$ sy

παρὰ τῷ πατρὶ λαλῶ $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ B C L 070 *pc*

παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*

ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 163ᵛ*)

ὑμεῖς οὖν. ὅ cod. **2246^{ac}**

καὶ ὑμεῖς οὖν. ὅ cod. **2246^{pc}**

καὶ ὑμεῖς οὖν ὅ $\aleph^{2(NA27+28)}$ $\aleph^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 $\mathfrak{M}$ sy^{h}

καὶ ὑμεῖς οὖν ἅ 𝔓66 𝔓75 א*(NA27+28+S) B C D K N W (- οὖν) Y Θ *f* 1 *f* 13 33 565 579 1071 *al*
lac. A

Jo 8:38 (*f. 163v*)
ἑωράκατε 2246
ἑωράκατε 𝔓66 א*(NA27+28+S) D N S U Γ Δ Λ Ψ Ω 070 579NA27+28 700 1071 1424 𝔐NA27+28 sy sa
ἑοράκατε M Δ Ω 28 579S 𝔐S
ἠκούσατε 𝔓75 א2(NA27+28) B C K LNA27+28 W Y Θ *f* 1 *f* 13 33 565 892 *al* syhmg
ἠκούσαταιc(S) LS
lac. A

Jo 8:38 (*f. 163v*)
παρὰ τῷ π(ατ)ρὶ ὑμῶν ποιεῖτε. cod. **2246**
παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy
παρὰ τοῦ πατρὸς ποιεῖτε 𝔓66 𝔓75 (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*
παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε א C K Y Θ *f* 1 *f* 13 33 565 892 *al* syhmg(NA27)
lac. A

Jo 8:54 (*f. 164v*)
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 2246
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 𝔓66*(S) אc(S) A Cc(S) K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐
ἐὰν ἐγὼ δοξάσω ἐμαυτόν 𝔓66c(S) 𝔓75 א*(S) B C*(S) D U W Θ Π *f* 1 *f* 13 579

Jo 14:15 (*f. 181r*)
τηρέσ[*non leg.*]**τε.** cod. **2246**
τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* 1 *f* 13 28 157 565 700 892 1241 1424 𝔐
τηρήσετε B L Ψ 1071 *pc*
τηρήσητε 𝔓66(NA27+28) א 060 33 579NA27+28 *pc*
τηρήσηταιc(S) 579S

Jo 14:16 (*f. 181r*)
καὶ ἐγὼ ἐρωτήσω 2246
καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π *f* 13 28 33 118 157 700 1424 𝔐
κἀγὼ ἐρωτήσω 𝔓66 אc(S) B D Q Ψ *f* 1 565 579 1071
κἀγὼ τηρήσω א*(S)

Jo 15:26 (*f. 183ᵛ*)
Ὅταν δὲ ἔλθῃ ὁ παράκλητος 2246
ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ *f* ¹ *f* ¹³ 33$^{NA27+28}$ 157 565 700 1071 1241 1424 𝔐 sy sa^{mss}
ὅταν ἔλθῃ ὁ παράκλητος 𝔓^{22} ℵ B Δ 579 *pc* sa^{mss}
lac. W 28

5 Bibliography

Aland, *Kurzgefasste Liste*, 1963: pp. 178 "Berat, Metropolitan-Bibl. (5)", 339, 371, 392 "**Berat** (Albanien) (ehem.?) Metropolitan- und Kirchenbibliothek (5)"; Id., *Kurzgefasste Liste*, 1994: pp. 176 "Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., 5)", 395, 427, 452 "[Berat (Albanien)] [Metropol.-Bibliothek] jetzt: Tirana, Staatsarchiv? [5]"; Id., *Text und Textwert*, 1998: p. 20; Id., *Text und Textwert*, 2005: p. 19; Elliott, *Bibliography*, 2015: p. 300; Gregory, *Die griechischen Handschriften*, 1908: pp. 120 "2246. Berat, Metropolitankirche 5. Sd ε 1052", 249, 338 "**Berat Metropolitankirche** 5: e: 2246 (Sd ε 1052)"; Id., *Textkritik* III, 1909: p. 1203 "**2246**: Berat, Metropolitankirche 5. Sd *ε* 1052"; Kumbe, *Dorëshkrime muzikore*, 2013: p. 149$^{pl.}$ (f. 6^{r}); Ead., *Tradita*, 2016: p. 177; Lafleur, *Greek New Testament Philology*, 2016: pp. 341–362$^{n.}$; Lena, *Byzantine Manuscripts*, 2013: pp. 220$^{n.}$ & n. 36, 231–233; Mullen, *Dorëshkrimet biblike*, 2003: p. 222$^{n.}$; Popa, *Katalog*, 2003: pp. 106–107$^{n.}$; Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010: pp. 37–38$^{n.}$, pl. (f. 78^{r}); Id., *Byzantine and Post-Byzantine Manuscripts*, 2012: p. 22$^{n.}$, pl. (f.?); Sinani, *Kodikët*, 2003; Id., *Beratinus*, 2004: pp. 37, 40, 79$^{n.}$; Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Kodikët*, 2011: pp. 66, 70–71, 129$^{n.}$; Von Soden, *Die Schriften* I,1, 1902: pp. 74 "**Berat.** Ἐκκλησία τῆς Κοιμήσεως (μητρόπολις) 5-ε1052", 136$^{n.}$ "**ε1052** (-) Berat, Εκκλησια της Κοιμησεως 5"; Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2246.

CHAPTER 13

Albanian National Archives 29 (pl. 14)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 29
MS. Number: **Gregory-Aland 2245**
Contents: **Four Gospels with synaxarion and menologion**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

End of the XIIIth c.,[1] parchment, ff. 286 (ff. 3×1. 1×8. 1×6. 6×8. 1×8–1. 2×8. 1×10–1. 1×8. 1×10–1. 20×8; ff. 1–8 and 284–286 are only fragments and f. 206 was torn vertically; quires numbered from γ′ [3] to λς′ [36]), 1 column per folio, 22 lines per column, size of folio: 240×170/175, area of text: 160×100/105, ruling type 32C1 (f. 68),[2] no Canon Tables, Ammonian Sections, text in minuscule (dark brown ink with notes in red), ἀρχή and τέλος. On f. 9^{r} is a note in a modern hand (purple ink): "Περιέχει φύλλα 265 | ἐγένετο ὁ ἀριθμήθη τῇ 18 7/βρίου 1901 | κατὰ [illegible] | [illegible]".

Two different hands:

– Hand A ff. 3^{r}–284^{v}, main copyist's hand.
– Hand B inside front-cover and ff. 1^{r}–2^{v}, 285^{r}–286^{v} (XIIIth–XIVth c.).

No images.
Binding: leather over wooden boards, very damaged red cloth covers (silk or velvet?), see similar covers in ANA 4 and ANA 38.

1 Other suggested datings: "XIV", Aland, *Kurzgefasste Liste*, 1963, p. 178, and Id., *Kurzgefasste Liste*, 1994, p. 176; "fundi i shekullit të 13-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 223; "sipas grafisë së tekstit, kodiku duhet t'i atribuohet afërsisht fillimit të shekullit të 13-të", Popa, *Katalog*, 2003, p. 109; "i shkruar "nga fundi i shekullit të 13-të" (Mullen), por Popa mendon se mund të jetë edhe pak më i vonët", Sinani, *Beratinus*, 2004, p. 80, and Id., *Kodikët*, 2011, p. 131; "13th Century", Wallace, *CSNTM*, October 2017.

2 Leroy-Sautel, *Répertoire*, 1995, p. 52 = I,26c Lake, *Monumenta*, 1934–1945.

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Former shelfmark: a small blue framed label was also stuck on the inner left board with "29" (green ink) as inscription.[3]

2 Contents

Inside front cover: Fragment of folio (numbered as f. 1) stuck on the inside front cover.

001^{r}–002^{v}: Fragments of folios, unidentified liturgical texts.

003^{r}–008^{v}: The Gospel of Matthew, fragments of folios, *inc.* [1:10]ἀμὼς δὲ] ἐγέννησεν τὸν ἰωσίαν, *des.* [4:18]λεγόμε[νον πέτρον.

009^{r}–075^{v}: The Gospel of Matthew, plain text, *inc.* [6:24]ἢ γὰρ τὸν ἕνα] μιῖσήσει καὶ τὸν ἕτερον ἀγαπήσει, *des.* [28:20]πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος ἀμήν.

075^{v}: *Subscriptio*, τέλο(ς) τοῦ κατὰ ματθαῖον εὐαγ(γελίου) γρα(φέν)το(ς) ὑπ' αὐτοῦ τῇ ἑβραΐδϊ διαλέκτῳ μετὰ χρόνους η' [8] τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως, καὶ ἐν ἱ(ηρουσα)λὴμ ἐκδοθέντο(ς) · εἶτα ἑρμηνευθέντος ὑπὸ ἰω(άννου) στῖχοι ,βχ' [2600] : cod. (red ink, now faded) (Von Soden, *Die Schriften* I,1, 1902, pp. 297–298).

076^{r}–123^{r}: The Gospel of Mark but 1:1–14 are missing, *inc.* [1:14]κηρύσ]σων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θ(εο)ῦ, *des.* [16:20]διὰ τῶν ἐπακολουθούντων σημείων.

123^{r}: *Subscriptio*, Τὸ κατὰ μάρκον ἅγιον εὐαγγέλϊον ἐγράφη καὶ ἀντεβλήθη ὁμοίως ἐκ τῶν ἐσπουδασμένων ἐν στῖχοις ,αφν' [1550] κε κε[φάλαια] σμα' [241] (red ink, now faded) (Von Soden, *Die Schriften* I,1, 1902, pp. 297–299).

123^{v}: blank.

124^{r}–211^{v}: The Gospel of Luke, *tit.* ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥ(ΑΓΓΕΛΙΟΝ), but the upper part of the folio has been cut out.

211^{v}: *Subscriptio*, + Τὸ κ(α)τ(ὰ) λουχᾶν εὐα(γγέλιον) ἐξεδόθη μετὰ χρόνους ιε' [15] τῆς τοῦ χ(ριστο)ῦ ἀναλή[ψεως] δῖὰ στίχων ,βω' [2800]: cod. (red ink) (Von Soden, *Die Schriften* I,1, 1902, pp. 297–298).

3 See ANA 2 (f. I^{r}), ANA 4 (inner left board), ANA 12 (f. 1^{r}), ANA 15 (f. 1^{v}), ANA 19 (f. 1^{r}), ANA 35 (inner left board) and ANA 38 (f. 1^{r}). See also "History of the Fonds 488: Elements and Hypotheses", pp. 63–67, and Appendix B, pp. 548–549.

212r–274r: The Gospel of John, *tit.* ΤΟ ΚΑΤΑ ΙΩ(ΑΝΝΗΝ) ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

274r: *Subscriptio*, Τὸ κατὰ ἰω(άννην) εὐα(γγέλιον) ἐξεδόθη μετὰ χρόνους λβ′ [22] τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως δῖὰ στῖχων ,βτ′ [2300] cod. (red ink, now faded) (Von Soden, *Die Schriften* I,1, 1902, pp. 297–299).

274r–278v: Synaxarion, *sine titulo*, *inc.* ἡ πρώτη ἑβδομὰς ἰω(άννου) · τῇ κυ(ριακῇ) τοῦ πάσχα, *des.* Τῇ κυ(ριακῇ) ⟨τῆς τυροφάγου⟩ ματθ(αῖος) (brown/red ink partly faded), (Scrivener-Miller, *A Plain Introduction*, 1894, pp. 80–84; Gregory, *Textkritik* I, 1909, pp. 343–361).

278v: Vigils, *tit.* Εὐ(αγγέλια) τῶν παννυχῖδων τῆς α′ ἑβδ(ομάδος), (Scrivener-Miller, *A Plain Introduction*, 1894, p. 84; Gregory, *Textkritik* I, 1909, p. 361).

278v–279r: Readings for Saturdays and Sundays τῶν νηστειῶν (Lent), *tit.* Εὐα(γγέλια) τῶν σαββατοκυρῖακῶν, *inc.* Σα(ββάτῳ) α′, *des.* κυριακῇ στ′ τῶν βαΐων (Scrivener-Miller, *A Plain Introduction*, 1894, p. 84; Gregory, *Textkritik* I, 1909, pp. 361–362).

279r: Readings for Holy Week, *tit.* Εὐα(γγέλια) τῆς μεγάλης ἑβδομάδος, *inc.* τῇ μεγ(ά)λ(ῃ) β′ (Scrivener-Miller, *A Plain Introduction*, 1894, pp. 84–85; Gregory, *Textkritik* I, 1909, p. 362).

279r: The Twelve Gospels of the Passions, *tit.* Εὐα(γγέλια) τ(ῶν) ἁγ(ίων) πάθ(ων), *inc.* Τὸ α′, *des.* Τὸ ιβ′ (Scrivener-Miller, *A Plain Introduction*, 1894, p. 85; Gregory, *Textkritik* I, 1909, p. 363).

279r: Night-watches of Vigil of Good Friday [Gospels of the Hours], *tit.* Εὐα(γγέλια) τῶν ὡρῶν τῆς μεγ(ά)λ(ης) στ′, *inc.* ὥρα α′, *des.* ὥρα θ′ (Scrivener-Miller, *A Plain Introduction*, 1894, p. 85; Gregory, *Textkritik* I, 1909, p. 363).

279r–v: Resurrection Morning Readings, *tit.* Εὐα(γγέλια) ἑωθινά, *inc.* Τὸ α′, *des.* Τὸ ια′ (Gregory, *Textkritik* I, 1909, p. 364).

279v–281r: Menologion, from 1 September to 31 August, *inc.* Μη(νὶ) σεπτ(εμβρίῳ) εἰς τὴν α′ τῆς ἰνδίκ(του), *inc.* καὶ τοῦ ὁσίου συμεών, *des.* λα′ Τῆς τϊμῖας ζώνης (Gregory, *Textkritik* I, 1909, pp. 365–384).

281r–v: Readings for different festivals, *tit.* Εὐα(γγέ)λια [*non leg.*] τῶν ὅλων ἁγ(ίων) [*non leg.*] εἰς δϊαφόρους ὑποθέσεις (Gregory, *Textkritik* I, 1909, pp. 384–386).

281v–282v: Menologion, from 4 September to 28 August, *tit.* ἕτερον μηνολόγ(ιον), *inc.* σεπτ(εμβρί)ου Δ′ τοῦ ἁγίου ἱερομάρτυρος βαβύλα, *des.* κη′ Τοῦ ὁσ(ίου) μῶσέως cod. (Gregory, *Textkritik* I, 1909, pp. 366–384).

282v–283v: Iohannes Chrysostomvs, *Sermo catecheticus in Sanctum Pascha* (*PG* 59 721–723, CPG 4605), *tit.* Λόγος κατηχητϊκὸς τοῦ ἐν ἁγίοις πρὸς ἡμῶν ἰω(άννου) τοῦ χρυσοστόμου ἀναγινωσκόμενος εἰς τὸ ἅγιον πάσχα, *inc.* Εἴ τις εὐσεβὴς καὶ φϊλόθεος ἀπολαυέτω τῆς καλῆς ταύτης πανηγύρεως, *des. mut.* ἔλαβεν ὅπερ ἔβλεπε [καὶ πέπτωκεν.

284r–v: Tiny fragment of folio without text (only one letter legible: λ).

285r–286v: Pentekostarion, fragments, from the sixth ode of Easter Sunday, *inc.* τὰ] μ[ύρα ὡς δῶρα] τῷ μὴ ἐν [σπαργάνοις, *des.* ἀποδείπνοις καὶ τῷ [μεσονυκτικῷ, (*Πεντηκοστάριον χαρμόσυνον τὴν ἀπὸ τοῦ Πάσχα μέχρι τῆς τῶν ἁγίων Πάντων Κυριακῆς ἀνήκουσαν αὐτῷ ἀκολουθίαν περιέχον ἐπὶ τέλους δὲ καὶ τὰ ἑωθινὰ εὐαγγέλια τὰ ἐν τῷ ὄρθρῳ ἑκάστης τῶν ἐν τῷ μεταξὺ τούτῳ ἑορτῶν ἀναγινωσκόμενα*, Rome, 1883, pp. 9–18).

3 Textual Features

Mt 16:2b–3

POST is in Matthew (f. 36r), without emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: 16:2ὁ δὲ ἀποκρϊθεὶς εἶπεν αὐτοῖς · ὀψῖας γενομένης, λέγεται εὐδῖα · πϋρράζει γὰρ ὁ οὐ(ρα)νός · 3καὶ πρωῖ · σήμερον χειμών · πυρράζει γὰρ στϋγνάζων ὁ οὐ(ρα)νός · ὑποκρϊταί · τὸ μὲν πρόσωπον κτλ.

Mt 27:1–2

The text of Mt 27:1–2 (Jesus sentenced to death and delivered to Pilate), was written twice in the main copyist's hand (f. 69v): 27:1Πρωῖας δὲ γενομένης, σϋμβούλϊον | ἔλαβον πάντες οἱ ἀρχϊερεῖς καὶ οἱ | πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ ἰ(ησο)ῦ | ὥστε θανατῶσαι αὐτόν · 2καὶ δή|σαντες αὐτὸν ἀπήγαγον καὶ παρέ|δωκαν αὐτὸν ποντῖῳ πϊλάτῳ | τῷ ἡγεμονϊ · (cod., brown ink) τέ(λος) τ(ῆ)ς μ(ε)γ(ά)λ(η)ς ε′ (red ink) 27:1συμβούλϊ^{ον} | Ἔλαβον πάντες οἱ ἀρχϊερεῖς καὶ οἱ | πρεσβύτεροι τοῦ

λαοῦ κατὰ τοῦ | ἰ(ησο)ῦ ὥστε θανατῶσαι αὐτόν · [2]καὶ δή|σαντες αὐτὸν παρέδωκαν τῷ πϊ|λάτῳ · [3]τότε ἰδὼν ϊούδας cod. (brown ink).

Mk 1:1

Ms. is mutilated.

***Mk 6:3* (*f. 88[v]*)**

[6:3]οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υἱὸς μαρῖ(α)ς · ἀδελφός δὲ ἰακώβου καὶ ἰωσῆ καὶ ἰούδα καὶ σίμωνος; cod.

Lk 22:43–44

PASB is in Luke (f. 202[r]), with liturgical references inserted into the main text (copyist's hand): [22:42]λέγων · | π(άτ)ερ · εἰ βούλει τὸ ποτήρϊον τοῦτο | παρενεγκεῖν ἀπ' ἐμοῦ · πλὴν μὴ | τὸ θέλημά μου · ἀλλὰ τὸ σὸν γϊ|νέσθω · (brown ink) ἄρξ(αι) τ(ῆ)ς μ(ε)γ(ά)λ(ης) ε′ (red ink) [43]ὤφθη δὲ αὐτῷ ἄγγε|λος ἀπ' οὐ(ρα)νοῦ ἐνϊσχύων αὐτόν · | [44]κ(αὶ) γενόμενος ἐν ἀγωνῖᾳ ἐκτενέ|στερον προσηύχετο · ἐγέ|νετο δὲ ὁ | ἱδρὼς (cod.) αὐτοῦ ὡσεὶ θρόμβοι αἵματος, | καταβαίνοντες ἐπῖ τὴν γῆν · [45]κ(αὶ) | ἀναστὰς ἀπὸ τῆς προσευχῆς, (brown ink) ὑπ(ὲρ) | τ(ῆ)ς μ(ε)γ(ά)λ(ης) ε′ (red ink) ἐλθὼν κτλ.

At f. 66[v], Mt 26:39 includes an exhaustive liturgical reference to Lk 22:43–44, inside the main text, in the copyist's hand (written in red ink): [26:39]καὶ προσελθὼν μϊκρὸν ἔπεσεν ἐ|πῖ πρόσωπον αὐτοῦ προσευχόμενος | καὶ λέγων · π(άτ)ερ μου · εἰ δυνατόν ἐστϊ, | παρελθέτω ἀπ' ἐμοῦ τὸ ποτήρϊον | τοῦτο · πλὴν οὐχ ὡς ἐγὼ θέλω · ἀλ'|λ ὡς σύ : (cod., brown ink) ὑπ(ὲρ) τῆς μ(ε)γ(ά)λ(ης) ε′ εἰς λ(ειτουρ)γ(ίαν) κε(φάλαιον) ΣΠΓ′ · καὶ ἀναγν(ώθι) | ἕως "καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς" πάλϊ(ν) | ἐλθὲ ὧδε : (red ink) [40]καὶ ἔρχεται πρὸς τοὺς μα|θητάς κτλ. (brown ink).

Jo 7:52–8:11

PA is in John (f. 235[r–v]), without emendation or alteration, except a simple dash (same ink as the copyist's hand), in the external left margin in front of Jo 8:3 and Jo 8:10–11, [7:52]ἀπεκρῖθησαν καὶ εἶπον αὐτῷ · μὴ καὶ σὺ ἐκ τῆς γαλϊλαίας εἶ; ἐρεύνησον καὶ ἴδε · ὅτϊ προφήτης ἐκ τῆς γαλϊλαίας οὐκ ἐγήγερται · [53]καὶ ἀπῆλθεν ἕκαστος πρὸς τὸν οἶκον αὐτοῦ · [8:1]καὶ ὁ ἰ(ησοῦ)ς ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν · [2]ὄρθρου δὲ πάλϊν βαθέος, ἦλθεν ὁ ἰ(ησοῦ)ς εἰς τὸ ἱερὸν · καὶ πᾶς ὁ ὄχλος εἴρχετο πρὸς αὐτόν · καὶ καθῖσας ἐδῖδασκεν αὐτοὺς · [3]ἄγουσϊ δὲ οἱ γραμματεῖς καὶ οἱ φαρϊσαῖοι γυναῖκα ἐπῖ μοιχείᾳ κατειλημμένην · καὶ στήσαντες αὐτὴν ἐν τῷ μέσῳ [4]εἶπον αὐτῷ · δϊδάσκαλε · ταύτην εὕρομεν ἐπ' αὐτοφόρῳ μοιχευομένην [5]ἐν δὲ τῷ νόμῳ ἡμῶν, μωσῆς ἐνετείλατο τὰς τοιαύτας λϊθάζειν · σὺ οὖν τῖ λέγεις περῖ αὐτῆς · [6]τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν · ἵνα ἔχωσϊ κατηγορῖαν κατ' αὐτοῦ · ὁ δὲ ἰ(ησοῦ)ς κάτω

κύψας τῷ (f. 235^{r}) | (f. 235^{v}) δακτύλῳ ἔγραφεν εἰς τὴν γῆν μὴ προσποιούμενος · [7]ὡς δὲ ἐπέμενον ἐπερωτῶντες αὐτόν, ἀνακύψας εἶπεν αὐτοῖς · ὁ ἀναμάρτητος ὑμῶν πρῶτος λίθον βαλέτω ἐπ' αὐτήν · [8]καὶ πάλιϊν κάτω κύψας ἔγραφεν εἰς τὴν γῆν · [9]οἱ δὲ ἀκούσαντες ᵡ(αὶ) ὑπὸ τῆς σϋνειδήσεως ἐλεγχόμενοι, ἐξείρχοντο εἷς καθείς (cod.) · ἀρξάμενοι ἀπὸ τῶν πρεσβϋτέρων ἕως τῶν ἐσχάτων · καὶ κατελείφθη ὁ ἰ(ησοῦ)ς μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὖσα · [10]ἀνακύψας δὲ ὁ ἰ(ησοῦ)ς καὶ μηδένα θεασάμ(εν)ος πλὴν τῆς γυναικός, εἶπεν αὐτῇ · γύναι · ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου · οὐδείς σε κατέκρϊνεν; [11]ἡ δὲ εἶπε · οὐδεὶς κ(ύρι)ε · εἶπε δὲ αὐτῇ ὁ ἰ(ησοῦ)ς · οὐδὲ ἐγώ σε κατακρΐνω · πορεύου · καὶ ἀπὸ τοῦ νῦν μηκέτϊ ἁμάρτανε [12]πάλιϊν οὖν αὐτοῖς ὁ ἰ(ησοῦ)ς ἐλάλησε λέγων · κτλ.

PA is not located after:

Lk 21:38 (f. 199^{r}) [21:38]καὶ πᾶς ὁ λαὸς ὠρθρϊζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

Lk 24:53 (f. 211^{v}) [24:53]καὶ ἦσαν δϊα (cod.) παντὸς ἐν τῷ ἱερῷ · αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εό)ν, ἀμήν : -.

Jo 7:36 (f. 234^{r}) [7:36]τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε ζητήσετέ με καὶ οὐχ εὑρήσετε · καὶ ὅπου εἰμῖ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν · κτλ.

Jo 21:25 (f. 274^{r}) [21:25]ἅτϊνα ἐὰν γράφηνται (cod.) καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βϊβλῖα · ἀμήν : -.

4 Variant Readings

Mt 8:1 (*f. 12^{r}*)

καταβάντϊ δὲ αὐτῷ cod. 2245

καταβάντι δὲ αὐτῷ **א**$^{*(NA27+28)}$ K L M U Γ Π 157 565 579 1071 1241 1424 𝔐

καταβάντι δὲ αὐτοῦ **א**$^{*(S)}$

καταβάντος δὲ αὐτοῦ **א**$^{c(S)}$ B C W Θ *f* ^{1} 33

καταβαίνοντος δὲ αὐτοῦ *f* ^{13} 700

Mt 8:15 (*f. 13^{r}*)

καὶ δϊηκόνει αὐτῷ cod. 2245

καὶ διηκόνει αὐτῷ B$^{c(S)}$ (B$^{*(S)}$ διεκ.) C K U W Γ Θ Π 579 700 𝔐^{s}

καὶ διηκόνει αὐτοῖς **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ L M Δ *f* ^{1} *f* ^{13} 33 157 565 892 1071 1424 *pm*$^{NA27+28}$ sy$^{s.c}$

διηκόνει αὐτῷ *tantum* **א**$^{*(S)}$

lac. A

Mt 9:10 (*f. 15^{r}*)

ἐν τῇ οἰκϊᾳ, καὶ ἰδοὺ πολλοί cod. 2245

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 *f* ^{1} *f* ^{13} 𝔐

ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί ℵ D 892 *pc*
ἐν τῇ οἰκίᾳ πολλοί 700
lac. A 28

***Mt 9:36* (*f. 17r*)**
Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη cod. 2245
ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη ℵ B D W 28 565 700 1424 𝔐
ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη C M N *f* ^{13} *al* sy$^{p.h**(NA27)}$ sy$^{p.h(NA28)}$
lac. A

***Mt 12:5* (*f. 22v*)**
ἢ οὐκ ανέγνωτε ἐν τῷ νόμῳ ὅτϊ τοῖς σάββασιν cod. 2245
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν ℵ B Θ *f* ^{1} 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* ^{13}
lac. A

***Mt 12:43* (*f. 25v*)**
καὶ οὐχ ἐὑρῖσκει cod. 2245
καὶ οὐχ εὑρίσκει ℵ B D W Θ *f* ^{1} *f* ^{13} 28 565 𝔐
καὶ μὴ εὕρισκον 700
lac. A

***Mt 12:44* (*f. 25v*)**
τότε λέγει ὑποστρέψω εἰς τὸν οἶκον μου, ὅθεν ἐξῆλθον · cod. 2245
τότε λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον *f* ^{1} *f* ^{13} 28
τότε λέγει ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐
τότε λέγει εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον ℵ B D 33 1424
lac. A

***Mt 12:44* (*f. 25v*)**
καὶ ἐλθὸν εὑρῖσκει σχολάζοντα · σεσαρωμένον · καὶ κεκοσμημένον · cod. 2245
καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B C$^{2(NA27+28)}$ W Θ *f* ^{1} *f* ^{13} (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐
καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον ℵ$^{c(S)}$ (*om.* ἐλθόν ℵ$^{*(S)}$) C$^{*(NA27+28+S)}$ 1424 (ἐλθών) *al*
καὶ ἐλθὼν εὑρείσκει τὸν οἶκον σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον D
lac. A

***Mt 15:14* (*f. 34r*)**

ὁδηγοί εἰσϊ τϋφλοὶ τυφλῶν · cod. 2245

ὁδηγοί εἰσιν τυφλοὶ τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐

τυφλοί εἰσιν ὁδηγοὶ τυφλῶν א$^{1(NA27)}$ א$^{2a(NA28)}$ א$^{c(S)}$ L Z Θ *f* ^{1} *f* ^{13} 33 579 700 892 1241 1424 *al* sy$^{p.h}$

τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί) 0237

ὁδηγοί εἰσιν τυφλοί א$^{*.2(NA27)}$ א$^{*.2b(NA28)}$ א$^{*(S)}$

lac. A

***Mt 17:4* (*f. 38r*)**

μΐαν ἠλΐᾳ cod. 2245

μίαν ἠλίᾳ B M S U Y Γ Ω 28 565 1071 1241 𝔐^{S} *pm*$^{NA27+28}$

ἠλίᾳ μίαν א (ἠλείᾳ) C D (ἠλείᾳ) K L Δ Θ Π *f* ^{1} *f* ^{13} 33 157 700 1424

lac. A

***Mt 18:1* (*f. 40r*)**

ἐν [*non leg.*] **ὥρᾳ : cod. 2245**

ἐν ἐκείνῃ τῇ ὥρᾳ א B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* ^{13} 28 565 sa^{mss} (*add.* δέ *p.* ἐκείνῃ) 𝔐

ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* ^{1} 700 1424 *pc* sy$^{s.c}$

lac. A

***Mt 20:8* (*f. 45v*)**

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μΐσθόν, cod. 2245

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν B D K N W Γ Δ Θ *f* ^{1} *f* ^{13} 28 33^{vid} 565 579 700 892 1241 1424 𝔐 sy

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν א C L Z 085

lac. A

***Mt 20:26* (*f. 47r*)**

οὐχ ὀΰτως δὲ ἔσται ἐν ὑμῖν · cod. 2245

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν C^{S} M^{S} Γ^{S} 28^{S} 33^{S} 1424^{S} 1582$^{c(S)}$

οὐχ οὕτως ἔσται ἐν ὑμῖν א E$^{*(S)}$ K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖν^{S}) 𝔐 sa^{mss} bo

οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* sa^{mss}

lac. A

***Mt 20:26* (*f. 47r*)**

ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, cod. 2245

ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι א (~σθε^{S}) H K M S U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 𝔐

ἀλλ' ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθε^{S}) 33
ἀλλ' ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*
lac. A

***Mt 21:7* (*f. 48^{r}*)**

καὶ ἐπέθηκαν ἐπάνω αὐτῶν 2245
καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π f^{1} 28 157 565 579 700 1071 1424 𝔐
καὶ ἐπέθηκαν ἐπ' αὐτῶν ℵ B L 69
καὶ ἐπέθηκαν ἐπ' αὐτῷ Θ 33 788
καὶ ἐπέθηκαν ἐπ' αὐτόν D *pc*
καὶ ἐπέθηκαν αὐτῷ f^{13}
lac. A

***Mt 21:7* (*f. 48^{r}*)**

τὰ ἱμάτϊα αὐτῶν · cod. 2245
τὰ ἱμάτια αὐτῶν ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ C F H K L M N S U W Y Γ Δ Π Ω f^{1} f^{13} 28 33 565 579 700 1071 1424 𝔐 sy
τὰ ἱμάτια *tantum* ℵ$^{*(NA27+28+S)}$ B D Θ *pc*
lac. A

***Mt 21:23* (*f. 49^{v}*)**

καὶ ἐλθόντϊ αὐτῷ εἰς τὸ ἱερόν cod. 2245
καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐
καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν ℵ B C D L Θ f^{1} f^{13} 33 700
lac. A

***Mt 21:44* (*f. 51^{v}*)**

Καὶ ὁ πεσὼν ἐπὶ τὸν λῖθον τοῦτον, συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ λϊκμήση αὐτόν · cod. 2245
καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν ℵ B C K L W Z Δ Θ (*om.* καί) f^{1} f^{13} 565 579 700 892 1241 1424 𝔐 sy$^{c.p.h}$
om. tot. uers. D 33 sy^{s}
lac. A

***Mt 22:13* (*f. 52^{v}*)**

τότε εἶπεν ὁ βασῖλεὺς τοῖς δϊακόνοις · 2245
τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 f^{1} 28 157 579 1071 1241 1424 𝔐

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις ℵ B L Θ 085 *f* [13] 33 565 700 892 *pc* sy[h]
lac. A

***Mt 22:37* (*f. 53[v]*)**

ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ 2245
ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* [1] 28 565 579 1241 1424 𝔐 sy[p.h]
ὁ δὲ ἔφη αὐτῷ ℵ B L 33 892 *pc*
ἔφη αὐτῷ ἰησοῦς D
ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* [13] 700 *pc*
lac. A

***Mt 23:12-14-13* (*f. 55[r]*)**

23:12ταπεινωθήσεται · καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται : 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρῖσαῖοι ὑποκρῖταί · ὅτι κατεσθίετε τὰς οἰκΐας τῶν χηρῶν · καὶ προφάσει μακρὰ προσευχόμενοι · δῖὰ τοῦτο λήψεσθε, περῖσσότερον κρῖμα · 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρῖσαῖοι cod. 2245
23:12ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy[p.h]
om. Mt 23:14 ℵ B D L Θ *f* [1] 33
lac. A

***Mt 23:13* (*f. 55[r]*)**

οὐαὶ ὑμῖν 2245
οὐαὶ ὑμῖν ℵ[*(NA27+28+S)] K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐[S] *pm*[NA27+28] sy[c.p.h(NA27)] sy[c.p(NA28)]
οὐαὶ δὲ ὑμῖν ℵ[c(S)] B D L Θ *f* [1] *f* [13]
lac. A

***Mt 26:48* (*f. 67[v]*)**

λέγων · ὃν ἐὰν φῖλήσω 2245
λέγων ὃν ἐὰν φιλήσω 𝔓[37] ℵ A K M W Δ Π 124 157 579 1071 𝔐
λέγων ὃν ἂν φιλήσω B C D L U Θ *f* [1] 28 33 69 565 700 788 1424

***Mt 27:3* (*f. 69[v]*)**

μεταμεληθεὶς ἀπέστρεψε 2245
μεταμεληθεὶς ἀπέστρεψεν ℵ[1(NA27)] ℵ[2(NA28)] ℵ[c(S)] A C K L[S] M U W Γ Δ Θ Π *f* [1] *f* [13] 33 565 700 𝔐

μεταμελήθη καὶ ἔστρεψεν ℵ*(NA27+28+S)
μεταμεληθεὶς ἔστρεψεν B L^NA27+28 *pc*

***Mt 27:45* (*f. 72ᵛ*)**
ἐπῖ πᾶσαν τὴν γῆν; cod. 2245
ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* 1 *f* 13 565 700 𝔐
ἐφ' ὅλην τῆν γῆν ℵ1(NA27+28) ℵc(S) 1424 *pc*
om. haec uerba ℵ*(NA27+28+S) *pc*
lac. 28

***Mt 27:65* (*f. 74ʳ*)**
ἔφη αὐτοῖς ὁ π. 2245
ἔφη αὐτοῖς ὁ Π. B K L Mc Γ Θ *f* 13 33 157 700 1071 1241 *pm*^NA27+28 𝔐S sy^s.p
ἔφη δὲ αὐτοῖς ὁ Π. ℵ A C D M* S U Y W Δ Π Ω *f* 1 28 565 579 892 1424 *pm*^NA27+28 sy^h**

***Mk 2:18* (*f. 79ᵛ*)**
ἰωάννου καὶ οἱ τῶν φαρϊσαίων νηστεύοντες · 2245
ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* 1 28 (φαρησ.) 33 892 2542 𝔐 sy^hmg
ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W
ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓88 ℵ A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* 13 157 565 1241 1424 2427 *al* sy^p.h

***Mk 3:32* (*f. 82ᵛ*)**
καὶ ἐκάθητο περῖ αὐτὸν ὄχλος · 2245
καὶ ἐκάθητο περὶ αὐτὸν ὄχλος ℵc(S) A B C K L W Δ Π *f* 1 *f* 13 28 33 157 700
καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θc(S) (ἐκάθεντο Θ*(S)) 565
καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐
καὶ ἐκάθητο πρὸς τὸν ὄχλον D
καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος ℵ*(S)

***Mk 3:32* (*f. 82ᵛ*)**
εἶπον δὲ αὐτῷ 2245
εἶπον δὲ αὐτῷ A E Fc(S) G H K M S U Y Γ Π Ω *f* 1 33 157 1424 𝔐
καὶ λέγουσιν αὐτῷ ℵ B C D L W Δ *f* 13 1071
εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τον^LA) 28 565 700

Mk 3:32 (*f. 82ᵛ*)

ἰδοὺ ἡ μή(τη)ρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσι σε · cod. 2245

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε ℵ B C G K L Y Δ Θ Π *f* [1] *f* [13] 28 33 157 565 1071 1424 *pm*[NA27+28] sy

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W[S] (ζητοῦντες[L])

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*[NA27+28] sy[hmg]

Mk 6:49 (*f. 92ʳ*)

αὐτὸν περϊπατοῦντα ἐπῖ τῆς θαλάσσης, cod. **2245**

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* [1] 28 69 124 565 700 788 828 𝔐

αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826

αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ℵ B L Δ Θ 33 579

om. haec uerba 983 1689

Mk 6:49 (*f. 92ʳ*)

ἔδοξαν φάντασμα εἶναι cod. **2245**

ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* [13] 157 565 700 1071 1424 𝔐

φάντασμα ἔδοξαν εἶναι W *f* [1] 28 2542 *pc*

ἔδοξαν ὅτι φάντασμά ἐστιν ℵ B L Δ 33 579 892 *pc*

Mk 12:33 (*f. 110ʳ*)

καὶ ἐξ ὅλης τῆς συνέσεως · 2245

καὶ ἐξ ὅλης τῆς συνέσεως ℵ A B K L M U W Γ Δ Π Ψ *f* [13] 28 157 700 1071 𝔐

καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565

Mk 12:33 (*f. 110ʳ*)

καὶ ἐξ ὅλης τῆς ἰσχύος · 2245

καὶ ἐξ ὅλης τῆς ἰσχύος ℵ[c(S)] (*om.* τῆς ℵ[*(S)]) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa[mss]

καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 *f* [13] 157 700 1071 𝔐 sy[p.h] sa[ms]

καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

Mk 12:33 (*f. 110ʳ*)

καὶ τὸ ἀγαπᾶν τὸν πλησῖον ὡς ἑαυτὸν · cod. 2245

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ *f* [1] *f* [13] (τὸ πλησ. 13 124 826 828 788[ac]) 28 33 157 565 579 700 1071 1424 𝔐

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν ℵ[c(S)] A D L S Γ

καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν ℵ[*(S)] W Δ

Mk 12:33 (*f. 110r*)

πλεῖον ἐστὶ πάντων τῶν ὁλοκαυτωμάτων cod. **2245**
πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (*om.* τῶν) Γ Θ Π *f* 1 *f* 13 28 157 565 700 1071 1424 (*om.* πάντων) 𝔐
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων **א** B L Δ 33 579 (*om.* ἐστιν)

Mk 12:33 (*f. 110r*)

καὶ θϋσϊῶν · cod. **2245**
καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐
καὶ τῶν θυσιῶν **א** L M Δ Ψ *f* 1 *f* 13 33 565 579 892 1071 1424

Mk 14:71 (*f. 118v*)

ὁ δὲ ἤρξατο ἀναθεματΐζειν 2245
ὁ δὲ ἤρξατο ἀναθεματίζειν **א** A B C D K L M N U W Γ Δ Θ Π Ψ *f* 1 *f* 13 28 33 157 579 700 1071 1424 𝔐
ὁ δὲ ἤρξατο καταθεματίζειν 565

Mk 14:71 (*f. 118v*)

καὶ ὀμνῦναι cod. **2245**
καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*
καὶ ὀμνύειν **א**NA27+28 A C KNA27+28 N W Δ Θ Ψ *f* 1 *f* 13 28 33 565 579 1241 1424 *pm*
καὶ ὀμνύνειν **א**S KS 118*(S)
καὶ λέγειν D vgms

Mk 16:3 (*f. 122r*)

ἐκ τῆς θύρας τοῦ μνημείου · 2245
ἐκ τῆς θύρας τοῦ μνημείου **א** A B *f* 1 28 124 565 579 700 𝔐
ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* 13 1424

Lk 6:4 (*f. 142r–v*)

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε 2245
καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C3(NA27+28) Cc(S) M U Γ Δ Λ Ψ 1071 1424 𝔐 syh
καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓4vid(NA27+28) B C*(NA27+28+S) L Θ 892 *pc*
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* **א** D (προσθ.S) K W Π *f* 1 *f* 13 157 565 579 700 1241 2542 *al*

Lk 7:38 (*f. 149ᵛ*)

καὶ στάσα παρ αὐτοὺς πόδας αὐτοῦ ὀπῖσω cod. 2245
καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f*13 28 𝔐
καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565
καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* 1 33 579 700 1071 1424

Lk 7:38 (*f. 149ᵛ*)

κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρϋσϊ · cod. 2245
κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* 1*f* 13 28 565 𝔐
κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071
κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ
κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 153ᵛ*)

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 2245
ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓75 ℵ A B W Θ *f* 1 (καὶ ἐξ.) *f* 13 28 565 700 1424 𝔐
tot. uers. diff. D

Lk 9:48 (*f. 159ʳ*)

καὶ εἶπεν αὐτοῖς · ὃς ἐὰν δέξηται 2245
καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C E*(S) K M U W Γ Δ Θ Λ Π Ω *f* 1 28 565 579 700 1424 𝔐
καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 159ʳ⁻ᵛ*)

τὸ παιδῖον τοῦτο ἐπῖ τῷ ὀνόματῖ μου, ἐμὲ δέχεται · 2245
τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓75 (δέχητ.) D *f* 1*pc*
τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐

Lk 9:48 (*f. 159ᵛ*)

καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με · 2245
καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* 1 28 565 579 700 1424 𝔐
καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓75 (δ’ ἄν *l.* ἄνˢ) B K L U Ψ 33 157 1071
καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ
καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 161r*)

οἰκῖαν εἰσέρχησθε, πρῶτον 2245

οἰκίαν εἰσέρχησθε πρῶτον A M U W Γ Δ Λ Π Ψ 28 565 1424 𝔐

οἰκίαν εἰσέρχεσθε πρῶτον K Θ (~έρχεσθαι)

εἰσέλθητε οἰκίαν πρῶτον 𝔓75 א (~θηται) B

οἰκίαν εἰσέλθητε πρῶτον C L *f* 1 700 1071

Lk 10:29 (*f. 162v*)

δἵκαιοῦν 2245

δικαιοῦν A C3(NA27+28) Cc(S) K M N U W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 565 700 1424 𝔐

δικαιῶσαι 𝔓45 𝔓75 א B C*(NA27+28+S) D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 163r*)

ὑπολαβὼν δὲ ὁ ἰ(ησοῦ)ς 2245

ὑπολαβὼν δὲ ὁ ἰησοῦς א2(NA27+28) A C2(NA27+28) D K L N W Γ Δ Θ Ξ Ψ 070 *f* 1 *f* 13 33 565 579NA28 700 892 1071 1241 1424 2542 𝔐 syh

ὑπολαβὼν ὁ ἰησοῦς 𝔓45(S) 𝔓75 א*(NA27+28+S) B C*vid(NA27+28) 579S samss

Lk 13:6 (*f. 173v*)

συκῆν εἶχε τἶς ἐν τῷ ἀμπελώνϊ αὐτοῦ πεφϋτευμένην · cod. **2245**

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* 13 28 565 700 1424 𝔐

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓75 אc(S) (- τῷ א*(S)) B L W Ψ *f* 1 157 579 1071

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 180r*)

δἵεσκόρπϊσε τὴν οὐσίαν αὐτοῦ 2245

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓75 A B G N W Θ *f* 1 *f* 13 28 565 700 𝔐

διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ א

διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 19:7 (*ff. 189v–190r*)

καὶ ἰδόντες πάντες, δἵεγόγγϋζον λέγοντες · 2245

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες א A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D syc samss

Lk 20:9 (*f. 193r*)

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην · 2245

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* 1 *f* 13 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην א*(S)

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 193r–v*)

ἄν(θρωπ)ός τις ἐφύτευσεν ἀμπελῶνα · 2245

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* 13 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα א B K L M N Q Γ Δ Λ Π Ψ *f* 1 28 33 565 579 700 892 1424 𝔐

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα*(S))

Lk 20:9 (*f. 193v*)

καὶ ἐξέδοτο αὐτὸν γεωργοῖς 2245

καὶ ἐξέδοτο αὐτὸν γεωργοῖς א$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς א*(S) A B*(S) C L 579

Jo 4:53 (*f. 223r*)

ὅτϊ ἐν ἐκείνῃ τῇ ὥρᾳ 2245

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓^{66} א$^{2(NA27+28)}$ א$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* 13 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓^{75} א*(NA27+28+S) B C 1 892 *al*

Jo 7:3 (*f. 231v*)

θεωρήσωσϊ 2245

θεωρήσωσιν 𝔓^{66} (θεορήσωσι^{S}) B$^{2(NA27+28)}$ B$^{c(S)}$ G K U Γ Θ Λ Π Ψ 070 *f* 1 *f* 13 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν 𝔓^{75} א$^{2(NA27+28)}$ א$^{c(S)}$ B*(NA27+28+S) D L M N W Δ 0105 33 157 1424 *al*

θεώρουσιν א*(NA27+28+S)

lac. A

Jo 7:3 (*f. 231v*)

τὰ ἔργα ἃ ποιεῖς · 2245

τὰ ἔργα ἃ ποιεῖς א*(NA27+28+S) D U 1241 *al* sy$^{s.c.p}$ sa^{mss}

τὰ ἔργα σου ἃ ποιεῖς א$^{2(NA27+28)}$ א$^{c(S)}$ K L M N W Γ Δ Λ Π Ψ 070 0105 *f* 13 28 33 157 579 700 892 1424 𝔐

τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* 1 565 1071 *pc*

σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓66 B
lac. A

Jo 8:38 (*f. 237ᵛ*)
ἐγὼ ὃ ἑώρακα 2245
ἐγὼ ὃ ἑώρακα K (ἑόρακα^{S}) M (ἑόρακα^{S}) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακα^{S}) 700 1424 𝔐 (ἑόρακα^{S}) sy^{h}
ὃ ἐγὼ ἑώρακα *f* ^{1}
ἐγὼ ἃ ἑώρακα D$^{c(S)}$ (ὥρακα D$^{*(S)}$) L (ἑόρακα^{S}) N Θ (ἑόρακα^{S}) 33 579 892 1071 *al*
ἃ ἐγὼ ἑώρακα 𝔓66 𝔓75 (ἑόρακα^{S}) ℵ B C W 565 (ἑόρακα^{S}) *pc*
lac. A

Jo 8:38 (*f. 237ᵛ*)
παρὰ τῷ π(ατ)ρί μου λαλῶ · 2245
παρὰ τῷ πατρί μου λαλῶ ℵ K M N S U Y Γ Δ Θ Λ Ψ Ω *f* ^{1} *f* ^{13} 28 565 700 1071 1424 𝔐 sy
παρὰ τῷ πατρὶ λαλῶ 𝔓66 𝔓75 B C L 070 *pc*
παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*
ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 237ᵛ*)
καὶ ὑμεῖς οὖν ὁ cod. **2245**
καὶ ὑμεῖς οὖν ὅ ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 sy^{h}
καὶ ὑμεῖς οὖν ἅ 𝔓66 𝔓75 ℵ$^{*(NA27+28+S)}$ B C D K N W (- οὖν) Y Θ *f* ^{1} *f* ^{13} 33 565 579 1071 *al*
lac. A

Jo 8:38 (*f. 237ᵛ*)
ἑωράκατε 2245
ἑωράκατε 𝔓66 ℵ$^{*(NA27+28+S)}$ D N S U Γ Δ Λ Ψ Ω 070 579$^{NA27+28}$ 700 1071 1424 𝔐$^{NA27+28}$ sy sa
ἑοράκατε M Δ Ω 28 579^{S} 𝔐^{S}
ἠκούσατε 𝔓75 ℵ$^{2(NA27+28)}$ B C K L$^{NA27+28}$ W Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy^{hmg}
ἠκούσαταί ℵ$^{c(S)}$ L^{S}
lac. A

Jo 8:38 (*f. 237ᵛ*)
παρὰ τῷ π(ατ)ρὶ ὑμῶν ποιεῖτε · 2245
παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy

παρὰ τοῦ πατρὸς ποιεῖτε $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*
παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε ℵ C K Y Θ f^{1} f^{13} 33 565 892 *al* $\text{sy}^{\text{hmg(NA27)}}$
lac. A

Jo 8:54 (*f. 239^{r}*)
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 2245
ἐὰν ἐγὼ δοξάζω ἐμαυτόν $\mathfrak{P}^{66*(S)}$ $\aleph^{c(S)}$ A $C^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐
ἐὰν ἐγὼ δοξάσω ἐμαυτόν $\mathfrak{P}^{66c(S)}$ $\mathfrak{P}^{75}$ $\aleph^{*(S)}$ B $C^{*(S)}$ D U W Θ Π f^{1} f^{13} 579

Jo 14:15 (*f. 255^{v}*)
τηρήσατε · cod. 2245
τηρήσατε A D K M Q U W Γ Δ Θ Λ Π f^{1} f^{13} 28 157 565 700 892 1241 1424 𝔐
τηρήσετε B L Ψ 1071 *pc*
τηρήσητε $\mathfrak{P}^{66(NA27+28)}$ ℵ 060 33 $579^{NA27+28}$ *pc*
τηρήσηται $\mathfrak{P}^{66(S)}$ 579^{S}

Jo 14:16 (*ff. 255^{v}–256^{r}*)
καὶ ἐγὼ ἐρωτήσω 2245
καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π f^{13} 28 33 118 157 700 1424 𝔐
κἀγὼ ἐρωτήσω $\mathfrak{P}^{66}$ $\aleph^{c(S)}$ B D Q Ψ f^{1} 565 579 1071
κἀγὼ τηρήσω $\aleph^{*(S)}$

Jo 15:26 (*f. 258^{v}*)
ὅταν δὲ ἔλθῃ ὁ παράκλητος 2245
ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ f^{1} f^{13} $33^{NA27+28}$ 157 565 700 1071 1241 1424 𝔐 sy sa^{mss}
ὅταν ἔλθῃ ὁ παράκλητος $\mathfrak{P}^{22}$ ℵ B Δ 579 *pc* sa^{mss}
lac. W 28

Jo 18:3 (*f. 263^{r}*)
ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν · 2245
ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν ℵ A B C D K L M U W Y Γ Δ Θ Λ Π Ψ 28 33 157 579 700 1071 1424 𝔐
ὁ οὖν ἰούδας παραλαβὼν τὴν σπεῖραν N f^{1} 565
ὁ οὖν ἰούδας λαβὼν ὅλην τὴν σπεῖραν f^{13}

5 Bibliography

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CHAPTER 14

Albanian National Archives 35 (pl. 15)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 35 (*olim* Koder-Trapp 11)
MS. Number: **Gregory-Aland 2247**
Contents: **Four Gospels with synaxarion and menologion**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

Dated July 1312,[1] parchment, ff. 228 (1×6 – 1. 2×8. 1×10 – 2. 1×8. 1×10 – 2. 1×8. 1×8 – 3. 4×8. 1×6. 1×2. 1×10 – 2. 10×8. 1×10 – 2. 1×10 – 2. 1×8. 1×10 – 2. 1×10 – 2. 1×2, quires numbered β′ [2] to κθ′ [29]), 1 column per folio, 26 lines per column, size of folio: 185×135, area of text: 120×80/85, ruling type 32C1 (f. 59),[2] text in minuscule (brown/red ink, red ink partly illegible) with tachygraphical ~ουν,[3] Canon Tables, Ammonian sections, ἀρχή and τέλος (red ink). At the bot-

1 The date of 1312 was noted by Koder-Trapp, *Katalog*, 1968, p. 205, followed by Aland, *Kurzgefasste Liste*, 1994, p. 176 (formerly "XIV", in Aland, *Kurzgefasste Liste*, 1963, p. 178), and then by Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010, p. 44. In the catalogue published in 2003, Theofan Popa did not mention the exact date, but stated only that the manuscript "në fjalë nuk mund të jetë më i vjetër se shekulli i 14-të", *Katalog*, p. 114, as well as Roderic L. Mullen: "jo më i hershëm se shekulli i 14-të", *Dorëshkrimet biblike*, 2003, p. 223. Shaban Sinani summarized the two former positions in his 2004 and 2011 publications: "Theofan Popa e rendit kronologjikisht të shkruar në shekullin e 14-të, kurse Mullen mendon se mund të jetë edhe më i hershëm, por "not older than XIV"", *Beratinus*, p. 83, and *Kodikët*, p. 135. In the survey published in 2006, *Miniatura*, pp. 45–46, Popa was slightly more accurate: "Kodiku është katërungjish me 428 fletë pergameni …, grafia me shkronja të tipit të vonë, ngjyrë kafe, titujt kapitale ari, dhe me vitin e riprodhimit, 1312". He also specified that "nga analiza e miniaturës së këtij kodiku rezulton se kjo miniaturë arrin njëfarë realizimi më artistik nga ajo e shek. XIII. Gjithsesi, kjo qëndron larg nga niveli i miniaturës së kodikëve tanë të shekujve të mëparshëm, X, XI e XII, sepse miniatura në to mungon trajtimi me shije të hollë e gracie të lartë artistike. Megjithatë kjo miniaturë ka vlerën e saj artistike për kohën e vet, sepse në të konstatojmë mjaft mbi gjenden e artit të miniaturës në vendin tonë, në fillim të shek. XIV".

2 Leroy-Sautel, *Répertoire*, 1995, p. 52 = I,26c Lake, *Monumenta*, 1934–1945.

3 Gardthausen, *Griechische Palaeographie*, 1879, p. 259.

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tom of f. 6r is a note in a modern hand (purple ink), indicating the number of folios: "Περιέχει φύλλα 223".

Three different hands:

– Hand A ff. 6r–228r, main copyist's hand.
– Hand B f. 5r (red ink).
– Hand C throughout the ms., annotations and corrections (black ink).

Images: Matthew, Mark, Luke (John missing).

Binding: covers, tooled leather over wooden boards which are both worm-eaten, apparent V lacing.

Former shelfmarks: a large paper label (torn) was stuck on the upper board: "8 | ὀκτώ | φύλλα" (same modern handwriting as above, purple ink).[4] A small blue framed label was also stuck in the middle of the inside front cover with "37" (green ink) and "shek 14" (graphite) as inscriptions.[5]

2 Contents

001r–003v: Eusebian Canons (red ink): only subsisting Canons I–IV and the end of Canon X (from λουκᾶς σλ′ [236] to τμβ′ [342] and the complete Canon of John); Canons V–IX and the beginning of Canon X (Matthew and Mark in full, the beginning of Luke) are missing.

004r–005r: List of chapter titles for the Gospel of Matthew (numbered 1–68), *tit.* τοῦ κατὰ ματθαῖον εὐα(γγελί)ου τὰ κεφάλαια, *inc.* α′ Πε(ρὶ) τῶν μάγων, *des.* ξη′ Πε(ρὶ) τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ (red ink) (Von Soden, *Die Schriften* I,1, 1902, pp. 405–407).

005r: Preface to the Four Gospels (red ink, hand B): εὐαγγέλιον τὸ θεῖον τοῦ|το βϊβλῖον λέγεται· Δϊό|τι κρῖσεως ἀναίρεσϊν· κ(αὶ) ἁ|μαρτημάτων λύσιν· κ(αὶ) δϊ|καιοσύνην καὶ ἁγιασμὸν | καῖ ἀπολύτρωσιν· καὶ υἱοθ|εσῖαν καὶ κληρονομίαν τῶν | οὐ(ρα)νῶν πάσιν εὐαγγελῖζε|ται· (Iohannes Chrysostomvs, *Commentarius in Sanctum Matthaeum Euangelistam, Homilia* 1, *PG* 57, col. 15, lin. 50–54; Von Soden, *Die Schriften* I,1, 1902, p. 301).

4 See ANA 12 and ANA 15.

5 See ANA 2 (f. Ir), ANA 4 (inner left board), ANA 12 (f. 1r), ANA 15 (f. 1v), ANA 19 (f. 1r), ANA 29 (inner left board) and ANA 38 (f. 1r). See also "History of the Fonds 488: Elements and Hypotheses", pp. 63–67, and Appendix B, pp. 548–549.

005^{v}: full-page image of the Evangelist Matthew.

006^{r}–057^{v}: The Gospel of Matthew but 1:1–5:39 are missing, *inc.* εἰς τὴν δεξι]ὰν σιαγόνα στρέψον αὐτῷ καὶ τὴν ἄλλην κτλ., *des.* τέλ(ος) τοῦ κατὰ ματθαῖον ἅγιον εὐα(γγελίου) cod. (red ink).

057^{v}: *Subscriptio*, Συνεγράφη τὸ κατὰ ματθαῖον ἅγιον εὐα(γγέλιον) μετὰ χρόνους ὀκτώ, τῆς χ(ριστο)ῦ ἀναλήψεως (red ink) (Von Soden, *Die Schriften* I,1, 1902, pp. 297–298).

057^{v}–058^{r}: List of chapter titles for the Gospel of Mark (numbered 1–46, *des. mut.*), *tit.* τοῦ κατὰ μάρκον ἁγίου εὐα(γγελίου) τὰ κε(φ)ά(λαια), *inc.* α′ Πε(ρὶ) τοῦ δαιμονϊζομένου, *des.* μς′ Πε(ρὶ) τῆς παραδώσεως προφήτεια cod. (red ink) (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409).

058^{r}: Preface to the Gospel of Mark, *inc.* Ἰστέον ὅτι τὸ κατὰ μάρκον κτλ. (red ink, partly erased), *des. non leg.* (Von Soden, *Die Schriften* I,1, 1902, p. 311).

058^{v}: full-page image of the Evangelist Mark.

059^{r}–096^{v}: The Gospel of Mark, *tit.* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ, *inc.* 1:1 Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ, *des.* 16:20καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων ἀμήν cod.

096^{v}: *Subscriptio*, τέλος τοῦ κ(α)τ(ὰ) μάρκον ἅγιον εὐα(γγελί)ου· Συνεγράφη τὸ κ(α)τ(ὰ) μάρκον εὐα(γγέλι)ον μετὰ χρόνους δέκα τῆς χ(ριστο)ῦ ἀναλήψεως (red ink) (Von Soden, *Die Schriften* I,1, 1902, pp. 297–298).

096^{v}–098^{r}: List of chapter titles for the Gospel of Luke (numbered 1–83), *tit.* κεφάλαια τοῦ κατ(ὰ) λουκᾶν ἁγῖου εὐα(γγελίου), *inc.* α′ Πε(ρὶ) τῆς ἀπογραφῆς, *des.* πγ′ Πε(ρὶ) κλεόπα (red ink) (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411).

098^{r}: Preface to the Gospel of Luke, *inc.* Ἰστέον ὅτι τὸ κατὰ λουκᾶν εὐα(γγέλιον) ὑπηγορεύθη ὑπὸ παύλου κτλ., *des.* τοῦ ἱερέως θυμιῶντος ἤρξατο (Von Soden, *Die Schriften* I,1 1902, p. 311).

098^{v}: full-page image of the Evangelist Luke.

099^{r}–162^{v}: The Gospel of Luke, mutilated at the end, *tit.* ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛ(ΙΟΝ), *inc.* 1:1’Επειδήπερ πολλοί κτλ., *des.* 24:37ἐδόκουν πν(εῦμ)α θεωρεῖν 38καὶ εἶπεν αὐτοῖς [τί τεταραγμένοι ἐστὲ καί.

163^{r}–211^{r}: The Gospel of John, without chapter titles, *tit.* ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ, *inc.* 1:1’Εν ἀρχῇ ἦν ὁ λόγος, *des.* 21:25οὐδ’ ἑαυτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία ἀμήν.

211^{r}–219^{v}: Synaxarion, *tit.* Γνώσις τῶν εὐαγγελῖων τῶν σαββατοκυρϊακῶν κ(αὶ) καθημερϊνῶν τοῦ κ(α)τ(ὰ) ἰω(άννην) ἑβδ(ομάδος) α′ : ἀρχομένων ἀπὸ τῇ ἁγῖᾳ καὶ

μ(ε)γ(α)λ(ῆ) κυ(ριακῇ) τοῦ πάσχα, *inc.* Τῇ ἁγ(ίᾳ) κ(αὶ) μ(ε)γ(α)λ(ῇ) κυ(ριακῇ) τοῦ πάσχα, *des.* Τῇ κυ(ριακῇ) εὐα(γγέλια) κ(α)τ(ὰ) ματ(θαῖον) … κ(αὶ) ἡ καρδ(ία) ἡμῶν [Mt 6:14–21], (Scrivener-Miller, *A Plain Introduction*, 1894, pp. 80–84; Gregory, *Textkritik* I, 1909, pp. 343–361).

220r: Readings for Saturdays and Sundays τῶν νηστειῶν (Lent), *tit.* τὰ τῶν νηστειῶν … (red ink), *inc.* Τῷ Σα(ββάτῳ) α′, *des.* κυ(ριακῇ) ς′ … τῶν βαΐων (red ink), (Scrivener-Miller, *A Plain Introduction*, 1894, p. 84; Gregory, *Textkritik* I, 1909, pp. 361–362).

220r: Vigils, *sine titulo*, *inc.* Τῇ ἁγ(ίᾳ) κ(αὶ) μ(ε)γ(α)λ(ῇ) β′ (Scrivener-Miller, *A Plain Introduction*, 1894, p. 84; Gregory, *Textkritik* I, 1909, p. 361).

220r–v: The Twelve Gospels of the Passions, *tit.* Τὰ εὐα(γγέλια) τῶν ἁγίων πάθων (red ink), *inc.* α′ Εὐα(γγέλιον) κ(α)τ(ὰ) ἰω(αννήν), *des.* ιβ′ Εὐα(γγέλιον) κ(α)τ(ὰ) μ(α)τ(θαῖον) (Scrivener-Miller, *A Plain Introduction*, 1894, p. 85; Gregory, *Textkritik* I, 1909, p. 363).

220v: Night-watches of Vigil of Good Friday [Gospels of the Hours], *tit.* Εὐαγγέλϊα τῶν ὡρῶν τῆς μ(ε)γ(ά)λ(ης) παρασ(κευῆς), (Scrivener-Miller, *A Plain Introduction*, 1894, p. 85; Gregory, *Textkritik* I, 1909, p. 363).

220v–221r: Resurrection Morning Readings, *tit.* τὰ ἑωθϊνὰ εὐαγγέλϊα τὰ ἀναστά(σιμα) (red ink), (Gregory, *Textkritik* I, 1909, p. 364; *Εὐχολόγιον τὸ Μέγα σὺν Θεῷ Ἁγίῳ*, Rome, 1873, pp. ξβ′-ξθ′).

221r–227v: Menologion, *inc.* μην(ὶ) σ(ε)πτ(εμβρίῳ) ἀρχὴ τῆς ἰνδΐκτου : καὶ μνήμη τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν συμεῶν τοῦ στυλΐτου : - (Gregory, *Textkritik* I, 1909, pp. 365–384).

227v–228r: Readings for different festivals, *tit.* (partly erased) εὐαγγέλια εἰς διαφόρους μνήμας τῆς λειτουργΐας, *inc.* ε]ἰς ἐγκαίνια ναοῦ (Gregory, *Textkritik* I, 1909, pp. 384–386).

228r: *Colophon*, ἐτελειώθ(η) ἡ παροῦσα βΐβλος αὕτη μη(νὶ) ἰουλλΐῳ | ἰνδ(ικτιῶνος) ι′ ἔτ(ους) ,στωκ′ [month of July, indiction 10, year 1312] cod. (Gardthausen, *Griechische Palaeographie*, p. 456); f. 228v blank.

3 Textual Features

Mt 16:2b–3

POST is in Matthew (f. 28^{r}), with correction (δέ erased *post* ὀψῖας): [16:2]ὁ δὲ ἀποκρῑθείς, εἶπεν αὐτοῖς · ὀψῖας δὲ^{ac} *erasum*^{pc} γενομένης, λέγετε εὐδῖα · πειράζει (cod.) γὰρ ὁ οὐ(ρα)νός · [3]καὶ πρωῖας σήμερον χειμών · πειράζει (cod.) γὰρ στῑγνάζων ὁ οὐ(ρα)νός · ὑποκρῑταὶ τὸ μὲν πρόσωπον τοῦ οὐ(ρα)νοῦ γῑνώσκετε κτλ.

Mk 1:1 (f. 59^{r})

[1:1]Ἀρχὴ τοῦ εὐαγγελῑου, ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ [2]ὡς γέγραπται ἐν τοῖς προφήταις · κτλ.

Mk 6:3 (f. 69^{v})

[6:3]οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υἱὸς μαρῖας · ἀδελφὸς δὲ ἰακώβου καὶ ἰωσῆ καὶ ἰούδα καὶ σῖμων; cod.

Lk 22:43–44

PASB is in Luke (f. 156^{v}), including the aorist imperative "ἄρξ[ου]" at the end of verse 42 (red ink written, main copyist's hand): [22:42]λέγων · π(άτ)ερ, εἰ βούλει παρενεγκεῖν | τὸ ποτήρῑον τοῦτο ἀπ' ἐμοῦ · πλὴν | μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσ|θω · (brown ink) ἄρξ[ου] (red ink) [43]ὤφθη (cod.) δὲ αὐτῷ ἄγγελος ἀπ' οὐ|Ρανοῦ ἐνῑσχύων αὐτόν · [44]καὶ γενόμενο(ς) | ἐν ἀγωνῑᾳ ἐκτενέστερον προσηύχετο · | ἐγένετο δὲ ὁ ἱδρὼς (cod.) αὐτοῦ ὡσεὶ θρόμβοι | αἵματος καταβαίνοντες ἐπὶ τὴν | γῆν [45]καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, κτλ. (brown ink). All the Ammonian sections of the folio, from σπα′ [281] to σπη′ [288] (Lk 22:41–51), are written in red inside the left-hand margin which also includes a reference to Mt 26:39: "ἄρξου τ(ῆ)ς λειτ(ουργίας) τ(ῆ)ς μ(ε)γ(ά)λ(ης) ε′ ὑπ(έρβηθι) εἰς τ(ὸν) κ(α)τ(ὰ) ματθ(αῖον) εἰς κε(φάλαιον) σϛ′".

At f. 51^{r}, at the end of Mt 26:39, the abbreviated preposition ὑπ(ὲρ) (red ink written, main copyist's hand), refers to the upper part of the folio where its significance is given, mentioning Lk 22:43: "ὑπ(ὲρ) τ(ῆ)ς λειτου(ργίας) τ(ῆ)ς μ(ε)γ(ά)λ(ης) ε′ : εἰς κε(φάλαιον) σπγ′ τοῦ κ(α)τ(ὰ) λουκ(ᾶν) · κ(αὶ) ὑπόστρεψε ὧδε κ(αὶ)" cod. The text of Mt 26:39 is the following: [26:39]κ(αὶ) | προσελθὼν^{ac} προελθὼν^{pc} μῑκρὸν, (cod.) ἔπεσεν ἐπῑ (cod.) πρό|σωπον αὐτοῦ προσευχόμενος καὶ | λέγων · π(άτ)ερ μου εἰ δυνατόν ἐστῑ παρελ|θέτω ἀπ' ἐμοῦ τὸ ποτήρῑον τοῦτο · πλὴν | οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ · (brown ink) ὑπ[ὲρ] (red ink) [40]καὶ ἔρχεται κτλ. (brown ink). The imperative ἄρξου, written in red, is repeated in the left-hand margin.

Jo 7:52–8:11

PA is in John (ff. 180^{v}–181^{r}), with emendation (below, in bold); the prior text was erased: 7:52ἀπεκρίθησαν καὶ εἶπον αὐτῷ · μὴ καὶ σὺ ἐκ τῆς γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς γαλιλαίας οὐκ ἐγείγερται · 53καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ · 8:1καὶ ὁ ἰ(ησοῦ)ς ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν · 2ὄρθρου δὲ πάλιν **παρεγένετο** [*spatium uacuum*] εἰς τὸ ἱερὸν · καὶ πᾶς ὁ λαὸς, ἤρχετο πρὸς αὐτόν · καὶ καθίσας, ἐδίδασκεν αὐτούς · 3ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην · καὶ στήσαντες αὐτὴν ἐν τῷ μέσῳ, 4λέγουσιν αὐτῷ πειράζονταις · (cod.) δϊδάσκαλε ταύτην εὕρομεν ἐπ' αὐτοφόρῳ μοιχευομένην. 5ἐν δὲ τῷ νόμῳ μωσῆς ἐνετείλατο ἡμῖν τὰς τοιαύτας λϊθάζειν · σὺ οὖν τί λέγεις περὶ αὐτῆς · 6τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν ἵνα ἔχωσι κατηγορίαν κατ' αὐτοῦ · ὁ δὲ ἰ(ησοῦ)ς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν · μὴ προσποιούμενος · 7ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν · ἀναβλέψας εἶπεν αὐτοῖς · (f. 180^{v}) | (f. 181^{r}) ὁ ἀναμάρτητο(ς) ὑμῶν, πρῶτο(ς) τὸν λῖθον βαλέτω ἐπ' αὐτὴν · 8καὶ πάλιν κάτω κύψας, **ἔγραφεν εἰς τὴν γῆν** · 9**οἱ δὲ ἀκούσαν**(τες) **καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι** Ἐξήρχοντο εἷς καθ' εἷς (cod.) · ἀρξάμενοι ἀπὸ τῶν πρεσβϋτέρων ἕως τῶν ἐσχάτων · κ(αὶ) κατελείφθη ἰ(ησοῦ)ς μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα · 10ἀνακύψας δὲ ὁ ἰ(ησοῦ)ς **κ**(αὶ) **μηδένα θεασάμενο**(ς) **πλὴν τῆς γυναικὸ**(ς); **εἶπεν αὐτῇ · ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί** σου · οὐδείς σε κατέκρϊνε; 11**η** δὲ, εἶπεν · οὐδεὶς κ(ύρι)ε · εἶπε δὲ αὐτῇ ὁ ἰ(ησοῦ)ς · οὐδὲ ἐγώ σε κατακρῖνω · πορεύου καὶ ἀπὸ τοῦ **νῦν μηκ^{r}και** ἁμάρτανε ·

PA is not located after:

Lk 21:38 (f. 154$^{r–v}$) 21:38καὶ πᾶς ὁ λαὸς ὤρθρϊζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ · 22:1ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων κτλ., with a liturgical reference in front of Lk 21:38–22:1 (margin, written in red ink): "τῆς μ(ε)γ(ά)λ(ης) ε' τοῦ ὄρθρου".

Lk 24:53: The Gospel of Luke is mutilated (see above).

Jo 7:36 (f. 179^{v}) 7:36τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε · ζητήσατέ (cod.) με καὶ οὐχ εὑρήσεται καὶ ὅπου εἰμῖ ἐγὼ ὑμεῖς οὐ δύνασθαι ἐλθεῖν · 37ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς κτλ.

Jo 21:25 (ff. 210^{v}–211^{r}) 21:25 … ἅτϊνα ἐὰν γράφηται καθ' ἐν (cod.) οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βϊβλῖα · ἀμήν : - .

4 Variant Readings

***Mt 8:1* (*f. 10^{r}*)**

καταβάντϊ δὲ αὐτῷ cod. 2247

καταβάντι δὲ αὐτῷ **א**$^{*(NA27+28)}$ K L M U Γ Π 157 565 579 1071 1241 1424 𝔐

καταβάντι δὲ αὐτοῦ **א**$^{*(S)}$

καταβάντος δὲ αὐτοῦ **א**$^{c(S)}$ B C W Θ *f* ^{1} 33

καταβαίνοντος δὲ αὐτοῦ *f* ^{13} 700

***Mt 8:15* (*f. 11r*)**

καὶ δϊηκόνει αὐτῷ · 2247

καὶ διηκόνει αὐτῷ B$^{c(S)}$ (B$^{*(S)}$ διεκ.) C K U W Γ Θ Π 579 700 𝔐^{S}

καὶ διηκόνει αὐτοῖς ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ L M Δ *f* ^{1} *f* ^{13} 33 157 565 892 1071 1424 *pm*$^{NA27+28}$ sy$^{s.c}$

διηκόνει αὐτῷ *tantum* ℵ$^{*(S)}$

lac. A

***Mt 9:10* (*f. 12v*)**

ἐν τῇ οἰκίᾳ · καὶ ἰδοὺ πολλοί cod. 2247

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 *f* ^{1} *f* ^{13} 𝔐

ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί ℵ D 892 *pc*

ἐν τῇ οἰκίᾳ πολλοί 700

lac. A 28

***Mt 9:18* (*f. 13r*)**

ἰδοὺ ἄρχων τῖς εἰσελθών cod. 2247

ἰδοὺ ἄρχων τις ἐλθών Γ$^{NA27+28}$ *pc*^{NA27} (h) k

ἰδοὺ ἄρχων ΕΙΣΕΛΘΩΝ ℵ$^{2(NA27+S)}$ C$^{*(S)}$ C^{NA27} D^{NA27+S} N^{NA27+S} W^{NA27+S} Θ^{NA27+S} *pc*^{NA27}

ἰδοὺ ἄρχων εις ελθων ℵ$^{2(NA28)}$ C$^{*(NA28)}$ D^{NA28} N^{NA28} W^{NA28} Θ^{NA28}

ἰδοὺ ἄρχων εἷς ἐλθών K M Δ Π 33 565 579 892 𝔐 d f

ἰδοὺ ἄρχων εἰσελθών *f* ^{1} 124 700 788 1071 1424 *al*

ἰδοὺ ἄρχων εἷς προσελθών ℵ$^{1(NA27+28+S)}$ B lat

ἰδοὺ ἄρχων προσελθών ℵ$^{*(NA27+28+S)}$ 157 *pc*

lac. 𝔓^{45} A Γ^{S} 28

***Mt 9:36* (*f. 14r*)**

ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνῖσθη cod. 2247

ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη ℵ B D W 28 565 700 1424 𝔐

ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη C M N *f* ^{13} *al* sy$^{p.h**(NA27)}$ sy$^{p.h(NA28)}$

lac. A

***Mt 12:5* (*f. 18r*)**

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτϊ τοῖς σάββασιν cod. 2247

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν ℵ B Θ *f* ^{1} 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* ^{13}

lac. A

***Mt 12:43* (*f. 20ᵛ*)**

καὶ οὐχ εὑρῖσκει cod. 2247
καὶ οὐχ εὑρίσκει ℵ B D W Θ *f* ^{1} *f* ^{13} 28 565 𝔐
καὶ μὴ εὕρισκον 700
lac. A

***Mt 12:44* (*f. 20ᵛ*)**

τότε λέγει · ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον · 2247
τότε λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον *f* ^{1} *f* ^{13} 28
τότε λέγει ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐
τότε λέγει εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον ℵ B D 33 1424
lac. A

***Mt 12:44* (*f. 20ᵛ*)**

καὶ ἐλθὸν εὑρῖσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον · cod. 2247
καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B C$^{2(NA27+28)}$ W Θ *f* ^{1} *f* ^{13} (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐
καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον ℵ$^{c(S)}$ (*om.* ἐλθόν ℵ$^{*(S)}$) C$^{*(NA27+28+S)}$ 1424 (ἐλθών) *al*
καὶ ἐλθὼν εὑρείσκει τὸν οἶκον σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον D
lac. A

***Mt 15:14* (*f. 26ᵛ*)**

ὁδηγοί εἰσι τϋφλοὶ, τυφλῶν. cod. 2247
ὁδηγοί εἰσιν τυφλοὶ τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐
τυφλοί εἰσιν ὁδηγοὶ τυφλῶν ℵ$^{1(NA27)}$ ℵ$^{2a(NA28)}$ ℵ$^{c(S)}$ L Z Θ *f* ^{1} *f* ^{13} 33 579 700 892 1241 1424 *al* sy$^{p.h}$
τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί) 0237
ὁδηγοί εἰσιν τυφλοί ℵ$^{*.2(NA27)}$ ℵ$^{*.2b(NA28)}$ ℵ$^{*(S)}$
lac. A

***Mt 17:4* (*f. 29ᵛ*)**

μῖαν ἡλῖᾳ cod. 2247
μίαν ἠλίᾳ B$^{NA27+28}$ B$^{c(S)}$ M S U Y Γ Ω 28 565 1071 1241 𝔐^{S} *pm*$^{NA27+28}$ q
ἠλίᾳ μίαν ℵ (ἠλείᾳ) C D (ἠλείᾳ) K L Δ Θ Π *f* ^{1} *f* ^{13} 33 157 700 1424
lac. A

***Mt 18:1* (*f. 31ʳ*)**

ἐν ἐκείνῃ τῇ ὥρᾳ 2247

ἐν ἐκείνῃ τῇ ὥρᾳ ℵ B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* ^{13} 28 565 sa^{mss} (*add.* δέ *p.* ἐκείνῃ) 𝔐

ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* ^{1} 700 1424 *pc* sy$^{s.c}$

lac. A

***Mt 20:8* (*f. 35ᵛ*)**

κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μῖσθόν · 2247

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν B D K N W Γ Δ Θ *f* ^{1} *f* ^{13} 28 33^{vid} 565 579 700 892 1241 1424 𝔐 sy

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν ℵ C L Z 085

lac. A

***Mt 20:26* (*f. 36ᵛ*)**

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν · 2247

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν C^{S} M^{S} Γ^{S} 28^{S} 33^{S} 1424^{S} 1582$^{c(S)}$

οὐχ οὕτως ἔσται ἐν ὑμῖν ℵ E$^{*(S)}$ K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖν^{S}) 𝔐 sa^{mss} bo

οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* sa^{mss}

lac. A

***Mt 20:26* (*f. 36ᵛ*)**

ἀλλ᾽ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι 2247

ἀλλ᾽ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ℵ (~σθε^{S}) H K M S U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 𝔐

ἀλλ᾽ ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθε^{S}) 33

ἀλλ᾽ ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*

lac. A

***Mt 21:7* (*f. 37ʳ*)**

καὶ ἐπέθηκαν ἐπάνω αὐτῶν 2247

καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π *f* ^{1} 28 157 565 579 700 1071 1424 𝔐

καὶ ἐπέθηκαν ἐπ᾽ αὐτῶν ℵ B L 69

καὶ ἐπέθηκαν ἐπ᾽ αὐτῷ Θ 33 788

καὶ ἐπέθηκαν ἐπ᾽ αὐτόν D *pc*

καὶ ἐπέθηκαν αὐτῷ *f* ^{13}

lac. A

***Mt 21:7* (*f. 37r*)**

τὰ ἱμάτϊα αὐτῶν · 2247

τὰ ἱμάτια αὐτῶν ℵ[1(NA27+28)] ℵ[c(S)] C F H K L M N S U W Y Γ Δ Π Ω *f* [1] *f* [13] 28 33 565 579 700 1071 1424 𝔐 sy

τὰ ἱμάτια *tantum* ℵ[*(NA27+28+S)] B D Θ *pc*

lac. A

***Mt 21:23* (*f. 38r*)**

καὶ ἐλθόντϊ αὐτῷ εἰς τὸ ἱερόν 2247

καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐

καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν ℵ B C D L Θ *f* [1] *f* [13] 33 700

lac. A

***Mt 21:44* (*f. 39v*)**

καὶ ὁ πεσὼν ἐπῖ τὸν λῖθον τοῦτον σϋνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσει λῖκμήσει αὐτόν · cod. 2247

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν ℵ B C K L W Z Δ Θ (*om.* καί) *f* [1] *f* [13] 565 579 700 892 1241 1424 𝔐 sy[c.p.h]

om. tot. uers. D 33 sy[s]

lac. A

***Mt 22:13* (*f. 40v*)**

τότε εἶπεν ὁ βασῖλεὺς τοῖς δῖακόνοις · 2247

τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 *f* [1] 28 157 579 1071 1241 1424 𝔐

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις ℵ B L Θ 085 *f* [13] 33 565 700 892 *pc* sy[h]

lac. A

***Mt 22:37* (*f. 41v*)**

ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ · 2247

ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* [1] 28 565 579 1241 1424 𝔐 sy[p.h]

ὁ δὲ ἔφη αὐτῷ ℵ B L 33 892 *pc*

ἔφη αὐτῷ ἰησοῦς D

ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* [13] 700 *pc*

lac. A

***Mt 23:12-14-13* (*f. 42v*)**

23:12τὰπεινωθήσεται · καὶ ὅστις τὰπεινώσει ἑαυτὸν ὑψωθήσεται 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρῖσαῖοι ὑποκρῖταὶ · ὅτῖ κατεσθῖετε τὰς οἰκῖας τῶν χηρῶν · καὶ προφά-

σει μακρᾶ^{ac} (μακρὰ^{pc}) προσευχόμενοι · διὰ τοῦτο λήψεσθε περϊσσότερον κρῖμα · ^{13}οὐαὶ ὑμῖν γραμματεῖς καὶ φαρῖσαῖοι cod. **2247**

$^{23:12}$ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται ^{14}οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα ^{13}οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy$^{p.h}$

om. Mt 23:14 ℵ B D L Θ *f* ^{1} 33

lac. A

Mt 23:13 (*f. 42^{v}*)

οὐαὶ ὑμῖν 2247

οὐαὶ ὑμῖν ℵ$^{*(NA27+28+S)}$ K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐^{S} *pm*$^{NA27+28}$ sy$^{c.p.h(NA27)}$ sy$^{c.p(NA28)}$

οὐαὶ δὲ ὑμῖν ℵ$^{c(S)}$ B D L Θ *f* ^{1} *f* ^{13}

lac. A

Mt 26:48 (*f. 51^{v}*)

λέγων · ὃν ἐὰν φῖλήσω 2247

λέγων ὃν ἐὰν φιλήσω 𝔓^{37} ℵ A K M W Δ Π 124 157 579 1071 𝔐

λέγων ὃν ἂν φιλήσω B C D L U Θ *f* ^{1} 28 33 69 565 700 788 1424

Mt 27:3 (*f. 53^{r}*)

μετὰμεληθεὶς, ἀπέστρεψαι cod. **2247**

μεταμεληθεὶς ἀπέστρεψεν ℵ$^{1(NA27)}$ ℵ$^{2(NA28)}$ ℵ$^{c(S)}$ A C K L^{S} M U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 33 565 700 𝔐

μεταμελήθη καὶ ἔστρεψεν ℵ$^{*(NA27+28+S)}$

μεταμεληθεὶς ἔστρεψεν B L$^{NA27+28}$ *pc*

Mt 27:45 (*f. 55^{r}*)

ἐπὶ πᾶσαν τὴν γῆν 2247

ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* ^{1} *f* ^{13} 565 700 𝔐

ἐφ' ὅλην τῆν γῆν ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ 1424 *pc*

om. haec uerba ℵ$^{*(NA27+28+S)}$ *pc*

lac. 28

Mt 27:65 (*f. 56^{r}*)

ἔφη αὐτοῖς ὁ π. 2247

ἔφη αὐτοῖς ὁ Π. B K L M^{c} Γ Θ *f* ^{13} 33 157 700 1071 1241 *pm*$^{NA27+28}$ 𝔐^{S} sy$^{s.p}$

ἔφη δὲ αὐτοῖς ὁ Π. ℵ A C D M* S U Y W Δ Π Ω *f* ^{1} 28 565 579 892 1424 *pm*$^{NA27+28}$ sy^{h**}

***Mk 2:17* (*f. 62ᵛ*)**

ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν · 2247

ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν C M U Γ *f* ^{13} 2 33 131 1071 𝔐

ἀλλὰ ἁμαρτωλούς *tantum* ℵ A B D K L W Δ Θ Π Σ 28 157 238 240 476 478 517 565 579 700 892

***Mk 2:18* (*f. 62ᵛ*)**

ἰωάννου, καὶ οἱ τῶν φαρϊσαίων, νηστεύοντες · 2247

ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* ^{1} 28 (φαρησ.) 33 892 2542 𝔐 sy^{hmg}

ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W

ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓^{88} ℵ A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* ^{13} 157 565 1241 1424 2427 *al* sy$^{p.h}$

***Mk 3:32* (*f. 64ᵛ*)**

καὶ ἐκάθητο ὄχλος περῖ αὐτόν · 2247

καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐

καὶ ἐκάθητο περὶ αὐτὸν ὄχλος ℵ$^{c(S)}$ A B C K L W Δ Π *f* ^{1} *f* ^{13} 28 33 157 700

καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θ$^{c(S)}$ (ἐκάθεντο Θ$^{*(S)}$) 565

καὶ ἐκάθητο πρὸς τὸν ὄχλον D

καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος ℵ$^{*(S)}$

***Mk 3:32* (*f. 64ᵛ*)**

εἶπον δὲ αὐτῷ · 2247

εἶπον δὲ αὐτῷ A E F$^{c(S)}$ G H K M S U Y Γ Π Ω *f* ^{1} 33 157 1424 𝔐

καὶ λέγουσιν αὐτῷ ℵ B C D L W Δ *f* ^{13} 1071

εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τον^{LA}) 28 565 700

***Mk 3:32* (*f. 64ᵛ*)**

ἰδοὺ ἡ μ(ήτ)ηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσϊ σε · 2247

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*$^{NA27+28}$ sy^{hmg}

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε ℵ B C G K L Y Δ Θ Π *f* ^{1} *f* ^{13} 28 33 157 565 1071 1424 *pm*$^{NA27+28}$ sy

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W^{S} (ζητοῦντες^{L})

***Mk 4:1* (*f. 65ʳ*)**

καὶ ἤρξατο πάλϊν 2247

καὶ ἤρξατο πάλιν D W 565

καὶ πάλιν ἤρξατο ℵ A B C K L M U Δ Θ Π *f* ^{1} 2 33 118 157 892 1071 1424 𝔐

πάλιν δὲ ἤρξατο *f* ^{13} 28 700

Mk 6:49 (*f. 72r*)

αὐτὸν περϊπατοῦντα ἐπὶ τῆς θαλάσσης 2247
αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* 1 28 69 124 565 700 788 828 𝔐
αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ℵ B L Δ Θ 33 579
om. haec uerba 983 1689

Mk 6:49 (*f. 72r*)

ἔδοξαν φάντασμα εἶναι 2247
ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* 13 157 565 700 1071 1424 𝔐
φάντασμα ἔδοξαν εἶναι W *f* 1 28 2542 *pc*
ἔδοξαν ὅτι φάντασμά ἐστιν ℵ B L Δ 33 579 892 *pc*

Mk 12:33 (*f. 86v*)

καὶ ἐξ ὅλης τῆς συνέσεως · 2247
καὶ ἐξ ὅλης τῆς συνέσεως ℵ A B K L M U W Γ Δ Π Ψ *f* 13 28 157 700 1071 𝔐
καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565

Mk 12:33 (*f. 86v*)

καὶ ἐξ ὅλης τῆς ψυχῆς · καὶ ἐξ ὅλης τῆς ἰσχῦος · 2247
καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 *f* 13 157 700 1071 𝔐 sy$^{p.h}$ sa^{ms}
καὶ ἐξ ὅλης τῆς ἰσχύος ℵ$^{c(S)}$ (*om.* τῆς ℵ$^{*(S)}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}
καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

Mk 12:33 (*f. 86v*)

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν 2247
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ *f* 1 *f* 13 (τὸ πλησ. 13 124 826 828 788^{ac}) 28 33 157 565 579 700 1071 1424 𝔐
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν ℵ$^{c(S)}$ A D L S Γ
καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν ℵ$^{*(S)}$ W Δ

Mk 12:33 (*f. 86v*)

πλεῖον ἐστῖν πάντων τῶν ὁλοκαυτωμάτων 2247^{ac}
πλεῖον ἐστῖ πάντων τῶν ὁλοκαυτωμάτων 2247^{pc}
πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (*om.* τῶν) Γ Θ Π *f* 1 *f* 13 28 157 565 700 1071 1424 (*om.* πάντων) 𝔐
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων ℵ B L Δ 33 579 (*om.* ἐστιν)

***Mk 12:33* (*f. 86ᵛ*)**

καὶ θυσϊῶν · 2247
καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐
καὶ τῶν θυσιῶν ℵ L M Δ Ψ *f* ¹ *f* ¹³ 33 565 579 892 1071 1424

***Mk 14:69* (*f. 93ʳ*)**

καὶ ἡ παιδΐσκη ἰδοῦσα αὐτὸν πάλϊν, ἤρξατο λέγειν 2247
καὶ ἡ παιδισκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν A G K N U Γ Π 067 *f* ¹³ 1 2 28 33 118 1071 1241 1582 𝔐 sy^h
καὶ ἡ παιδισκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν ℵ C L Δ Ψ 892 1424 *pc*
καὶ ἡ παιδισκη ἰδοῦσα αὐτὸν εἶπεν B 2427 co

***Mk 14:71* (*f. 93ʳ*)**

ὁ δὲ ἤρξατο ἀναθεματΐζειν 2247
ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* ¹ *f* ¹³ 28 33 157 579 700 1071 1424 𝔐
ὁ δὲ ἤρξατο καταθεματίζειν 565

***Mk 14:71* (*f. 93ʳ*)**

καὶ ὀμνύναι 2247
καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*
καὶ ὀμνύειν ℵ^NA27+28 A C K^NA27+28 N W Δ Θ Ψ *f* ¹ *f* ¹³ 28 33 565 579 1241 1424 *pm*
καὶ ὀμνύνειν ℵ^S K^S 118^*(S)
καὶ λέγειν D vg^ms

***Mk 16:3* (*f. 95ᵛ*)**

ἐκ τῆς θύρας τοῦ μνημείου · 2247
ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* ¹ 28 124 565 579 700 𝔐
ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* ¹³ 1424

***Lk 6:4* (*f. 112ᵛ*)**

καὶ τοὺς ἄρτους τῆς προ[*erasum*?]εως ἔλαβε καὶ ἔφαγε · 2247^ac
καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε · 2247^pc
καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C^3(NA27+28) C^c(S) M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^h
καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓^4vid(NA27+28) B C^*(NA27+28+S) L Θ 892 *pc*
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.^S) K W Π *f* ¹ *f* ¹³ 157 565 579 700 1241 2542 *al*

Lk 7:38 (*f. 117ᵛ*)

καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰ(ησο)ῦ ὀπῖσω 2247

καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ f^{13} 28 𝔐

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ f^{1} 33 579 700 1071 1424

Lk 7:38 (*f. 117ᵛ*)

κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι · 2247

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π f^{1} f^{13} 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071

κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ

κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 120ᵛ*)

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 2247

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓75 ℵ A B W Θ f^{1} (καὶ ἐξ.) f^{13} 28 565 700 1424 𝔐

tot. uers. diff. D

Lk 9:48 (*f. 125ʳ*)

καὶ εἶπεν αὐτοῖς · ὃς ἐὰν δέξηται 2247

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C $E^{*(S)}$ K M U W Γ Δ Θ Λ Π Ω f^{1} 28 565 579 700 1424 𝔐

καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 125ʳ*)

τοῦτο τὸ παιδῖον ἐπῖ τῷ ὀνόματῖ μου, ἐμὲ δέχεται · 2247

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐

τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓75 (δέχητ.) D f^{1} *pc*

Lk 9:48 (*f. 125ʳ*)

καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με · 2247

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π f^{1} 28 565 579 700 1424 𝔐

καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓75 (δ’ ἄν *l.* ἄν^{S}) B K L U Ψ 33 157 1071

καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ

καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 126r*)

εἰς ἣν δ’ἄν 2247

εἰς ἣν δ’ἄν $\mathfrak{P}^{75}$ ℵ A B C $D^{c(S)}$ K L M U W Γ Δ Θ Λ Π Ψ (- δ’) *f* ^{1} *f* ^{13} (- δ’) 2 28 33 69 124 $157^{c(S)}$ 565 579 700 788 1071 1424 𝔐

εἰς ἣν ἂν δέ $D^{*(S)}$

Lk 10:5 (*f. 126r*)

οἰκῖαν εἰσέρχησθε, πρῶτον 2247

οἰκίαν εἰσέρχησθε πρῶτον A M U W Γ Δ Λ Π Ψ 28 565 1424 𝔐

οἰκίαν εἰσέρχεσθε πρῶτον K Θ (~έρχεσθαι)

εἰσέλθητε οἰκίαν πρῶτον $\mathfrak{P}^{75}$ ℵ (~θηται) B

οἰκίαν εἰσέλθητε πρῶτον C L *f* ^{1} 700 1071

Lk 10:29 (*f. 127v*)

δϊκαιοῦν 2247

δικαιοῦν A $C^{3(NA27+28)}$ $C^{c(S)}$ K M N U W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 565 700 1424 𝔐

δικαιῶσαι $\mathfrak{P}^{45}$ $\mathfrak{P}^{75}$ ℵ B $C^{*(NA27+28+S)}$ D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 127v*)

ὑπολαβὼν δὲ ὁ ἰ(ησοῦ)ς 2247

ὑπολαβὼν δὲ ὁ ἰησοῦς $ℵ^{2(NA27+28)}$ A $C^{2(NA27+28)}$ D K L N W Γ Δ Θ Ξ Ψ 070 *f* ^{1} *f* ^{13} 33 565 579^{NA28} 700 892 1071 1241 1424 2542 𝔐 sy^{h}

ὑπολαβὼν ὁ ἰησοῦς $\mathfrak{P}^{45(S)}$ $\mathfrak{P}^{75}$ $ℵ^{*(NA27+28+S)}$ B $C^{*vid(NA27+28)}$ 579^{S} sa^{ms}

Lk 13:6 (*f. 135v*)

συκῆν εἶχέ τἶς ἐν τῷ ἀμπελῶνϊ αὐτοῦ πεφυτευμένην · 2247

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* ^{13} 28 565 700 1424 𝔐

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ $\mathfrak{P}^{75}$ $ℵ^{c(S)}$ (- τῷ $ℵ^{*(S)}$) B L W Ψ *f* ^{1} 157 579 1071

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 140r*)

δϊεσκόρπϊσε τὴν οὐσίαν αὐτοῦ 2247

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ $\mathfrak{P}^{75}$ A B G N W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ ℵ

διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 19:7 (*f. 147ᵛ*)

καὶ ἰδόντες πάντες, ὃϊεγόγγυζον λέγοντες · 2247

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ℵ A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

Lk 20:9 (*f. 150ʳ*)

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην · 2247

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην ℵ$^{*(S)}$

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 150ʳ*)

ἄν(θρωπ)ος ἐφύτευσε ἀμπελῶνα · 2247

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα ℵ B K L M N Q Γ Δ Λ Π Ψ *f* ^{1} 28 33 565 579 700 892 1424 𝔐

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* ^{13} 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα$^{*(S)}$)

Lk 20:9 (*f. 150ʳ*)

καὶ ἐξέδοτο αὐτὸν γεωργοῖς 2247

καὶ ἐξέδοτο αὐτὸν γεωργοῖς ℵ$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς ℵ$^{*(S)}$ A B$^{*(S)}$ C L 579

Jo 4:53 (*f. 171ᵛ*)

ὅτϊ ἐν ἐκείνῃ τῇ ὥρᾳ 2247

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓^{66} ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* ^{13} 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓^{75} ℵ$^{*(NA27+28+S)}$ B C 1 892 *al*

Jo 4:53 (*f. 171ᵛ*)

ὅτϊ ὁ υἱός σου ζῇ · 2247

ὅτι ὁ υἱός σου ζῇ D K M N U Δ Θ Λ Π *f* ^{13} 2 28 157 565 579 700 1071 1424 𝔐

ὁ υἱός σου ζῇ 𝔓^{66} 𝔓^{75} ℵ A B C L Ψ *f* ^{1} 33

Jo 7:3 (*f. 178ʳ*)

θεωρήσωσϊ 2247

θεωρήσωσιν 𝔓^{66} (θεορήσωσι^{S}) B$^{2(NA27+28)}$ B$^{c(S)}$ G K U Γ Θ Λ Π Ψ 070 *f* ^{1} *f* ^{13} 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν 𝔓75 א2(NA27+28) אc(S) B*(NA27+28+S) D L M N W Δ 0105 33 157 1424 *al*
θεώρουσιν א*(NA27+28+S)
lac. A

Jo 7:3 (*f. 178r*)
τὰ ἔργα σου ἃ ποιεῖς · 2247
τὰ ἔργα σου ἃ ποιεῖς א2(NA27+28) אc(S) K L M N W Γ Δ Λ Π Ψ 070 0105 *f* 13 28 33 157 579 700 892 1424 𝔐
τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* 1 565 1071 *pc*
σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓66 B
τὰ ἔργα ἃ ποιεῖς א*(NA27+28+S) D U 1241 *al* sys.c.p sams
lac. A

Jo 8:38 (*f. 182v*)
ἐγὼ ὃ ἑώρακα 2247
ἐγὼ ὃ ἑώρακα K (ἑόρακαS) M (ἑόρακαS) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακαS) 700 1424 𝔐 (ἑόρακαS) syh
ὃ ἐγὼ ἑώρακα *f* 1
ἐγὼ ἃ ἑώρακα Dc(S) (ὥρακα D*(S)) L (ἑόρακαS) N Θ (ἑόρακαS) 33 579 892 1071 *al*
ἃ ἐγὼ ἑώρακα 𝔓66 𝔓75 (ἑόρακαS) א B C W 565 (ἑόρακαS) *pc*
lac. A

Jo 8:38 (*f. 182v*)
παρὰ τῷ π(ατ)ρί μου λαλῶ · 2247
παρὰ τῷ πατρί μου λαλῶ א K M N S U Y Γ Δ Θ Λ Ψ Ω *f* 1 *f* 13 28 565 700 1071 1424 𝔐 sy
παρὰ τῷ πατρὶ λαλῶ 𝔓66 𝔓75 B C L 070 *pc*
παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*
ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 182v*)
καὶ ὑμεῖς οὖν ὅ 2247
καὶ ὑμεῖς οὖν ὅ א2(NA27+28) אc(S) L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 syh
καὶ ὑμεῖς οὖν ἅ 𝔓66 𝔓75 א*(NA27+28+S) B C D K N W (- οὖν) Y Θ *f* 1 *f* 13 33 565 579 1071 *al*
lac. A

Jo 8:38 (*f. 182v*)
ἑωράκατε 2247
ἑωράκατε 𝔓66 א*(NA27+28+S) D N S U Γ Δ Λ Ψ Ω 070 579NA27+28 700 1071 1424 𝔐NA27+28 sy sa

ἑοράκατε M Δ Ω 28 579^{S} 𝔐^{S}
ἠκούσατε 𝔓^{75} ℵ$^{2(NA27+28)}$ B C K L$^{NA27+28}$ W Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy^{hmg}
ἠκούσαται ℵ$^{c(S)}$ L^{S}
lac. A

Jo 8:38 (*f. 182^{v}*)

παρὰ τῷ π(ατ)ρὶ ὑμῶν ποιεῖτε · 2247
παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy
παρὰ τοῦ πατρὸς ποιεῖτε 𝔓^{66} 𝔓^{75} (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*
παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε ℵ C K Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy$^{hmg(NA27)}$
lac. A

Jo 8:54 (*f. 183^{v}*)

ἐὰν ἐγὼ δοξάζω ἐμαϋτόν 2247
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 𝔓$^{66*(S)}$ ℵ$^{c(S)}$ A C$^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐
ἐὰν ἐγὼ δοξάσω ἐμαυτόν 𝔓$^{66c(S)}$ 𝔓^{75} ℵ$^{*(S)}$ B C$^{*(S)}$ D U W Θ Π *f* ^{1} *f* ^{13} 579

Jo 14:15 (*f. 196^{v}*)

τηρήσατε · 2247
τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* ^{1} *f* ^{13} 28 157 565 700 892 1241 1424 𝔐
τηρήσετε B L Ψ 1071 *pc*
τηρήσητε 𝔓$^{66(NA27+28)}$ ℵ 060 33 579$^{NA27+28}$ *pc*
τηρήσηται 𝔓$^{66(S)}$ 579^{S}

Jo 14:16 (*f. 196^{v}*)

καὶ ἐγὼ ἐρωτήσω 2247
καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π *f* ^{13} 28 33 118 157 700 1424 𝔐
κἀγὼ ἐρωτήσω 𝔓^{66} ℵ$^{c(S)}$ B D Q Ψ *f* ^{1} 565 579 1071
κἀγὼ τηρήσω ℵ$^{*(S)}$

Jo 15:26 (*f. 199^{r}*)

ὅταν δὲ ἔλθῃ ὁ παράκλητος 2247
ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ *f* ^{1} *f* ^{13} 33$^{NA27+28}$ 157 565 700 1071 1241 1424 𝔐 sy sa^{mss}
ὅταν ἔλθῃ ὁ παράκλητος 𝔓^{22} ℵ B Δ 579 *pc* sa^{mss}
lac. W 28

Jo 18:3 (*f.* 202^{v})
ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν 2247
ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν ℵ A B C D K L M U W Y Γ Δ Θ Λ Π Ψ 28 33 157 579 700 1071 1424 𝔐
ὁ οὖν ἰούδας παραλαβὼν τὴν σπεῖραν N *f* ^{1} 565
ὁ οὖν ἰούδας λαβὼν ὅλην τὴν σπεῖραν *f* ^{13}

5 Bibliography

ALAND, *Kurzgefasste Liste*, 1963: pp. 178 "Berat, Metropolitan-Bibl. (8)" sic, 342, 371, 392 "**Berat** (Albanien) (ehem.?) Metropolitan- und Kirchenbibliothek (7)" sic; ID., *Kurzgefasste Liste*, 1994: pp. 176 "Tirana, Staatsarchiv, Koder-Trapp 11", 398, 427, 497 "**Tirana** (Albanien) (s. a. Argyrokastro, Berat u. Valona) *Koder-Trapp* 11"; ID., *Text und Textwert*, 1998: p. 20; ID., *Text und Textwert*, 2005: p. 19; ELLIOTT, *Bibliography*, 2000: p. 217; ID., *Bibliography*, 2015: p. 300; GREGORY, *Die griechischen Handschriften*, 1908: pp. 120 "2247. Berat, Metropolitankirche 7. Sd ε 4008" sic, 338 "**Berat Metropolitankirche** 8: e: 2247 (Sd ε 4008)" sic; ID., *Textkritik* III, 1909: p. 1203 "**2247**: Berat, Metropolitankirche 7. Sd *ε* 4008"; KODER-TRAPP, *Katalog*, 1968: p. 205$^{n.}$ "11"; LAFLEUR, *Greek New Testament Philology*, 2016: pp. 341–362$^{n.}$; LENA, *Byzantine Manuscripts*, 2013: pp. 221$^{n.}$ & n. 38, 231–233; MULLEN, *Dorëshkrimet biblike*, 2003: p. 223$^{n.}$ "**Kodiku i 35-të, i Beratit** Gregory-Aland: Ndoshta 2247"; POPA, *Katalog*, 2003: p. 114$^{n.}$; ID., *Miniatura*, 2006: pp. 45–46$^{n.}$, pl. (f. 3^{v}, f. 5^{v}, upper part of f. 99^{r}); RËMBECI-ÇUNGA, *Dorëshkrime Bizantine*, 2010: pp. 43–46$^{n.}$, pl. (ff. 58^{v}–59^{r}); ID., *Byzantine and Post-Byzantine Manuscripts*, 2012: p. 24$^{n.+pl.}$ (f. 5^{v}); SINANI, *Kodikët*, 2003: p. 68$^{pl.}$ (f. 5^{v}); ID., *Beratinus*, 2004: pp. 38 "Kodiku i 35-të, i Beratit, i shek. të 13-të, ka të ngjarë t'i përgjigjet numrit të referencës 2247 të listës Gregory-Aland", 40 "Kodiku i 35-të i Beratit është 2247 tek Gregory-Aland (numri i fletëve tek Popa—gabim)", 41 "Gregory-Aland 2247 është Kodiku i 35-të i Beratit", 83–84$^{n.}$, 417$^{pl.}$ (f. 58^{v}), 418$^{pl.}$ (f. 5^{v}), 422$^{pl.}$ (f. 98^{v}); ID., *Kodikët e Shqipërisë*, 2008: pp. 53–66; ID., *Berati*, 2011: p. 71$^{pl.}$ (f. 5^{v}); ID., *Kodikët*, 2011: pp. 68$^{pl.}$ "Kodiku i 35-të, i Beratit, i shek. të 13-të, ka të ngjarë t'i përgjigjet numrit të referencës 2247 të listës Gregory-Aland" (f. 5^{v}), 70 "Kodiku i 35-të i Beratit është 2247 tek Gregory-Aland (numri i fletëve tek Popa—jo i saktë)", 71 "Gregory-Aland 2247 është Kodiku i 35-të i Beratit", 135–136$^{n.}$; VON SODEN, *Die Schriften* I,1, 1902: pp. 74 "**Berat.** Ἐκκλησία τῆς Κοιμήσεως (μητρόπολις) 8-ε4008", 205$^{n.}$ "**ε4008** (-) Berat, Εκκλησ. της Κοιμησ. 8"; WALLACE, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2247.

CHAPTER 15

Albanian National Archives 38 (pl. 16)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 38 (*olim* Koder-Trapp 12)
MS. Number: **Gregory-Aland 1705**
Contents: **Four Gospels**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

1360/1390,[1] Italian paper, watermarks: *Deux cercles à côté l'un de l'autre*[2] (ff. 13, 98, 99, 100) and *Lettre A*[3] (f. 115), ff. I-239-I (1. 12×8. 1×8–1. 3×8. 1×8–1. 3×8. 1×8–1. 1×6. 1×8–1. 2×8. 1×8–1. 4×8. 1×6–1, quires numbered α′ [1] to λα′

1 This dating may be deduced by studying the watermarks: see below Briquet, *Les filigranes* I–IV, 1923 and Mošin-Traljić, *Vodeni znakovi* I–II, 1957, and previously asserted by Koder-Trapp, *Katalog*, 1968, p. 206: "WZ: Buchstabe N, ähnlich Briquet 8427 (Pisa 1372)", without folio numbering. Other suggested datings: "XV", Aland, *Kurzgefasste Liste*, 1963, p. 150, and "ca. 1400", Id., *Kurzgefasste Liste*, 1994, p. 143; "um 1400", Koder-Trapp, *Katalog*, 1968, p. 205; "shekulli i 14-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 224; "mesi i shek. XIV", Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010, p. 48; "14th Century", Wallace, *CSNTM*, October 2017. Concerning this manuscript, Theofan Popa noted (*Katalog*, 2003, p. 117): "Kodiku nuk e ka emrin e kopjuesit, as të piktorit të figurave, por, duke u mbështetur në grafinë e tipit të vonë, por elegante, mendojmë se duhet t'i atribuohet me bindje të plotë shekullit të 14-të". He firmly maintained the same opinion in his 2006 description of the same codex: "Nga veprat dorëshkrimore që ruhen nga shek. XIV në vendin tonë nuk rezulton ndonjë ngritje e theksuar në artin e miniaturës, siç shohim se ka ndodhur në gjininë e pikturës murale dhe të ikonës. Me sa duket dhe në qendrat e vogla në periferi të Bizantit nuk dhanë më vepra të rëndësishme në gjininë e miniaturës së librit", *Miniatura*, p. 48. Shaban Sinani summarized the former positions in his 2004 and 2011 publications: "i shkruar në shekullin e 14-të, sipas Mullen; Theofan Popa saktëson se duhet të jetë shkruar "në dekadat e para të shekullit të 14-të"", *Beratinus*, p. 85, and *Kodikët*, p. 139.

2 Briquet, *Les filigranes* I, 1923, p. 217: n°3230–3232. See also Mošin-Traljić, *Vodeni znakovi* I, 1957, p. 90: *Deux cercles l'un à côté de l'autre, séparés d'un trait vertical étoilé à chacune de ses extrémités*, n°2160–2171.

3 Briquet, *Les filigranes* III, 1923, p. 429: n°7937–7948. See also Mošin-Traljić, *Vodeni znakovi* I–II, 1957, pp. 138–139: *Lettre A*, n°5116–5117.

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[31]),[4] 1 column per folio, 21/22 lines per column, size of folio: 250×200, area of text: 150/155×110/120, text in minuscule (brown/red ink), no Canon Tables, no Ammonian sections, ἀρχή and τέλος (rare, red ink). On f. 1r is a note in a modern hand (purple ink): "Περιέχει φύλλα 239. | ἡ ἀριθμήση ἐγένετο τῇ 18 7/βρίου 1901. | ὑπὸ τοῦ αἰδεσιμωτάτου Ἱερέως Παπᾶ Κω(νσταν)τίνου | [illegible]".

Only one hand.
Images: Matthew, Mark, Luke, John.
Binding: soft red cloth covers (silk or velvet?) over wooden boards, see similar covers in ANA 4 and ANA 29.
Former shelfmark: a small blue framed label was also stuck on f. 1r with "N° 19" (green ink) as inscription.[5]

2 Contents

I$^{r–v}$: blank.

001^{r}: blank, except a two-line description (see above).

001^{v}: full-page image of the Evangelist Matthew (rough sketch) with a four-line epigram [Manvel Philes]: τὴν ἀγγελικὴν οὐκ ἔχων ἀσαρκίαν | εὐαγγελικοῦ σαρκικοῦ τύπον φέρεις | οὐχ ὡς ἐχόντων τι πλέον τῶν ἀγγέλων | ἀλλ' ὡς γράφων ἔνσαρκον ἡμῖν τὸν λόγον cod. (Miller, *Manuelis Philæ Carmina* I, 1855, p. 19; Koder-Trapp, *Katalog*, 1968, p. 205; Vassis, *Initia*, 2005, p. 728).
002^{r}–067^{r}: The Gospel of Matthew.

067^{v}: Preface to the Gospel of Mark, *tit.* Ὑπόθεσις τοῦ κατὰ μάρκον ἁγίου εὐαγγελίου, *inc.* Κατὰ μάρκον τὸ ἅγιον εὐαγγέλιον ἐπιγέγραπται, *des.* καὶ τὴν ἐκ δεξιῶν τοῦ θ(εο)ῦ καθέδραν (Von Soden, *Die Schriften* I,1, 1902, p. 314).
068$^{r–v}$: List of chapter titles for the Gospel of Mark (numbered 1–48), *tit.* Τὰ κεφάλαια τοῦ κατὰ μάρκον ἁγίου εὐαγγελίου, *inc.* α' Περϊ τοῦ δαιμονιζομένου cod., *des.* μη' περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ ματθ(αῖος) ξη' λουκ(ᾶς) πβ' ἰω(άννης) ιη' (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409).

4 Each quire was numbered twice: first in the lower right corner of the first folio, second in the lower right corner of the last folio.

5 See ANA 2 (f. Ir), ANA 4 (inner left board), ANA 12 (f. 1r), ANA 15 (f. 1v), ANA 19 (f. 1r), ANA 29 (inner left board) and ANA 35 (inner left board). See also "History of the Fonds 488: Elements and Hypotheses", pp. 63–67, and Appendix B, pp. 548–549.

069r: blank.

069v: full-page image of the Evangelist Mark (rough sketch) with a four-line epigram [Manvel Philes]: Ἔχων ὁ μάρκος τὸν σκοπὸν πρὸς τὸ γράφειν, | μένει σιωπῶν, οὐ γὰρ ὡς ἄπνους τύπος, | ἀλλ' ὡς ἔτι ζῶν καὶ κινεῖται καὶ πνέει | κἂν ἀτρέμας πέπηγεν ἡμέρα γράφων (Miller, *Manuelis Philæ Carmina I*, 1855, p. 21; Koder-Trapp, *Katalog*, 1968, p. 205; Vassis, *Initia*, 2005, p. 279).

070r–111r: The Gospel of Mark, *tit. in margine* + τὸ κατὰ μάρκον ἅγϊον εὐαγγέλϊον. + (red ink, now faded).

111v: Preface to the Gospel of Luke, *inc.* Τὸ κατὰ λουκᾶν ἅγιον εὐαγγέλιον ἐπιγέγραπται κτλ. (Von Soden, *Die Schriften* I,1, 1902, p. 315).

112r–113v: List of chapter titles for the Gospel of Luke, *tit.* Τὰ κεφάλαια τοῦ κατὰ λουχᾶν ἁγίου εὐαγγελίου cod., *inc.* περὶ τῆς ἀπογραφῆς, *des.* πβ′ περὶ κλέοπα cod. (*cum errore num.*) (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411).

114r: blank.

114v: full-page image of the Evangelist Luke (rough sketch) with a four-line epigram [Manvel Philes]: Ὦ μόσχε λουκᾶ τῆς θ(εο)ῦ γεωργῖας | ἐνθάδε τὸν σὸν μϋστικὸν σπόρον βλέπων | εὐαγγελϊκὸν βούλομαι δρέπειν στάχυν · | ὅπως τὸν ἄρτον τῇ ψυχῇ θησαυρίσω cod. (Miller, *Manuelis Philæ Carmina I*, 1855, pp. 18–19; Κominhς, *Συναγωγή*, 1951, p. 272; Koder-Trapp, *Katalog*, 1968, p. 206; Vassis, *Initia*, 2005, p. 887).

115r–185r: The Gospel of Luke, *tit.* τὸ κατὰ λουκᾶν ἅγιον εὐαγγέλιον (red ink), *des.* Τέλος τοῦ κ(α)τ(ὰ) λουκᾶν ἁγίου εὐαγγελΐου : + + + (red ink).

185v: List of chapter titles for the Gospel of John (numbered 1–17), *tit.* Τοῦ κατ(ὰ) ἰωάννην εὐαγγελίου τὰ κεφάλ(αια), *inc.* α′ περὶ τοῦ ἐν κανὰ γάμου, *des.* ιζ′ περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος ματ(θαῖος) ξη′ μάρκ(ος) μη′ λουκᾶς πβ′ cod. (*cum errore num.*) (Von Soden, *Die Schriften* I,1, 1902, p. 411).

186r: full-page image of the Evangelist John (rough sketch) with a four-line epigram [Manvel Philes]: βροντὴ λογικὴ τὰς ἐμὰς κτυπεῖ φρένας | ὄμβρος γὰρ οὐδεὶς οὐδὲ κοιλότης νέφους | αὐτὸς δὲ βροντῶν ὁ ζεβεδαίου γράφει | ὄμβροις ἀδήλοις τοὺς βροτοὺς ἀναψύχων cod. (Miller, *Manuelis Philæ Carmina I*, 1855, p. 20; Koder-Trapp, *Katalog*, 1968, p. 206; Vassis, *Initia*, 2005, p. 110).

186v–239v: The Gospel of John, *tit.* + Τὸ κατὰ ἰω(αννὴν) ἅγιον εὐαγγέλϊον : + (red ink).

I r–v: blank.

3 Textual Features

Mt 16:2b–3

POST is in Matthew (f. 34^{v}), without emendation, correction, obeli or asterisk, neither in the main text nor in the margin: 16:2ὁ δὲ ἀποκρῑθείς, εἶπεν αὐτοῖς · ὀψῖας γενομένης, λέγετε εὐδῖα · πῡρράζει γὰρ ὁ οὐ(ρα)νός · 3καὶ πρωῖ, σήμερον χειμών · πῡρράζει γὰρ στῡνάζων (cod.) ὁ οὐ(ρα)νός · ὑποκριταί · τὸ μὲν πρόσωπον τοῦ οὐ(ρα)νοῦ, γινώσκετε κτλ. In the left external margin is the liturgical reference: "τῇ β′ τῆς η′ ἑβδ(ομάδος)".

Mk 1:1 (*f. 70^{r}*)

1:1Ἀρχὴ τοῦ εὐαγγελῑου ῑ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ. 2ὡς γέγραπται ἐν τοῖς προφήταις κτλ.

Mk 6:3 (*f. 81^{v}*)

6:3οὐχ οὗτός ἐστῑν ὁ τέκτων, ὁ υἱὸς μαρῑας, ἀδελφὸς δὲ ῑακώβου, καὶ ῑωσῆ · καὶ ῑούδα · καὶ σῖμων^{ac} (σῖμωνος^{pc}); cod. The added letters ος, written with the same black ink as the main text, may be attributed to the copyist's hand.

Lk 22:43–44

PASB is in Luke (f. 178^{r}), without emendation or alteration; the text includes two obeli written in red: 22:42λέγων, π(άτ)ερ · εἰ βούλει | παρενεγκεῖν τὸ ποτήρῑον τοῦτο ἀπ' ἐμοῦ, πλὴν | μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω · | 43ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐ(ρα)νοῦ ἐν ῑσχῡων (cod.) | αὐτὸν (cod.) · 44καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον | προσηύχετο · ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ, ὡσεὶ | θρόμβοι αἵματος, καταβαίνοντες ἐπῖ τὴν | γῆν · ⁝ 45κ(αὶ) ἀναστὰς ἀπὸ τῆς προσευχῆς, ⸓ · ἐλθὼν κτλ. These two obeli are explained at the end of Lk 22:44-beginning of Lk 22:45, written in red ink, in the same hand: "⁝ ἄρξαι τῆς Γ′", then "⸓ ὑπέρβηθῑ εἰς τὸ τῆς μεγάλης πέμπτης ματθαῖου : +" cod. Moreover, at the end of verse 42, without obelus, we note in the right margin the following liturgical reference (written in red, same hand as seen previously): "ὑπέρβηθῑ εἰς τὸ τῆς Γ′ ∴ ἄρξαι τῆς Ε′ ∴".

At f. 60^{r}, in the margin, facing the end of Mt 26:39, there is a liturgical reference to Lk 22:43–44: "ὑπέρβηθῑ εἰς κ(α)τ(ὰ) λουκᾶν ἐν κεφαλ(αίῳ) ρθ′ λεγ(όμενον) ὤφθη δὲ αὐτῷ ἄγγελος :".[6] The text of Mt 26:39 is the following: 26:39κ(αὶ) προελθὼν μῑκρόν, ἔπεσεν ἐπῖ πρό|σωπον αὐτοῦ · προσευχόμενος καὶ λέγων, | π(άτ)ερ

6 The number "ρθ′" [109], which refers here to Lk 22:43, is a different numbering system of the Byzantine liturgical pericopes. See Royé, S., "The Cohesion Between the Ammonian-Eusebian Apparatus and the Byzantine Liturgical Pericope System in Tetraevangelion Codi-

μου, εἰ δϋνατόν ἐστϊ · παρελθέτω ἀπ' ἐμοῦ | τὸ ποτήρϊον τοῦτο, πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σϋ · | [40]κ(αὶ) ἔρχεται κτλ.

Jo 7:52–8:11

PA is in John (f. 206[r–v]), without emendation, but each line is obelized, from Jo 8:4 to Jo 8:12 (red ink, left-hand margin): [7:52]ἀπεκρίθησαν καὶ εἶπον αὐτῷ μὴ καὶ σϋ ἐκ τῆς Γαλϊλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτϊ προφήτης ἐκ τῆς γαλιλαίας οὐκ ἐγήγερται [53]κ(αὶ) ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ · [8:1]ἰ(ησοῦ)ς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. [2]ὄρθρου δὲ πάλιν, παρεγένετο εἰς τὸ ἱερὸν καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν · καὶ καθΐσας ἐδΐδασκεν αὐτούς. [3]Ἄγουσϊ δὲ οἱ γραμματεῖς καὶ οἱ φαρϊσαῖοι πρὸς αὐτὸν γϋναῖκα ἐπῖ μοιχείᾳ κατειλημμένην. καὶ στήσαντες αὐτὴν ἐν μέσῳ [4]λέγουσϊν αὐτῷ · δϊδάσκαλε · ταύτην εὕρομεν ἐπ' αὐτοφώρῳ μοιχευομένην. [5]ἐν δὲ τῷ νόμῳ ἡμῶν μωσῆς ἐνετείλατο τὰς τοιαύτας λϊθοβολεῖσθαι σϋ οὖν τῖ λέγεις [6]τοῦτο δὲ ἔλεγον, πειράζοντες αὐτόν, ἵνα ἔχωσι κατηγορῖαν κατ' αὐτοῦ. ὁ δὲ ἰ(ησοῦ)ς κάτω κϋψας, τῷ δακτϋλῳ ἔγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος · [7]ὡς δὲ ἐπέμενον ἐ(f. 206[r]) | (f. 206[v])ρωτῶντες αὐτόν, ἀνακϋψας, εἶπε πρὸς αὐτοὺς. ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λῖθον ἐπ' αὐτῇ βαλέτω. [8]καὶ πάλϊν κάτω κϋψας, ἔγραφεν εἰς τὴν γῆν. [9]οἱ δὲ, ἀκούσαντες, κ(αὶ) ὑπὸ τῆς σϋνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ εἰς. (cod.) ἀρξάμενοι ἀπὸ τῶν πρεσβϋτέρων, ἕως τῶν ἐσχάτων. καὶ κατελείφθη μόνος ὁ ἰ(ησοῦ)ς. καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. [10]ἀνακϋψας δὲ ὁ ἰ(ησοῦ)ς καὶ μηδένα θεασάμενος πλὴν τῆς γϋναικὸς, εἶπεν αὐτῇ ποῦ εἰσϊν ἐκεῖνοι οἱ κατήγοροί σου · οὐδείς σε κατέκρϊνεν; [11]ἡ δὲ, εἶπεν, οὐδεὶς κ(ύρι)ε · εἶπε δὲ αὐτῇ ὁ ἰ(ησοῦ)ς οὐδὲ ἐγώ σε κατακρίνω · πορεύου · κ(αὶ) ἀπὸ τοῦ νῦν, μηκέτϊ ἁμάρτανε.

PA is not located after:

Lk 21:38 (f. 175[v]) [21:38]καὶ πᾶς ὁ λαὸς ὤρθρϊζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ · [22:1]ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων κτλ.

Lk 24:53 (f. 185[r]) [24:53]καὶ ἦσαν δια παντὸς (cod.) ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν : + + +.

Jo 7:36 (f. 205[r]) [7:36]τΐς ἐστιν οὗτος ὁ λόγος ὃ (cod.) εἶπε, ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν · [37]ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς κτλ.

Jo 21:25 (f. 239[v]) [21:25] … ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι, τὰ γραφόμενα βϊβλία · ἀμήν : + + + + .

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ces: Stages in the Creation, Establishment and Evolution of Byzantine Codex Forms", in *Catalogue of Byzantine Manuscripts in their Liturgical Context. Challenges and Perspectives: Collected papers, resulting from the expert meeting of the Catalogue of Byzantine Manuscripts programme held at the PThU in Kampen, the Netherlands on 6th–7th November 2009*, K. Spronk-G. Rouwhorst-S. Royé (eds.), *Subsidia* 1, Turnhout: Brepols, 2013, pp. 55–116, esp. pp. 78, 104.

4 Variant Readings

***Mt 4:23* (*f. 7ᵛ*)**

καὶ περϊῆγεν ὅλην τὴν γαλἰλαίαν ὁ ἰ(ησοῦ)ς · δϊδάσκων 1705
καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰησοῦς διδάσκων K M U W Γ Δ Π f^{13} 28 565 579 700 1241 1071 𝔐
καὶ περιῆγεν ὁ ἰησοῦς ὅλην τὴν γαλιλαίαν διδάσκων **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ D f^{1} 33$^{NA27+28+S1}$ (*om.* ὁ ἰησοῦς^{S2}) 157 892 1424 *pc*
καὶ περιῆγεν ὁ ἰησοῦς ἐν τῇ γαλιλαίᾳ διδάσκων **א**$^{*(NA27+28+S)}$
καὶ περιῆγεν ἐν ὅλῃ τῇ γαλιλαίᾳ (γαλειλ.^{S}) διδάσκων B sy^{c}
lac. A Θ

***Mt 5:24* (*f. 9ʳ*)**

τὸ δῶρον σου ἔμπροσθεν τοῦ θϋσἰαστηρἵου cod. **1705**
τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου **א** B D W Θ f^{1} f^{13} 28 565 700 𝔐
lac. A

***Mt 8:1* (*f. 15ʳ*)**

καταβάντϊ δὲ αὐτῷ 1705
καταβάντι δὲ αὐτῷ **א**$^{*(NA27+28)}$ K L M U Γ Π 157 565 579 1071 1241 1424 𝔐
καταβάντι δὲ αὐτοῦ **א**$^{*(S)}$
καταβάντος δὲ αὐτοῦ **א**$^{c(S)}$ B C W Θ f^{1} 33
καταβαίνοντος δὲ αὐτοῦ f^{13} 700

***Mt 8:15* (*f. 15ᵛ*)**

καὶ δϊηκόνει αὐτῷ · 1705
καὶ διηκόνει αὐτῷ B$^{c(S)}$ (B$^{*(S)}$ διεκ.) C K U W Γ Θ Π 579 700 𝔐^{S}
καὶ διηκόνει αὐτοῖς **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ L M Δ f^{1} f^{13} 33 157 565 892 1071 1424 *pm*$^{NA27+28}$ sy$^{s.c}$
διηκόνει αὐτῷ *tantum* **א**$^{*(S)}$
lac. A

***Mt 9:10* (*f. 17ᵛ*)**

ἐν τῇ οἰκἱᾳ καὶ ἰδοὺ πολοί cod. **1705**
ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 f^{1} f^{13} 𝔐
ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί **א** D 892 *pc*
ἐν τῇ οἰκίᾳ πολλοί 700
lac. A 28

***Mt 9:36* (*f. 19r*)**

ἰδὼν δὲ τοὺς ὄχλους, Ἐσπλαγχνίσθη 1705

ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη ℵ B D W 28 565 700 1424 𝔐

ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη C M N *f* 13 *al* sy$^{p.h**(NA27)}$ sy$^{p.h(NA28)}$

lac. A

***Mt 12:5* (*f. 24r*)**

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτϊ τοῖς σάββασϊν 1705

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν ℵ B Θ *f* 1 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* 13

lac. A

***Mt 12:43* (*f. 26r*)**

καὶ οὐχ εὑρΐσκει · 1705

καὶ οὐχ εὑρίσκει ℵ B D W Θ *f* 1 *f* 13 28 565 𝔐

καὶ μὴ εὕρισκον 700

lac. A

***Mt 12:44* (*f. 26r–v*)**

τότε λέγει · ἐπϊστρέψω εἰς τὸν οἶκον μου ὅθεν ἐξῆλθον · cod. 1705

τότε λέγει ἐπιστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐

τότε λέγει εἰς τὸν οἰκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον ℵ B D 33 1424

τότε λέγει ὑποστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον *f* 1 *f* 13 28

lac. A

***Mt 12:44* (*f. 26v*)**

καὶ ἐλθὸν, εὑρΐσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον · cod. 1705

καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B C$^{2(NA27+28)}$ W Θ *f* 1 *f* 13 (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐

καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον ℵ$^{c(S)}$ (*om.* ἐλθόν ℵ$^{*(S)}$) C$^{*(NA27+28+S)}$ 1424 (ἐλθών) *al*

καὶ ἐλθὼν εὑρείσκει τὸν οἶκον σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον D

lac. A

***Mt 15:14* (*f. 33r*)**

ὁδηγοί εἰσϊ τϋφλοὶ τϋφλῶν · 1705

ὁδηγοί εἰσιν τυφλοὶ τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐

τυφλοί εἰσιν ὁδηγοὶ τυφλῶν א$^{1(NA27)}$ א$^{2a(NA28)}$ א$^{c(S)}$ L Z Θ *f* ^{1} *f* ^{13} 33 579 700 892 1241 1424 *al* sy$^{p.h}$
τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί) 0237
ὁδηγοί εἰσιν τυφλοί א$^{*.2(NA27)}$ א$^{*.2b(NA28)}$ א$^{*(S)}$
lac. A

***Mt 17:4* (*f. 36^{v}*)**
μῖαν ἠλίᾳ 1705
μίαν ἠλίᾳ B M S U Y Γ Ω 28 565 1071 1241 𝔐^{S} *pm*$^{NA27+28}$
ἠλίᾳ μίαν ℵ (ἠλείᾳ) C D (ἠλείᾳ) K L Δ Θ Π *f* ^{1} *f* ^{13} 33 157 700 1424
lac. A

***Mt 18:1* (*f. 38^{r}*)**
ἐν ἐκείνῃ τῇ ὥρᾳ 1705
ἐν ἐκείνῃ τῇ ὥρᾳ ℵ B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* ^{13} 28 565 sa^{mss} (*add.* δέ *p.* ἐκείνῃ) 𝔐
ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* ^{1} 700 1424 *pc* sy$^{s.c}$
lac. A

***Mt 20:8* (*f. 43^{r}*)**
κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μῖσθὸν. cod. **1705**
κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν B D K N W Γ Δ Θ *f* ^{1} *f* ^{13} 28 33^{vid} 565 579 700 892 1241 1424 𝔐 sy
κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν ℵ C L Z 085
lac. A

***Mt 20:26* (*f. 44^{r}*)**
οὐχ οὕτω δὲ ἔσται ὑμῖν · cod. 1705
οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν C^{S} M^{S} Γ^{S} 28^{S} 33^{S} 1424^{S} 1582$^{c(S)}$
οὐχ οὕτως ἔσται ἐν ὑμῖν ℵ E$^{*(S)}$ K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖν^{S}) 𝔐 sa^{mss} bo
οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* sa^{mss}
lac. A

***Mt 20:26* (*f. 44^{r}*)**
ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι 1705
ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ℵ (~σθε^{S}) H K M S U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 𝔐
ἀλλ' ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθε^{S}) 33
ἀλλ' ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*
lac. A

***Mt 21:7* (*f. 44ᵛ*)**

καὶ ἐπέθηκαν ἐπάνω αὐτῶν 1705

καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π f^{1} 28 157 565 579 700 1071 1424 𝔐

καὶ ἐπέθηκαν ἐπ᾽ αὐτῶν ℵ B L 69

καὶ ἐπέθηκαν ἐπ᾽ αὐτῷ Θ 33 788

καὶ ἐπέθηκαν ἐπ᾽ αὐτόν D *pc*

καὶ ἐπέθηκαν αὐτῷ f^{13}

lac. A

***Mt 21:7* (*f. 44ᵛ*)**

τὰ ἱμάτϊα αὐτῶν 1705

τὰ ἱμάτια αὐτῶν ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ C F H K L M N S U W Y Γ Δ Π Ω f^{1} f^{13} 28 33 565 579 700 1071 1424 𝔐 sy

τὰ ἱμάτια *tantum* ℵ$^{*(NA27+28+S)}$ B D Θ *pc*

lac. A

***Mt 21:23* (*f. 46ʳ*)**

καὶ ἐλθόντϊ αὐτῷ εἰς τὸ ἱερόν 1705

καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐

καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν ℵ B C D L Θ f^{1} f^{13} 33 700

lac. A

***Mt 21:44* (*f. 47ᵛ*)**

καὶ ὁ πεσὼν ἐπῖ τὸν λῖθον τοῦτον, σϋνθλασθήσεται · ἐφ᾽ ὃν δ᾽ ἂν πέσῃ λῖκμήσει αὐτὸν · cod. 1705

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ᾽ ὃν δ᾽ ἂν πέσῃ λικμήσει αὐτόν ℵ B C K L W Z Δ Θ (*om.* καί) f^{1} f^{13} 565 579 700 892 1241 1424 𝔐 sy$^{c.p.h}$

om. tot. uers. D 33 sy^{s}

lac. A

***Mt 22:13* (*f. 48ʳ*)**

τότε εἶπεν ὁ βασῖλεὺς τοῖς δῖακόνοις 1705

τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 f^{1} 28 157 579 1071 1241 1424 𝔐

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις ℵ B L Θ 085 f^{13} 33 565 700 892 *pc* sy^{h}

lac. A

***Mt 22:37* (*f. 49ᵛ*)**

ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ 1705

ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* [1] 28 565 579 1241 1424 𝔐 sy[p.h]

ὁ δὲ ἔφη αὐτῷ **א** B L 33 892 *pc*

ἔφη αὐτῷ ἰησοῦς D

ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* [13] 700 *pc*

lac. A

***Mt 23:12-14-13* (*f. 50ᵛ*)**

[23:12]ταπεινωθήσεται · καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται · [14]οὐαὶ δὲ ὑμῖν γραμματεῖς · Καὶ φαρϊσαῖοι ὑποκριταὶ · ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν. καὶ προφάσει μακρὰ προσευχόμενοι · δϊα τοῦτο λήψεσθε περϊσσότερον κρῖμα [13]οὐαὶ ὑμῖν γραμματεῖς καὶ φαρϊσαῖοι cod. 1705

[23:12]ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται [14]οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα [13]οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy[p.h]

om. Mt 23:14 **א** B D L Θ *f* [1] 33

lac. A

***Mt 23:13* (*f. 50ᵛ*)**

οὐαὶ ὑμῖν 1705

οὐαὶ ὑμῖν **א**[*(NA27+28+S)] K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐[S] *pm*[NA27+28] sy[c.p.h(NA27)] sy[c.p(NA28)]

οὐαὶ δὲ ὑμῖν **א**[c(S)] B D L Θ *f* [1] *f* [13]

lac. A

***Mt 26:48* (*f. 60ᵛ*)**

λέγων, ὃν ἐὰν φϊλήσω 1705

λέγων ὃν ἐὰν φιλήσω 𝔓[37] **א** A K M W Δ Π 124 157 579 1071 𝔐

λέγων ὃν ἂν φιλήσω B C D L U Θ *f* [1] 28 33 69 565 700 788 1424

***Mt 27:3* (*f. 62ᵛ*)**

μεταμεληθεὶς, ἀπέστρεψε cod. 1705

μεταμεληθεὶς ἀπέστρεψεν **א**[1(NA27)] **א**[2(NA28)] **א**[c(S)] A C K L[S] M U W Γ Δ Θ Π *f* [1] *f* [13] 33 565 700 𝔐

μεταμελήθη καὶ ἔστρεψεν **א**[*(NA27+28+S)]

μεταμεληθεὶς ἔστρεψεν B L[NA27+28] *pc*

***Mt 27:45* (*f. 65r*)**

ἐπῖ πᾶσαν τὴν γῆν 1705
ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* 1 *f* 13 565 700 𝔐
ἐφ' ὅλην τῆν γῆν **א**1(NA27+28) **א**c(S) 1424 *pc*
om. haec uerba **א***(NA27+28+S) *pc*
lac. 28

***Mt 27:65* (*f. 66r*)**

ἔφη δὲ αὐτοῖς ὁ π. 1705
ἔφη δὲ αὐτοῖς ὁ Π. **א** A C D M* S U Y W Δ Π Ω *f* 1 28 565 579 892 1424 *pm*NA27+28 sy^{h**}
ἔφη αὐτοῖς ὁ Π. B K L Mc Γ Θ *f* 13 33 157 700 1071 1241 *pm*NA27+28 𝔐S sy$^{s.p}$

***Mk 2:17* (*f. 74r*)**

ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν · 1705
ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν C M U Γ *f* 13 2 33 131 1071 𝔐
ἀλλὰ ἁμαρτωλούς *tantum* **א** A B D K L W Δ Θ Π Σ 28 157 238 240 476 478 517 565 579 700 892

***Mk 2:18* (*f. 74r*)**

Ἰωάννου καὶ οἱ τῶν φαρϊσαίων νηστεύοντες 1705
ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* 1 28 (φαρησ.) 33 892 2542 𝔐 sy^{hmg}
ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W
ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓88 **א** A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* 13 157 565 1241 1424 2427 *al* sy$^{p.h}$

***Mk 3:32* (*f. 76v*)**

καὶ ἐκάθητο ὄχλος περῖ αὐτὸν · cod. 1705
καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐
καὶ ἐκάθητο περὶ αὐτὸν ὄχλος **א**c(S) A B C K L W Δ Π *f* 1 *f* 13 28 33 157 700
καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θc(S) (ἐκάθεντο Θ*(S)) 565
καὶ ἐκάθητο πρὸς τὸν ὄχλον D
καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος **א***(S)

***Mk 3:32* (*f. 76v*)**

εἶπον δὲ αὐτῷ 1705
εἶπον δὲ αὐτῷ A E Fc(S) G H K M S U Y Γ Π Ω *f* 1 33 157 1424 𝔐
καὶ λέγουσιν αὐτῷ **א** B C D L W Δ *f* 13 1071
εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τονLA) 28 565 700

***Mk 3:32* (*f. 76ᵛ*)**

ἰδοῦ ἡ μ(ήτ)ηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου, ἔξω ζητοῦσϊ σε · cod. 1705

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*$^{\text{NA27+28}}$ sy^{hmg}

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε **א** B C G K L Y Δ Θ Π *f* ^{1} *f* ^{13} 28 33 157 565 1071 1424 *pm*$^{\text{NA27+28}}$ sy

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W^{S} (ζητοῦντες^{L})

***Mk 6:49* (*f. 84ᵛ*)**

αὐτὸν περϊπατοῦντα ἐπῖ τῆς θαλάσσης 1705

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* ^{1} 28 69 124 565 700 788 828 𝔐

αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826

αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα **א** B L Δ Θ 33 579

om. haec uerba 983 1689

***Mk 6:49* (*f. 84ᵛ*)**

ἔδοξαν φάντασμα εἶναι · 1705

ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* ^{13} 157 565 700 1071 1424 𝔐

φάντασμα ἔδοξαν εἶναι W *f* ^{1} 28 2542 *pc*

ἔδοξαν ὅτι φάντασμά ἐστιν **א** B L Δ 33 579 892 *pc*

***Mk 12:33* (*f. 100ʳ*)**

καὶ ἐξ ὅλης τῆς σϋνέσεως · 1705

καὶ ἐξ ὅλης τῆς συνέσεως **א** A B K L M U W Γ Δ Π Ψ *f* ^{13} 28 157 700 1071 𝔐

καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565 it

***Mk 12:33* (*f. 100ʳ*)**

καὶ ἐξ ὅλης τῆς ψϋχῆς · καὶ ἐξ ὅλης τῆς ἰσχῦος · 1705

καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 *f* ^{13} 157 700 1071 𝔐 sy$^{\text{p.h}}$ sa^{ms}

καὶ ἐξ ὅλης τῆς ἰσχύος **א**$^{\text{c(S)}}$ (*om.* τῆς **א**$^{*\text{(S)}}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}

καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

***Mk 12:33* (*f. 100ʳ⁻ᵛ*)**

καὶ τὸ ἀγαπᾶν τὸν πλησῖον ὡς ἑαυτόν 1705

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ *f* ^{1} *f* ^{13} (τὸ πλησ. 13 124 826 828 788^{ac}) 28 33 157 565 579 700 1071 1424 𝔐

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν **א**$^{\text{c(S)}}$ A D L S Γ

καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν **א**$^{*\text{(S)}}$ W Δ

***Mk 12:33* (*f. 100ᵛ*)**

πλεῖον ἐστῖ πάντων τῶν ὁλοκαυτωμάτων cod. 1705

πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (*om.* τῶν) Γ Θ Π *f* ¹ *f* ¹³ 28 157 565 700 1071 1424 (*om.* πάντων) 𝔐

περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων ℵ B L Δ 33 579 (*om.* ἐστιν)

***Mk 12:33* (*f. 100ᵛ*)**

καὶ τῶν θϋσῖῶν · 1705

καὶ τῶν θυσιῶν ℵ L M Δ Ψ *f* ¹ *f* ¹³ 33 565 579 892 1071 1424

καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐

***Mk 14:71* (*f. 107ᵛ*)**

ὁ δὲ, ἤρξατο ἀναθεματῖζειν 1705

ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* ¹ *f* ¹³ 28 33 157 579 700 1071 1424 𝔐

ὁ δὲ ἤρξατο καταθεματίζειν 565

***Mk 14:71* (*f. 107ᵛ*)**

καὶ ὀμνῦναι · 1705

καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*

καὶ ὀμνύειν ℵ$^{NA27+28}$ A C K$^{NA27+28}$ N W Δ Θ Ψ *f* ¹ *f* ¹³ 28 33 565 579 1241 1424 *pm*

καὶ ὀμνύειν ℵ^{S} K^{S} 118$^{*(S)}$

καὶ λέγειν D vg^{ms}

***Mk 16:3* (*f. 110ʳ*)**

ἐκ τῆς θῦρας τοῦ μνημείου · 1705

ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* ¹ 28 124 565 579 700 𝔐

ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* ¹³ 1424

***Lk 6:4* (*f. 130ʳ–ᵛ*)**

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε 1705

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C$^{3(NA27+28)}$ C$^{c(S)}$ M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^{h}

καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓$^{4vid(NA27+28)}$ B C$^{*(NA27+28+S)}$ L Θ 892 *pc*

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.^{S}) K W Π *f* ¹ *f* ¹³ 157 565 579 700 1241 2542 *al*

Lk 7:38 (*f. 136r*)

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπΐσω 1705

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f* 13 28 𝔐

καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* 1 33 579 700 1071 1424

Lk 7:38 (*f. 136r*)

κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρϋσϊ · 1705

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* 1 *f* 13 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071

κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ

κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 139v*)

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς · cod. 1705

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓75 ℵ A B W Θ *f* 1 (καὶ ἐξ.) *f* 13 28 565 700 1424 𝔐

tot. uers. diff. D

Lk 9:48 (*f. 144r*)

καὶ εἶπεν αὐτοῖς · ὃς ἐὰν δέξηται 1705

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C E*(S) K M U W Γ Δ Θ Λ Π Ω *f* 1 28 565 579 700 1424 𝔐

καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 144r*)

τοῦτο τὸ παιδΐον ἐπΐ τῷ ὀνόματΐ μου, ἐμὲ δέχεται · 1705

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐

τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓75 (δέχητ.) D *f* 1 *pc*

Lk 9:48 (*f. 144r*)

καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με · 1705

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* 1 28 565 579 700 1424 𝔐

καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓75 (δ’ ἄν *l.* ἄνS) B K L U Ψ 33 157 1071

καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ

καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 145r*)

εἰς ἣν δ’ἄν · 1705

εἰς ἣν δ’ἄν 𝔓75 ℵ A B C Dc(S) K L M U W Γ Δ Θ Λ Π Ψ (- δ’) *f* 1 *f* 13 (- δ’) 2 28 33 69 124 157c(S) 565 579 700 788 1071 1424 𝔐

εἰς ἣν ἂν δέ D*(S)

Lk 10:5 (*f. 145r*)

οἰκῖαν εἰσέρχησθε, πρῶτον 1705

οἰκίαν εἰσέρχησθε πρῶτον A M U W Γ Δ Λ Π Ψ 28 565 1424 𝔐

οἰκίαν εἰσέρχεσθε πρῶτον K Θ (~έρχεσθαι)

εἰσέλθητε οἰκίαν πρῶτον 𝔓75 ℵ (~θηται) B

οἰκίαν εἰσέλθητε πρῶτον C L *f* 1 700 1071

Lk 10:29 (*f. 147r*)

δἵκαιοῦν 1705

δικαιοῦν A C3(NA27+28) Cc(S) K M N U W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 565 700 1424 𝔐

δικαιῶσαι 𝔓45 𝔓75 ℵ B C*(NA27+28+S) D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 147r*)

ὑπολαβὼν δὲ ὁ ἰ(ησοῦ)ς 1705

ὑπολαβὼν δὲ ὁ ἰησοῦς ℵ2(NA27+28) A C2(NA27+28) D K L N W Γ Δ Θ Ξ Ψ 070 *f* 1 *f* 13 33 565 579NA28 700 892 1071 1241 1424 2542 𝔐 syh

ὑπολαβὼν ὁ ἰησοῦς 𝔓45(S) 𝔓75 ℵ*(NA27+28+S) B C*vid(NA27+28) 579S samss

Lk 13:6 (*f. 155v*)

σὔκῆν εἶχε τἶς ἐν τῷ ἀμπελῶνἳ αὐτοῦ πεφὔτευμένην · cod. 1705

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* 13 28 565 700 1424 𝔐

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓75 ℵc(S) (- τῷ ℵ*(S)) B L W Ψ *f* 1 157 579 1071

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 160v*)

δἵεσκόρπἵσε τὴν οὐσἵαν αὐτοῦ · 1705

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓75 A B G N W Θ *f* 1 *f* 13 28 565 700 𝔐

διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ ℵ

διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 19:7 (*f. 168ᵛ*)

καὶ ἰδόντες πάντες, ϊεγόγγϋζον λέγοντες · 1705

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ℵ A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

Lk 20:9 (*f. 171ᵛ*)

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην · 1705

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην ℵ$^{*(S)}$

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 171ᵛ*)

Ἄν(θρωπ)ος ἐφϋτευσεν ἀμπελῶνα · 1705

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα ℵ B K L M N Q Γ Δ Λ Π Ψ *f* ^{1} 28 33 565 579 700 892 1424 𝔐

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* ^{13} 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα$^{*(S)}$)

Lk 20:9 (*f. 171ᵛ*)

καὶ ἐξέδοτο αὐτὸν γεωργοῖς · 1705

καὶ ἐξέδοτο αὐτὸν γεωργοῖς ℵ$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς ℵ$^{*(S)}$ A B$^{*(S)}$ C L 579

Jo 4:53 (*f. 196ʳ*)

ὅτϊ ἐν ἐκείνῃ τῇ ὥρᾳ 1705

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓^{66} ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* ^{13} 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓^{75} ℵ$^{*(NA27+28+S)}$ B C 1 892 *al*

Jo 4:53 (*f. 196ʳ*)

ὅτϊ ὁ υἱός σου ζῇ 1705

ὅτι ὁ υἱός σου ζῇ D K M N U Δ Θ Λ Π *f* ^{13} 2 28 157 565 579 700 1071 1424 𝔐

ὁ υἱός σου ζῇ 𝔓^{66} 𝔓^{75} ℵ A B C L Ψ *f* ^{1} 33

Jo 7:3 (*f. 203ʳ*)

θεωρήσωσϊ 1705

θεωρήσωσιν 𝔓^{66} (θεορήσωσι^{S}) B$^{2(NA27+28)}$ B$^{c(S)}$ G K U Γ Θ Λ Π Ψ 070 *f* ^{1} *f* ^{13} 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν $\mathfrak{P}^{75}$ א$^{2(NA27+28)}$ א$^{c(S)}$ B$^{*(NA27+28+S)}$ D L M N W Δ 0105 33 157 1424 *al*
θεώρουσιν א$^{*(NA27+28+S)}$
lac. A

Jo 7:3 (*f. 203^{r}*)
τὰ ἔργα ἃ ποιεῖς · 1705
τὰ ἔργα ἃ ποιεῖς א$^{*(NA27+28+S)}$ D U 1241 *al* sy$^{s.c.p}$ sa^{mss}
τὰ ἔργα σου ἃ ποιεῖς א$^{2(NA27+28)}$ א$^{c(S)}$ K L M N W Γ Δ Λ Π Ψ 070 0105 f^{13} 28 33 157 579 700 892 1424 𝔐
τὰ ἔργα ἃ σὺ ποιεῖς G Θ f^{1} 565 1071 *pc*
σοῦ τὰ ἔργα ἃ ποιεῖς $\mathfrak{P}^{66}$ B
lac. A

Jo 8:38 (*f. 208^{r}*)
ἐγὼ ὃ ἑώρακα 1705
ἐγὼ ὃ ἑώρακα K (ἑόρακα^{S}) M (ἑόρακα^{S}) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακα^{S}) 700 1424 𝔐 (ἑόρακα^{S}) sy^{h}
ὃ ἐγὼ ἑώρακα f^{1}
ἐγὼ ἃ ἑώρακα D$^{c(S)}$ (ὥρακα D$^{*(S)}$) L (ἑόρακα^{S}) N Θ (ἑόρακα^{S}) 33 579 892 1071 *al*
ἃ ἐγὼ ἑώρακα $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ (ἑόρακα^{S}) א B C W 565 (ἑόρακα^{S}) *pc*
lac. A

Jo 8:38 (*f. 208^{r}*)
παρὰ τῷ π(ατ)ρΐ̈ μου, λαλῶ · 1705
παρὰ τῷ πατρί μου λαλῶ א K M N S U Y Γ Δ Θ Λ Ψ Ω f^{1} f^{13} 28 565 700 1071 1424 𝔐 sy
παρὰ τῷ πατρὶ λαλῶ $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ B C L 070 *pc*
παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*
ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 208^{r}*)
καὶ ὑμεῖς οὖν ὅ 1705
καὶ ὑμεῖς οὖν ὅ א$^{2(NA27+28)}$ א$^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 sy^{h}
καὶ ὑμεῖς οὖν ἅ $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ א$^{*(NA27+28+S)}$ B C D K N W (- οὖν) Y Θ f^{1} f^{13} 33 565 579 1071 *al*
lac. A

Jo 8:38 (*f. 208^{r}*)
ἑωράκατε 1705
ἑωράκατε $\mathfrak{P}^{66}$ א$^{*(NA27+28+S)}$ D N S U Γ Δ Λ Ψ Ω 070 579$^{NA27+28}$ 700 1071 1424 𝔐$^{NA27+28}$ sy sa

ἑοράκατε M Δ Ω 28 579^{S} 𝔐^{S}
ἠκούσατε 𝔓^{75} ℵ$^{2(NA27+28)}$ B C K L$^{NA27+28}$ W Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy^{hmg}
ἠκούσαται ℵ$^{c(S)}$ L^{S}
lac. A

Jo 8:38 (*f. 208^{r}*)
παρὰ τῷ π(ατ)ρὶ ὑμῶν, ποιεῖτε · 1705
παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy
παρὰ τοῦ πατρὸς ποιεῖτε 𝔓^{66} 𝔓^{75} (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*
παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε ℵ C K Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy$^{hmg(NA27)}$
lac. A

Jo 8:54 (*f. 209^{r}*)
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 1705
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 𝔓$^{66*(S)}$ ℵ$^{c(S)}$ A C$^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐
ἐὰν ἐγὼ δοξάσω ἐμαυτόν 𝔓$^{66c(S)}$ 𝔓^{75} ℵ$^{*(S)}$ B C$^{*(S)}$ D U W Θ Π *f* ^{1} *f* ^{13} 579

Jo 14:15 (*f. 223^{v}*)
τηρήσητε · 1705
τηρήσητε 𝔓$^{66(NA27+28)}$ ℵ 060 33 579$^{NA27+28}$ *pc*
τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* ^{1} *f* ^{13} 28 157 565 700 892 1241 1424 𝔐
τηρήσετε B L Ψ 1071 *pc*
τηρήσηται 𝔓$^{66(S)}$ 579^{S}

Jo 14:16 (*f. 223^{v}*)
καὶ ἐγὼ ἐρωτήσω 1705
καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π *f* ^{13} 28 33 118 157 700 1424 𝔐
κἀγὼ ἐρωτήσω 𝔓^{66} ℵ$^{c(S)}$ B D Q Ψ *f* ^{1} 565 579 1071
κἀγὼ τηρήσω ℵ$^{*(S)}$

Jo 15:26 (*f. 226^{v}*)
ὅταν δὲ ἔλθῃ ὁ παράκλητος · 1705
ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ *f* ^{1} *f* ^{13} 33$^{NA27+28}$ 157 565 700 1071 1241 1424 𝔐 sy sa^{mss}
ὅταν ἔλθῃ ὁ παράκλητος 𝔓^{22} ℵ B Δ 579 *pc* sa^{mss}
lac. W 28

Jo 18:3 (*f. 230r*)
ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν · 1705
ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν ℵ A B C D K L M U W Y Γ Δ Θ Λ Π Ψ 28 33 157 579 700 1071 1424 𝔐
ὁ οὖν ἰούδας παραλαβὼν τὴν σπεῖραν N *f* [1] 565
ὁ οὖν ἰούδας λαβὼν ὅλην τὴν σπεῖραν *f* [13]

5 Bibliography

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7 Erroneously referenced as "Miniaturë në Kodikun e 38-të të Beratit, fl. 68".

regjistruar në Berat dhe në Tiranë)", 71 "Gregory-Aland 1705 është Kodiku i 38-të i Beratit", 139n.; VON SODEN, *Die Schriften* I,1, 1902: pp. 74 "**Berat.** Ἐκκλησία τῆς Κοιμήσεως (μητρόπολις) 9-ε645", 214n. "**ε645** (-) Berat, Εκκλεσ. της Κοιμησ. 9" sic; WALLACE, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_1705; ZANICHELLI, *Lo stato*, 2003: pp. 72, 82pl. (f. 1v), 83pl. (f. 69v), 84pl. (f. 186r), 85, 375pl. (f. 186r).

CHAPTER 16

Albanian National Archives 76 (pl. 17)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 76
MS. Number: **Gregory-Aland 2912**
Contents: **The Gospels of Matthew (fragments), Mark (complete), Luke (fragments)**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

XIIIth c.,[1] parchment, ff. 86 (1×2. 1×8. 1×1. 3×8. 1×1. 1×6. 1×2. 1×2. 3×8. 1×10 – 1. 1×6. 1×1, numbered quires),[2] 1 column per folio, 19 lines per column, size of folio: 205/210×155/160, area of text: 135/140×100/105, ruling types 12D1 (f. 35) and P2 12D1 (ff. 16, 40),[3] text in minuscule (red and brown ink), Ammonian sections, no Canon Tables, ἀρχή and τέλος (red ink).

Only one hand.
No images, no covers, no binding.
No former shelfmarks.

1 Other suggested datings: "shekulli i 14-të deri shekulli i 15-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 225; "duke u mbështetur në grafinë e vonë, ky kodik duhet t'i atribuohet fundit të shekullit të 14-të ose fillimit të shekullit të 15-të", Popa, *Katalog*, 2003, p. 161; "i shkruar ndërmjet shekullit të 14-të dhe atij të 15-të", Sinani, *Beratinus*, 2004, p. 110, and Id., *Kodikët*, p. 168; "14th–15th Century", Wallace, *CSNTM*, October 2017.

2 All the lower parts of the quire numbering are cut. We may suppose: f. 12^{r} = ιβ′ [12], f. 20^{r} = ιγ′ [13], f. 28^{r} = ιδ′ [14], f. 37^{r} = ιε′ [15], f. 47^{r} = ις′ [16], f. 55^{r} = ιζ′ [17], f. 63^{r} = ιη′ [18]. The supposed fifth quire begins at f. 37^{r} because of f. 36 (Mt 23:15–26) which is an added single folio. Moreover, an added bifolio (folioed 43–44, Mt 2:10–3:9) was inserted within the quire ιε′.

3 Concerning the ruling type pattern 12D1, see Leroy-Sautel, *Répertoire*, 1995, p. 44; concerning P2 12D1, the significance of "P2" illustrates a peculiar feature of the horizontal marginal lines, see *ibidem*, 1995, pp. 26, 247 *et sqq*.

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2 Contents

01^{r}–19^{v}, 36$^{r–v}$, 43^{r}–44^{v}: The Gospel of Matthew, only subsisting fragments of Mt 2:10–27:20; Mt 1:1–2:10, 3:9–21:36, 22:3–30 and 27:20–28:20 are missing. There are the following extant texts:

- f. 1$^{r–v}$ Mt 21:36 *inc.* καὶ ἐποίησαν αὐτοῖς—Mt 22:3 *des.* καὶ ἀπέστειλε,
- f. 2$^{r–v}$ Mt 22:30 *inc.* οὐραν]ῷ εἰσι—Mt 23:2 *des.* ἐκάθισαν οἱ γραμματεῖς καὶ οἱ φαρισαῖοι,
- ff. 3^{r}–10^{v} Mt 23:26 *inc.* καθαρ]όν · [27]οὐαὶ ὑμῖν γραμματεῖς—Mt 25:40 *des.* ἐφόσον cod.,
- f. 11$^{r–v}$ Mt 23:3 *inc.* π]άντα οὖν ὅσα—Mt 23:13 *des.* εἰσερχομένους ἀφίετε εἰσελθεῖν,
- ff. 12^{r}–19^{v} Mt 25:40 *inc.* ἐποιήσατε—Mt 27:20 *des.* τὸν δὲ ἰ(ησοῦ)ν ἀπολέσωσιν,
- f. 36$^{r–v}$ Mt 23:15 *inc.* Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ · ὅτι περιάγετε cod.—Mt 23:26 *des.* ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν,
- ff. 43^{r}–44^{v} Mt 2:10 *inc.* ἐχάρησαν χαράν—Mt 3:9 *des.* π(ατέ)ρα ἔχομεν τὸν ἀβραάμ · cod.

20^{r}–35^{v}, 37^{r}–42^{v}, 45^{r}–79^{v}: The Gospel of Mark (complete text), *tit.* ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ, *inc.* [1:1]Ἀ]ρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ · τοῦ θ(εο)ῦ, *des.* [16:20]διὰ τῶν ἐπακολουθούντων σημείων ἀμήν.

79^{v}: *Subscriptio*, τέλος τοῦ κατὰ μάρκον ἁγίου εὐαγγελίου στίχ(οι) ,αχ' [1600] ἐξεδόθη μετὰ χρόνους δέκα [10] τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως (red ink written) (Von Soden, *Die Schriften* I,1, 1902, pp. 297–298); f. 79^{v} partly blank.

80^{r}–82^{r}: List of chapter titles for the Gospel of Luke (illegible numbers), *tit.* [*non leg.*] τὰ κεφάλαια, *inc.* [*non leg.*] Περὶ τῆς ἀπογραφῆς, *des.* [*non leg.*] περὶ τοῦ κλεόπα (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411); f. 82^{r} partly blank.

82^{v}: blank.

83^{r}–86^{v}: The Gospel of Luke, containing only fragments from Lk 1:1–45 (damaged folios, faded writing), *tit.* ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ, *inc.* [1:1]Ἐπειδήπερ πολλοὶ ἐπεχείρησαν, *des.* (f. 85^{r}) [1:26]ὁ ἄγγελος γαβριὴλ ἀπὸ τοῦ [θεοῦ,

- f. 85^{v} *inc.* [1:27]ἐμνηστευ]μένην ἀνδρί, *des.* [1:33]ἐπὶ τὸν οἶκον [ἰακώβ,
- f. 86^{r} *inc.* [1:34]πῶς ἔσται] τοῦτο ἐπεὶ ἄνδρα, *des.* [1:39]ἐπορεύθη εἰς [τὴν ὀρεινήν,
- f. 86^{v} *inc. non leg.*, *des.* [1:45]ὅτι ἔσται τελείωσις τοῖς λελαλημέ[νοις αὐτῇ.

3 Textual Features

Mt 16:2b–3

Ms. is mutilated.

Mk 1:1 (f. 20^{r})

1:1Α]ρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ · υἱοῦ τοῦ θ(εο)ῦ · 2ὡς γέγραπται ἐν τοῖς προφήταις · κτλ.

Mk 6:3 (f. 35^{r})

6:3οὐχ οὗτός ἐστιν ὁ τέκτων · ὁ υἱὸς μαρίας · ἀδελφὸς δὲ ἰακώβου καὶ ἰωσῆ · καὶ ἰούδα · καὶ σίμωνος; cod.

Lk 22:43–44

We were not able to check PASB because only some fragments of the Gospel of Luke remain. On f. 15$^{r–v}$, at the end of Mt 26:39, there are four points written in red: $^{26:39}$*non leg.*] προελθὼν μικρὸν, (cod.) ἔπεσεν (f. 15^{r}) | (f. 15^{v}) ἐπὶ πρόσωπον αὐτοῦ προσευχόμε|νος · καὶ λέγων, π(άτ)ερ μου · εἰ δυνατόν | ἐστι παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον | τοῦτο · πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλ|λ' ὡς σὺ · ⁘ 40καὶ ἔρχεται κτλ. These four red points refer back to the left external margin where explanations are also written in red: "ἄρξου ὑπ(έρβηθι) κ(αὶ) ἀναστὰς [*non leg.*] ἀπὸ τ(ῆ)ς προσευχῆς ὑπ(έρβηθι) εἰς τ(ὸν) κατὰ λουκᾶν". This marginal note is in the same later hand as the Ammonian sections of the Gospel of Matthew.

Jo 7:52–8:11

The Gospel of John is missing.
Lk 21:38 Ms. is mutilated.
Lk 24:53 Ms. is mutilated.
Jo 7:36 Ms. is mutilated.
Jo 21:25 Ms. is mutilated.

4 Variant Readings

Mt 21:44 (f. 1^{v})

Καὶ ὁ [*non leg.*] **τὸν λίθον τοῦτον, σὺνθ**[*non leg.*] **ἐφ' ὃν δ' ἂν πέσῃ λϊκμησε**[*non leg.*] **2912**

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν
א B C K L W Z Δ Θ (*om.* καί) *f* ^{1} *f* ^{13} 565 579 700 892 1241 1424 𝔐 sy$^{c.p.h}$
om. tot. uers. D 33 sy^{s}
lac. A

***Mt 22:37* (*f. 2r*)**
ὁ] **δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ · 2912**
ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π f^{1} 28 565 579 1241 1424 𝔐 sy$^{p.h}$
ὁ δὲ ἔφη αὐτῷ **א** B L 33 892 *pc*
ἔφη αὐτῷ ἰησοῦς D
ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ f^{13} 700 *pc*
lac. A

***Mt 26:48* (*f. 16r*)**
λέγων · [*non leg.*]ν ἐὰν φιλήσω 2912
λέγων ὃν ἐὰν φιλήσω 𝔓^{37} **א** A K M W Δ Π 124 157 579 1071 𝔐
λέγων ὃν ἂν φιλήσω B C D L U Θ f^{1} 28 33 69 565 700 788 1424

***Mt 27:3* (*f. 18v*)**
μεταμεληθεὶς ἀπέστρεψε 2912
μεταμεληθεὶς ἀπέστρεψεν **א**$^{1(NA27)}$ **א**$^{2(NA28)}$ **א**$^{c(S)}$ A C K L^{S} M U W Γ Δ Θ Π f^{1} f^{13} 33 565 700 𝔐
μεταμελήθη καὶ ἔστρεψεν **א**$^{*(NA27+28+S)}$
μεταμεληθεὶς ἔστρεψεν B L$^{NA27+28}$ *pc*

***Mk 2:18* (*f. 25r*)**
ἰ]**ωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες · 2912**
ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ f^{1} 28 (φαρησ.) 33 892 2542 𝔐 sy^{hmg}
ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W
ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓^{88} **א** A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π f^{13} 157 565 1241 1424 2427 *al* sy$^{p.h}$

***Mk 3:32* (*f. 28r–v*)**
Καὶ ἐκάθητο ὄχλος περὶ αὐτὸν · cod. 2912
καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐
καὶ ἐκάθητο περὶ αὐτὸν ὄχλος **א**$^{c(S)}$ A B C K L W Δ Π f^{1} f^{13} 28 33 157 700
καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θ$^{c(S)}$ (ἐκάθεντο Θ$^{*(S)}$) 565
καὶ ἐκάθητο πρὸς τὸν ὄχλον D
καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος **א**$^{*(S)}$

***Mk 3:32* (*f. 28v*)**
εἶπον δὲ αὐτῷ 2912
εἶπον δὲ αὐτῷ A E F$^{c(S)}$ G H K M S U Y Γ Π Ω f^{1} 33 157 1424 𝔐
καὶ λέγουσιν αὐτῷ **א** B C D L W Δ f^{13} 1071
εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τον^{LA}) 28 565 700

***Mk 3:32* (*f. 28ᵛ*)**

non leg.] **μ(ήτ)ηρ σου · καὶ οἱ ἀδελφοί σου · καὶ αἱ [ἀ]δελφαί σου, ἔξω ζητοῦσί σε 2912**
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*$^{\text{NA27+28}}$ sy^{hmg}
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε **א** B C G K L Y Δ Θ Π *f* ^{1} *f* ^{13} 28 33 157 565 1071 1424 *pm*$^{\text{NA27+28}}$ sy
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W^{S} (ζητοῦντες^{L})

***Mk 6:49* (*f. 40ʳ–ᵛ*)**

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης 2912
αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* ^{1} 28 69 124 565 700 788 828 𝔐
αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα **א** B L Δ Θ 33 579
om. haec uerba 983 1689

***Mk 6:49* (*f. 40ᵛ*)**

ἔδοξαν φάντασμα εἶναι · 2912
ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* ^{13} 157 565 700 1071 1424 𝔐
φάντασμα ἔδοξαν εἶναι W *f* ^{1} 28 2542 *pc*
ἔδοξαν ὅτι φάντασμά ἐστιν **א** B L Δ 33 579 892 *pc*

***Mk 12:33* (*f. 64ʳ*)**

καὶ ἐξ ὅλης τῆς συνέσεως · 2912
καὶ ἐξ ὅλης τῆς συνέσεως **א** A B K L M U W Γ Δ Π Ψ *f* ^{13} 28 157 700 1071 𝔐
καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565 it

***Mk 12:33* (*f. 64ʳ*)**

καὶ ἐξ ὅλης τῆς ψυχῆς · καὶ ἐξ ὅλης τῆς ἰσχύος · 2912
καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 *f* ^{13} 157 700 1071 𝔐 sy$^{\text{p.h}}$ sa^{ms}
καὶ ἐξ ὅλης τῆς ἰσχύος **א**$^{\text{c(S)}}$ (*om.* τῆς **א**$^{*\text{(S)}}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}
καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

***Mk 12:33* (*f. 64ʳ*)**

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, cod. 2912
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ *f* ^{1} *f* ^{13} (τὸ πλησ. 13 124 826 828 788^{ac}) 28 33 157 565 579 700 1071 1424 𝔐
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν **א**$^{\text{c(S)}}$ A D L S Γ
καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν **א**$^{*\text{(S)}}$ W Δ

Mk 12:33 (*f. 64r*)
πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων cod. **2912**
πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (*om.* τῶν) Γ Θ Π *f* 1 *f* 13 28 157 565 700 1071 1424 (*om.* πάντων) 𝔐
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων ℵ B L Δ 33 579 (*om.* ἐστιν)

Mk 12:33 (*f. 64r*)
καὶ θυσιῶν · 2912
καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐
καὶ τῶν θυσιῶν ℵ L M Δ Ψ *f* 1 *f* 13 33 565 579 892 1071 1424

Mk 14:71 (*f. 74r*)
ὁ δὲ ἤρξατο ἀναθεματίζειν · 2912
ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* 1 *f* 13 28 33 157 579 700 1071 1424 𝔐
ὁ δὲ ἤρξατο καταθεματίζειν 565

Mk 14:71 (*f. 74r*)
καὶ ὀμνύναι 2912
καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*
καὶ ὀμνύειν ℵ$^{NA27+28}$ A C K$^{NA27+28}$ N W Δ Θ Ψ *f* 1 *f* 13 28 33 565 579 1241 1424 *pm*
καὶ ὀμνύνειν ℵ^{S} K^{S} 118$^{*(S)}$
καὶ λέγειν D vg^{ms}

Mk 16:3 (*f. 78r*)
ἐκ τῆς θύρας τοῦ μνημείου · 2912
ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* 1 28 124 565 579 700 𝔐
ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* 13 1424

5 Bibliography

Elliott, *Bibliography*, 2015: p. 328; Lafleur, *Greek New Testament Philology*, 2016: pp. 341–362$^{n.}$; Lena, *Byzantine Manuscripts*, 2013: pp. 221$^{n.}$, 231–232; Mullen, *Dorëshkrimet biblike*, 2003: p. 225$^{n.}$; Popa, *Katalog*, 2003: p. 161$^{n.}$; Sinani, *Kodikët*, 2003; Id., *Beratinus*, 2004: pp. 38 "Kodiku i 76-të, i Beratit, i shek. të 15-të–16-të", 109–110$^{n.}$; Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Kodikët*, 2011: pp. 67 "Kodiku i 76-të, i Beratit, i shek. të 15-të–16-të", 168$^{n.}$; Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2912.

CHAPTER 17

Albanian National Archives 79 (pl. 18)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 79
MS. Number: **Gregory-Aland 2514**
Contents: **Four Gospels**
Provenance: **Gjirokastër**
Text Form: **Byzantine**

1 Physical Description

XIIIth–XIVth c.,[1] parchment, ff. 305-I (18×8. 1×8 – 1. 1×2. 19×8, 38 unnumbered quires), 1 column per folio, 21 lines per column, size of folio: 195/200×129/135, area of text: 150×90, ruling type 12B1 (f. 143^{r}[144^{r}]),[2] text in minuscule (brown ink), initials, capitals and chapter title numbers (red ink), no Canon Tables, no Ammonian sections, no ἀρχή, no τέλος; one pastedown on the inner side of the front cover (with shelfmarks, see below), one rear flyleaf (blank), and one pastedown on the inner side of the back cover, all three made of paper.

Two different hands:

– Hand A ff. 1^{r}–183^{r}/184^{r}[185^{r}][3] οὐδὲν ὧν ἑωρα[κασιν cod. (Lk 9:36); ff. 184^{v}[186^{v}] δέ]ξηται, δέχεται τὸν ἀποστείλαντά με (Lk 9:48)–303^{v}[305^{v}], main copyist's hand.

1 Other suggested datings: "XII", Aland, *Kurzgefasste Liste*, 1963, p. 193, and Id., *Kurzgefasste Liste*, 1994, p. 192; "XII αἰ.", Behe, *Κατάλογος*, 1952, p. 130; "shekulli i 14-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 225; "duke pasur parasysh grafinë bukurshkrimore të kodikut, si dhe trajtimin e figurave të ungjillorëve në miniaturë, mendojmë që kodiku, afërsisht, mund t'i atribuohet shekullit të 14-të", Popa, *Katalog*, 2003, p. 163; "i atribuohet shek. XIV", Id., *Miniatura*, 2006, p. 52; "i takon shekullit të 14-të", Sinani, *Beratinus*, 2004, p. 111, and Id., *Kodikët*, 2011, p. 169; "14th Century", Wallace, *CSNTM*, October 2017.

2 This ruling type pattern was not included in Leroy-Sautel, *Répertoire*, 1995, but it may be deduced from 12B2, p. 43: ANA 79 is a one-column ms., so the last figure of the formula is "1".

3 The recto of this folio was folioed both "183" and "184". Our restored foliation is given in square brackets.

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– Hand B ff. 183^{v}/184^{v}[185^{v}] ἑωρά]κασιν + ^{37}Ἐγένετο δέ (Lk 9:36–37)–184^{r}[186^{r}] καὶ ὃς ἐὰν ἐμὲ δέ[ξηται (Lk 9:48). Hand B has only copied one verso and one recto; there are no lacunae.

Images: Luke, John (Matthew and Mark missing).

Binding: chain-mail spine, front and back metal covers over wooden boards: front cover is ΗΛ[ΙΑΣ in the upper left corner, Ι[Η]C[ΟΥΣ] Χ[ΡΙ]C[ΤΟΣ in the middle, and Μ[Ω]C[ΗΣ in the upper right corner, back cover is Jesus on cross in the middle, then Ι[Η]C[ΟΥΣ] Χ[ΡΙ]C[ΤΟΣ, with Μ[ΗΤ]ΗΡ Θ[ΕΟ]Υ on the left-hand side and Ο ΑΓ[ΙΟΣ] ΙΩ[ΑΝΝ]Η[Σ on the right-hand side.

Former shelfmarks: at the top of the inner side of the pastedown (front cover) is written "Ἀριθμὸς καταλόγου 1 | 103" (black ink, modern hand); in the middle, there is a large rectangular green-framed printed sticker with "Χειρόγραφο [*non leg.*] Μητρο[*non leg.*] Ἀργυρο[*non leg.*] Ἀριθμ. 1." (blue ink, modern hand); then below follows the date "shek. XIV" (graphite, modern hand); at the bottom, there is a square white printed sticker "Muzeumi Lokal Gjirokastër Nr. 1006" with below "Kod. GJI. 79" (graphite). A similar printed white sticker: "Muzeumi Lokal Gjirokastër Nr." (!), without handwritten mentions, is also extant on the upper right corner of the inner pastedown on the back cover.

2 Contents

001^{r}–089^{v}[90^{v}]:[4] The Gospel of Matthew (without chapter titles), *tit.* ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΑΓΙΟΝ ΕΥα(γγέλιον) (red ink), *inc.* $^{1:1}$Βίβλος γενέσεως ἰ(ησο)ῦ χ(ριστο)ῦ · υ(ἱο)ῦ δα(υἱ)δ, *des.* $^{28:20}$ἕως τῆς συντελείας τοῦ αἰῶνος ἀμήν : + + +.

089^{v}[90^{v}]–90^{v}[91^{v}]: List of chapter titles for the Gospel of Mark (incomplete and wrongly numbered), *tit.* + τοῦ κατὰ μάρκον εὐα(γγελίου) τὰ κεφάλ(αια) (red ink), *inc.* α′ [1] περὶ τοῦ δαιμονϊζομένου, *des.* μς′ [46] περὶ παραδόσεως

4 ANA 79 is properly folioed in the same hand, without errors, until f. 49. From then on, it seems that there were two foliations in two different modern hands: a continuous one, including folios numbered twice (i.e. ff. 50, 75, 185, 190, 195, etc.), whereas others are unnumbered or erroneously numbered (i.e. f. 247 folioed 227, f. 253 folioed 353, f. 282 folioed 382, f. 289 folioed 389); the second foliation is partial and seems to follow the quires. Those two foliations are numbered with Arabic numerals and both are inaccurate. Our restored foliation is given in square brackets.

προφητεία, μζ′ [47] περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ cod. (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409); f. 90^{v}[91^{v}] partly blank.

091^{r}[92^{r}]–145^{r}[146^{r}]: The Gospel of Mark, *tit.* ΤΟ ΚΑΤα ΜΑΡΚΟΝ ΑΓΙΟΝ ΕΥα(γγέλιον) (red ink), *inc.* 1:1'Αρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ, 2ὡς γέγραπται ἐν τοῖς προφήταις, *des.* 16:20διὰ τῶν ἐπακολουθούντων σημείων, ἀμήν; f. 145^{r}[146^{r}] partly blank.

145^{v}[146^{v}]–147^{r}[148^{r}]: List of chapter titles for the Gospel of Luke (numbered 1–83), *tit.* + τοῦ κατὰ λουκᾶν ἁγ(ίου) εὐα(γγελίου) τὰ κ(ε)φά(λαια) (red ink), *inc.* α′ περὶ τῆς ἀπογραφῆς, *des.* πΓ′ περὶ κλεόπα (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411); 147^{r}[148^{r}] partly blank.

147^{v}[148^{v}]: full-page image of the Evangelist Luke.

148^{r}[149^{r}]: blank.

148^{v}[149^{v}]–237^{v}[239^{v}]: The Gospel of Luke, *tit.* ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥα(γγελίου) (red ink), *inc.* 1:1'Επειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι, *des.* 24:53καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ · αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εό)ν · ἀμήν + .

237^{v}[239^{v}]–238^{r}[240^{r}]: List of chapter titles for the Gospel of John (numbered 1–18), *tit.* + Τοῦ κατὰ ἰω(άννην) ἁΓίου εὐα(γγελίου) τὰ κεφάλ(αια) (red ink), *inc.* α′ περὶ τοῦ ἐν κανᾶ γάμου, *des.* ιη′ περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ (Von Soden, *Die Schriften* I,1, 1902, p. 411); f. 238^{r}[240^{r}] partly blank.

238^{v}[240^{v}]: full-page image of the Evangelist John.

239^{r}[241^{r}]–303^{v}[305^{v}]: The Gospel of John, *tit.* ΤΟ ΚΑΤὰ ΙΩ(ΑΝΝΗΝ) ΑΓΙΟΝ ΕΥΑΛΛΕλ(ιον), *inc.* 1:1'Εν ἀρχῇ ἦν ὁ λόγος · καὶ ὁ λόγος ἦν πρὸς τὸν θ(εό)ν, *des.* 21:25τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία · ἀμήν; f. 303^{v}[305^{v}] partly blank.

I$^{r–v}$: blank.

3 Textual Features

Mt 16:2b–3

POST is in Matthew (ff. 46^{v}–47^{r}), without emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: 16:2ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς · ὀψίας γενομένης, λέγετε εὐδία · πυρράζει γὰρ ὁ οὐ(ρα)νός · 3καὶ πρωΐας, σήμερον χειμών · πϋρράζει γάρ, στυγνάζων ὁ οὐ(ρα)νός · ὑποκριταί · τὸ μὲν πρόσωπον τοῦ οὐ(ρα)νοῦ γινώσκετε διακρίνειν κτλ.

Mk 1:1 (f. 91r[92r])

1:1Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ, 2ὡς γέγραπται ἐν τοῖς προφήταις.

Mk 6:3 (f. 106r[107r])

6:3οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υἱὸς μαρίας · ἀδελφὸς δὲ ἰακώβου · καὶ ἰωσῆ · καὶ ἰούδα καὶ σίμωνος; cod.

Lk 22:43–44

PASB is in Luke (f. 227v[229v]), without emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: 22:42λέγων · π(άτ)ερ · εἰ βούλει | παρενεγκεῖν τὸ ποτήριον τοῦτο | ἀπ' ἐμοῦ · πλήν, μὴ τὸ θέλημά μου · | ἀλλὰ τὸ σὸν γινέσθω · 43ὤφθη δὲ αὐ|τῷ ἄγγελος ἀπ' οὐ(ρα)νοῦ, ἐνϊσχύων αὐτόν · | 44καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέ|στερον προσηύχετο · ἐγένετο δὲ ὁ ἱ|δρὼς αὐτοῦ, ὡσεὶ θρόμβοι αἵματος (cod.) | καταβαίνοντες ἐπὶ τὴν γῆν · κτλ. There is no liturgical reference to Mt 26:39.

At f. 79v[80v], Mt 26:39 does not refer to Lk 22:43–44: 26:39καὶ προσελθὼν μικρὸν, (cod.) ἔπεσεν | ἐπὶ πρόσωπον αὐτοῦ προσευχό|μενος καὶ λέγων · π(άτ)ερ μου, εἰ | δϋνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ | τὸ ποτήριον τοῦτο · πλήν, οὐχ ὡς | ἐγὼ θέλω, ἀλλ' ὡς σύ · 40καὶ ἔρχεται κτλ.

Jo 7:52–8:11

PA is in John (ff. 263r[265r]–264r[266r]), without emendation, obeli or asterisk, neither in the main text nor in the margin. We only note, in the external right margin, the verb ἐγείρεται (different hand from the copyist's hand) in front of ἐγήγερται: 7:52Ἀπεκρίθησαν καὶ εἶπον αὐτῷ μὴ καὶ σὺ ἐκ τῆς γαλϊλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτϊ προφήτης ἐκ τῆς γαλϊλαίας οὐκ ἐγήγερται · 53καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ · 8:1καὶ ἰ(ησοῦ)ς ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν · 2ὄρθρου δὲ πάλιν βαθέος, ἦλθεν ὁ ἰ(ησοῦ)ς εἰς τὸ ἱερόν · καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν · καὶ καθίσας ἐδίδασκεν αὐτούς · 3ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτὸν γϋναῖκα ἐπὶ μοιχείᾳ κατειλημμένην · καὶ στήσαντες αὐτὴν ἐν τῷ μέσῳ; (f. 263r[265r]) | (f. 263v[265v]) 4εἶπον αὐτῷ · διδάσκαλε · ταύτην εὕρομεν ἐπ' αὐτοφώρῳ μοιχευομένην · 5ἐν δὲ τῷ νόμῳ ἡμῖν μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν · Σὺ οὖν τί λέγεις περὶ αὐτῆς · 6τοῦτο δὲ ἔλεγον, πειράζοντες αὐτὸν ἵνα ἔχωσϊ κατηγορίαν κατ' αὐτοῦ · ὁ δὲ ἰ(ησοῦ)ς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν μὴ προσποιούμενος · 7ὡς δὲ ἐπέμενον ἐπερωτῶντες αὐτόν, ἀναβλέψας εἶπεν αὐτοῖς · ὁ ἀναμάρτητος ὑμῶν, πρῶτος λίθον βαλέτω ἐπ' αὐτήν · 8καὶ πάλϊν κάτω κύψας, ἔγραφεν εἰς τὴν γῆν · 9οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς σϋνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ εἰς, (cod.) ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων · καὶ κατελείφθη ὁ ἰ(ησοῦ)ς μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὖσα· 10ἀνακύψας

δὲ ὁ ἰ(ησοῦ)ς · καὶ μηδένα θεασάμενος πλὴν (f. 263^{v}[265^{v}]) | (f. 264^{r}[266^{r}]) τῆς γϋναικὸς, εἶδεν αὐτὴν καὶ εἶπε · γύναι · ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου · οὐδείς σε κατέκρινεν; [11]ἡ δὲ εἶπεν · οὐδεὶς κ(ύρι)ε · εἶπε δὲ αὐτῇ ὁ ἰ(ησοῦ)ς · οὐδὲ ἐγώ σε κατακρίνω · πορεύου · καὶ ἀπὸ τοῦ νῦν, μηκέτϊ ἁμάρτανε.

PA is not located after:

Lk 21:38 (f. 224^{v}[226^{v}]) [21:38]καὶ πᾶς ὁ λαός, ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ · [22:1]ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων.

Lk 24:53 (f. 237^{v}[239^{v}]) [24:53]καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ · αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εό)ν · ἀμήν · .

Jo 7:36 (f. 262^{r}[264^{r}]) [7:36]τίς ἐστϊν οὗτος ὁ λόγος ὃν εἶπε · ζητήσετέ με καὶ οὐχ εὑρήσετε · καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν · κτλ.

Jo 21:25 (f. 303^{v}[305^{v}]) [21:25] ... ἅτϊνα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία · ἀμήν : + .

4 Variant Readings

Mt 4:23 (*f. 9^{r}*)

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰ(ησοῦ)ς διδάσκων 2514

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰησοῦς διδάσκων K M U W Γ Δ Π *f* ^{13} 28 565 579 700 1241 1071 𝔐

καὶ περιῆγεν ὁ ἰησοῦς ὅλην τὴν γαλιλαίαν διδάσκων **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ D *f* ^{1} 33$^{NA27+28+S1}$ (*om.* ὁ ἰησοῦς^{S2}) 157 892 1424 *pc*

καὶ περιῆγεν ὁ ἰησοῦς ἐν τῇ γαλιλαίᾳ διδάσκων **א**$^{*(NA27+28+S)}$

καὶ περιῆγεν ἐν ὅλῃ τῇ γαλιλαίᾳ (γαλειλ.^{S}) διδάσκων B sy^{c}

lac. A Θ

Mt 5:24 (*f. 11^{v}*)

τὸ δῶρον σου ἔμπροσθεν τοῦ θυσιαστηρίου · cod. **2514**

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου **א** B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

lac. A

Mt 8:1 (*f. 19^{v}*)

καταβάντι δὲ αὐτῷ 2514

καταβάντι δὲ αὐτῷ **א**$^{*(NA27+28)}$ K L M U Γ Π 157 565 579 1071 1241 1424 𝔐

καταβάντι δὲ αὐτοῦ **א**$^{*(S)}$

καταβάντος δὲ αὐτοῦ **א**$^{c(S)}$ B C W Θ *f* ^{1} 33

καταβαίνοντος δὲ αὐτοῦ *f* ^{13} 700

***Mt 8:15* (*f. 20ᵛ*)**

καὶ διηκόνει αὐτῷ · 2514
καὶ διηκόνει αὐτῷ B$^{c(S)}$ (B$^{*(S)}$ διεκ.) C K U W Γ Θ Π 579 700 𝔐^{S}
καὶ διηκόνει αὐτοῖς 𝔄$^{1(NA27+28)}$ 𝔄$^{c(S)}$ L M Δ *f* ^{1} *f* ^{13} 33 157 565 892 1071 1424 *pm*$^{NA27+28}$ sy$^{s.c}$
διηκόνει αὐτῷ *tantum* 𝔄$^{*(S)}$
lac. A

***Mt 9:10* (*f. 23ʳ–ᵛ*)**

ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοί 2514
ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 *f* ^{1} *f* ^{13} 𝔐
ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί 𝔄 D 892 *pc*
ἐν τῇ οἰκίᾳ πολλοί 700
lac. A 28

***Mt 9:36* (*f. 25ᵛ*)**

ἰδὼν δὲ ὁ ἰ(ησοῦ)ς τοὺς ὄχλους, ἐσπλαγχνίσθη cod. **2514**
ἰδὼν δὲ ὁ ἰησοῦς τοὺς ὄχλους ἐσπλαγχνίσθη G 157 *pc*
ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη C M N *f* ^{13} *al* sy$^{p.h**(NA27)}$ sy$^{p.h(NA28)}$
ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη 𝔄 B D W 28 565 700 1424 𝔐
lac. A

***Mt 12:5* (*f. 32ʳ–ᵛ*)**

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν 2514
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν 𝔄 B Θ *f* ^{1} 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* ^{13}
lac. A

***Mt 12:43* (*f. 35ᵛ*)**

καὶ οὐχ εὑρίσκει · 2514
καὶ οὐχ εὑρίσκει 𝔄 B D W Θ *f* ^{1} *f* ^{13} 28 565 𝔐
καὶ μὴ εὕρισκον 700
lac. A

***Mt 12:44* (*f. 35ᵛ*)**

τότε λέγει · ὑποστρέψω εἰς τὸν οἶκον μου ὅθεν ἐξῆλθον · cod. **2514**
τότε λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον *f* ^{1} *f* ^{13} 28
τότε λέγει ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐

τότε λέγει εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον ℵ B D 33 1424
lac. A

***Mt 12:44* (*f. 35ᵛ*)**

καὶ ἐλθὸν, εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον · cod. 2514
καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B $C^{2(NA27+28)}$ W Θ *f* ^{1} *f* ^{13} (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐
καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον $ℵ^{c(S)}$ (*om.* ἐλθόν $ℵ^{*(S)}$) $C^{*(NA27+28+S)}$ 1424 (ἐλθών) *al*
καὶ ἐλθὼν εὑρείσκει τὸν οἶκον σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον D
lac. A

***Mt 15:14* (*f. 44ᵛ*)**

ὁδηγοί εἰσϊ τϋφλοὶ τυφλῶν · cod. 2514
ὁδηγοί εἰσιν τυφλοὶ τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐
τυφλοί εἰσιν ὁδηγοὶ τυφλῶν $ℵ^{1(NA27)}$ $ℵ^{2a(NA28)}$ $ℵ^{c(S)}$ L Z Θ *f* ^{1} *f* ^{13} 33 579 700 892 1241 1424 *al* $sy^{p.h}$
τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί) 0237
ὁδηγοί εἰσιν τυφλοί $ℵ^{*.2(NA27)}$ $ℵ^{*.2b(NA28)}$ $ℵ^{*(S)}$
lac. A

***Mt 17:4* (*f. 49ᵛ*)**

μίαν ἠλίᾳ · 2514
μίαν ἠλίᾳ B M S U Y Γ Ω 28 565 1071 1241 $𝔐^{S}$ *pm*$^{NA27+28}$
ἠλίᾳ μίαν ℵ (ἠλείᾳ) C D (ἠλείᾳ) K L Δ Θ Π *f* ^{1} *f* ^{13} 33 157 700 1424
lac. A

***Mt 18:1* (*f. 50ʳ*[*f. 51ʳ*])[5]**

ἐν ἐκείνῃ τῇ ὥρᾳ 2514
ἐν ἐκείνῃ τῇ ὥρᾳ ℵ B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* ^{13} 28 565 sa^{mss} (*add.* δέ *p.* ἐκείνῃ) 𝔐
ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* ^{1} 700 1424 *pc* $sy^{s.c}$
lac. A

5 This folio was folioed twice: "50" and "51". The preceding folio was already folioed "50". Our restored foliation is given in square brackets.

***Mt 20:8* (*f. 57ᵛ*)**

κάλεσον τοὺς ἐργατας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν cod. **2514**
κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν B D K N W Γ Δ Θ *f* ^{1} *f* ^{13} 28 33^{vid} 565 579 700 892 1241 1424 𝔐 sy
κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν ℵ C L Z 085
lac. A

***Mt 20:26* (*f. 59ʳ*)**

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν · 2514
οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν C^{S} M^{S} Γ^{S} 28^{S} 33^{S} 1424^{S} 1582$^{c(S)}$
οὐχ οὕτως ἔσται ἐν ὑμῖν ℵ E$^{*(S)}$ K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖν^{S}) 𝔐 sa^{mss} bo
οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* sa^{mss}
lac. A

***Mt 20:26* (*f. 59ʳ*)**

ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι 2514
ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ℵ (~σθε^{S}) H K M S U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 𝔐
ἀλλ' ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθε^{S}) 33
ἀλλ' ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*
lac. A

***Mt 21:7* (*f. 60ʳ*)**

καὶ ἐπέθηκαν ἐπάνω αὐτῶν 2514
καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π *f* ^{1} 28 157 565 579 700 1071 1424 𝔐
καὶ ἐπέθηκαν ἐπ' αὐτῶν ℵ B L 69
καὶ ἐπέθηκαν ἐπ' αὐτῷ Θ 33 788
καὶ ἐπέθηκαν ἐπ' αὐτόν D *pc*
καὶ ἐπέθηκαν αὐτῷ *f* ^{13}
lac. A

***Mt 21:7* (*f. 60ʳ*)**

τὰ ἱμάτἳα αὐτῶν 2514
τὰ ἱμάτια αὐτῶν ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ C F H K L M N S U W Y Γ Δ Π Ω *f* ^{1} *f* ^{13} 28 33 565 579 700 1071 1424 𝔐 sy
τὰ ἱμάτια *tantum* ℵ$^{*(NA27+28+S)}$ B D Θ *pc*
lac. A

Mt 21:23 (*f. 60ᵛ/61ᵛ*[*f. 61ᵛ*])[6]

καὶ ἐλθόντϊ αὐτῷ εἰς τὸ ἱερόν 2514

καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐

καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν ℵ B C D L Θ *f* [1] *f* [13] 33 700

lac. A

Mt 21:44 (*ff. 63ᵛ–64ʳ*)

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, σϋνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ, λϊκμήσει αὐτόν · cod. **2514**

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν ℵ B C K L W Z Δ Θ (*om.* καί) *f* [1] *f* [13] 565 579 700 892 1241 1424 𝔐 sy[c.p.h]

om. tot. uers. D 33 sy[s]

lac. A

Mt 22:13 (*f. 65ʳ*)

τότε εἶπεν ὁ βασιλεὺς τοῖς δϊακόνοις 2514

τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 *f* [1] 28 157 579 1071 1241 1424 𝔐

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις ℵ B L Θ 085 *f* [13] 33 565 700 892 *pc* sy[h]

lac. A

Mt 22:37 (*f. 65ᵛ/66ᵛ*[*f. 66ᵛ*])[7]

ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ · 2514

ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* [1] 28 565 579 1241 1424 𝔐 sy[p.h]

ὁ δὲ ἔφη αὐτῷ ℵ B L 33 892 *pc*

ἔφη αὐτῷ ἰησοῦς D

ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* [13] 700 *pc*

lac. A

Mt 23:12-14-13 (*ff. 67ᵛ–68ʳ*)

23:12**ταπεινωθήσεται · καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται · 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί · ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρ(ῶν) · καὶ προφάσει μακρᾶ προσευχόμενοι. δια τοῦτο λήψεσθε περϊσσότερον κρίμα · 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρϊσαῖοι** cod. **2514**

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6 The recto of this folio was folioed both "60" and "61". Our restored foliation is given in square brackets.

7 The recto of this folio was folioed both "65" and "66". Our restored foliation is given in square brackets.

23:12ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy$^{p.h}$

om. Mt 23:14 𝔄 B D L Θ *f* ^{1} 33

lac. A

Mt 23:13 (*f. 68^{r}*)

οὐαὶ ὑμῖν 2514

οὐαὶ ὑμῖν 𝔄$^{*(NA27+28+S)}$ K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐^{S} *pm*$^{NA27+28}$ sy$^{c.p.h(NA27)}$ sy$^{c.p(NA28)}$

οὐαὶ δὲ ὑμῖν 𝔄$^{c(S)}$ B D L Θ *f* ^{1} *f* ^{13}

lac. A

Mt 26:48 (*f. 80^{v}*[*f. 81^{v}*])

λέγων · ὃν ἐὰν φιλήσω 2514

λέγων ὃν ἐὰν φιλήσω 𝔓^{37} 𝔄 A K M W Δ Π 124 157 579 1071 𝔐

λέγων ὃν ἂν φιλήσω B C D L U Θ *f* ^{1} 28 33 69 565 700 788 1424

Mt 27:3 (*f. 83^{r}*[*f. 84^{r}*])

μεταμεληθεὶς, ἀπέστρεψε cod. **2514**

μεταμεληθεὶς ἀπέστρεψεν 𝔄$^{1(NA27)}$ 𝔄$^{2(NA28)}$ 𝔄$^{c(S)}$ A C K L^{S} M U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 33 565 700 𝔐

μεταμελήθη καὶ ἔστρεψεν 𝔄$^{*(NA27+28+S)}$

μεταμεληθεὶς ἔστρεψεν B L$^{NA27+28}$ *pc*

Mt 27:45 (*f. 85^{r}/86^{r}*[*f. 87^{r}*])[8]

ἐπὶ πᾶσαν τὴν γῆν 2514

ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* ^{1} *f* ^{13} 565 700 𝔐

ἐφ' ὅλην τῆν γῆν 𝔄$^{1(NA27+28)}$ 𝔄$^{c(S)}$ 1424 *pc*

om. haec uerba 𝔄$^{*(NA27+28+S)}$ *pc*

lac. 28

8 This folio was folioed both "85" and "86". Our restored foliation is given in square brackets.

***Mt 27:65* (*f. 87ᵛ*[*f. 88ᵛ*])**

ἔφη αὐτοῖς ὁ π. 2514

ἔφη αὐτοῖς ὁ Π. B K L Mᶜ Γ Θ *f* 13 33 157 700 1071 1241 *pm*NA27+28 𝔐S sys.p

ἔφη δὲ αὐτοῖς ὁ Π. ℵ A C D M* S U Y W Δ Π Ω *f* 1 28 565 579 892 1424 *pm*NA27+28 syh**

***Mk 2:18* (*f. 95ʳ/96ʳ*[*f. 97ʳ*])[9]**

ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες · 2514

ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* 1 28 (φαρησ.) 33 892 2542 𝔐 syhmg

ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W

ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓88 ℵ A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* 13 157 565 1241 1424 2427 *al* syp.h

***Mk 3:32* (*f. 99ʳ*[*f. 100ʳ*])**

καὶ ἐκάθητο ὄχλος περὶ αὐτόν · 2514

καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐

καὶ ἐκάθητο περὶ αὐτὸν ὄχλος ℵc(S) A B C K L W Δ Π *f* 1 *f* 13 28 33 157 700

καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θc(S) (ἐκάθεντο Θ*(S)) 565

καὶ ἐκάθητο πρὸς τὸν ὄχλον D

καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος ℵ*(S)

***Mk 3:32* (*f. 99ʳ*[*f. 100ʳ*])**

εἶπον δὲ αὐτῷ · 2514

εἶπον δὲ αὐτῷ A E Fc(S) G H K M S U Y Γ Π Ω *f* 1 33 157 1424 𝔐

καὶ λέγουσιν αὐτῷ ℵ B C D L W Δ *f* 13 1071

εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τονLA) 28 565 700

***Mk 3:32* (*f. 99ʳ*[*f. 100ʳ*])**

ἰδοὺ ἡ μ(ήτ)ηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου, ἔξω ζητοῦσι σε · cod. 2514

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*NA27+28 syhmg

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε ℵ B C G K L Y Δ Θ Π *f* 1 *f* 13 28 33 157 565 1071 1424 *pm*NA27+28 sy

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε WS (ζητοῦντεςL)

9 This folio was folioed both "95" and "96". Our restored foliation is given in square brackets.

***Mk 6:49* (*f. 110r*[*f. 111r*])**

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης 2514
αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* 1 28 69 124 565 700 788 828 𝔐
αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα **א** B L Δ Θ 33 579
om. haec uerba 983 1689

***Mk 6:49* (*f. 110r*[*f. 111r*])**

ἔδοξαν φάντασμα εἶναι · 2514
ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* 13 157 565 700 1071 1424 𝔐
φάντασμα ἔδοξαν εἶναι W *f* 1 28 2542 *pc*
ἔδοξαν ὅτι φάντασμά ἐστιν **א** B L Δ 33 579 892 *pc*

***Mk 12:33* (*f. 130v*[*f. 131v*])**

καὶ ἐξ ὅλης τῆς σϋνέσεως · 2514
καὶ ἐξ ὅλης τῆς συνέσεως **א** A B K L M U W Γ Δ Π Ψ *f* 13 28 157 700 1071 𝔐
καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565 it

***Mk 12:33* (*f. 130v*[*f. 131v*])**

καὶ ἐξ ὅλης τῆς ψυχῆς · καὶ ἐξ ὅλης τῆς ἰσχύος · 2514
καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 *f* 13 157 700 1071 𝔐 sy$^{p.h}$ sa^{ms}
καὶ ἐξ ὅλης τῆς ἰσχύος **א**$^{c(S)}$ (*om.* τῆς **א**$^{*(S)}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}
καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

***Mk 12:33* (*f. 130v*[*f. 131v*])**

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν 2514
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ *f* 1 *f* 13 (τὸ πλησ. 13 124 826 828 788^{ac}) 28 33 157 565 579 700 1071 1424 𝔐
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν **א**$^{c(S)}$ A D L S Γ
καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν **א**$^{*(S)}$ W Δ

***Mk 12:33* (*f. 130v*[*f. 131v*])**

πλεῖόν ἐστι πάντων τῶν ὁλοκαυμάτων cod. **2514**
πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (*om.* τῶν) Γ Θ Π *f* 1 *f* 13 28 157 565 700 1071 1424 (*om.* πάντων) 𝔐
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων **א** B L Δ 33 579 (*om.* ἐστιν)

Mk 12:33 (*f. 130ᵛ*[*f. 131ᵛ*])
καὶ θϋσϊῶν · cod. 2514
καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐
καὶ τῶν θυσιῶν ℵ L M Δ Ψ *f* ¹ *f* ¹³ 33 565 579 892 1071 1424

Mk 14:71 (*f. 140ʳ*[*f. 141ʳ*])
ὁ δὲ ἤρξατο ἀναθεματίζειν · 2514
ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* ¹ *f* ¹³ 28 33 157 579 700 1071 1424 𝔐
ὁ δὲ ἤρξατο καταθεματίζειν 565

Mk 14:71 (*f. 140ʳ*[*f. 141ʳ*])
καὶ ὀμνύναι 2514
καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*
καὶ ὀμνύειν ℵ$^{NA27+28}$ A C K$^{NA27+28}$ N W Δ Θ Ψ *f* ¹ *f* ¹³ 28 33 565 579 1241 1424 *pm*
καὶ ὀμνύνειν ℵ^{S} K^{S} 118$^{*(S)}$
καὶ λέγειν D vg^{ms}

Mk 16:3 (*f. 143ᵛ*[*f. 144ᵛ*])
ἐκ τῆς θύρας τοῦ μνημείου · 2514
ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* ¹ 28 124 565 579 700 𝔐
ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* ¹³ 1424

Lk 6:4 (*f. 168ʳ*[*169ʳ*])
καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε · 2514
καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C$^{3(NA27+28)}$ C$^{c(S)}$ M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^{h}
καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓$^{4vid(NA27+28)}$ B C$^{*(NA27+28+S)}$ L Θ 892 *pc*
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.^{S}) K W Π *f* ¹ *f* ¹³ 157 565 579 700 1241 2542 *al*

Lk 7:38 (*f. 175ʳ*[*f. 176ʳ*])
καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω 2514
καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f*¹³ 28 𝔐
καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565
καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* ¹ 33 579 700 1071 1424

Lk 7:38 (*f. 175r*[*f. 176r*])

κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρϋσϊ · 2514

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* 1 *f* 13 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ **א** B L W Ψ 33 579 700 1071

κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ

κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 179v*[*f. 180v*])

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός · 2514

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓75 **א** A B W Θ *f* 1 (καὶ ἐξ.) *f* 13 28 565 700 1424 𝔐

tot. uers. diff. D

Lk 9:48 (*f. 184r*[*f. 186r*])

καὶ εἶπεν αὐτοῖς + **ὃς ἐὰν δέξηται** cod. **2514**

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται **א** A B C E*(S) K M U W Γ Δ Θ Λ Π Ω *f* 1 28 565 579 700 1424 𝔐

καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 184r*[*f. 186r*])

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται · 2514

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται **א** A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐

τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓75 (δέχητ.) D *f* 1 *pc*

Lk 9:48 (*f. 184r*[*f. 186r*])

καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με · 2514

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* 1 28 565 579 700 1424 𝔐

καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓75 (δ’ ἄν *l.* ἄνs) B K L U Ψ 33 157 1071

καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με **א**

καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 186r*[*f. 188r*])

οἰκίαν εἰσέρχεσθε πρῶτον 2514

οἰκίαν εἰσέρχεσθε πρῶτον K Θ (~έρχεσθαι)

οἰκίαν εἰσέρχησθε πρῶτον A M U W Γ Δ Λ Π Ψ 28 565 1424 𝔐

εἰσέλθητε οἰκίαν πρῶτον 𝔓75 **א** (~θηται) B

οἰκίαν εἰσέλθητε πρῶτον C L *f* 1 700 1071

Lk 10:29 (*f. 187ᵛ*[*f. 189ᵛ*])

δικαιοῦν 2514

δικαιοῦν A C$^{3(NA27+28)}$ C$^{c(S)}$ K M N U W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 565 700 1424 𝔐

δικαιῶσαι 𝔓^{45} 𝔓^{75} **א** B C$^{*(NA27+28+S)}$ D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 187ᵛ*[*f. 189ᵛ*])

ὑπολαβὼν δὲ ὁ ἰ(ησοῦ)ς 2514

ὑπολαβὼν δὲ ὁ ἰησοῦς **א**$^{2(NA27+28)}$ A C$^{2(NA27+28)}$ D K L N W Γ Δ Θ Ξ Ψ 070 *f* ^{1} *f* ^{13} 33 565 579^{NA28} 700 892 1071 1241 1424 2542 𝔐 sy^{h}

ὑπολαβὼν ὁ ἰησοῦς 𝔓$^{45(S)}$ 𝔓^{75} **א**$^{*(NA27+28+S)}$ B C$^{*vid(NA27+28)}$ 579^{S} sa^{ms}

Lk 13:6 (*f. 198ᵛ*[*f. 200ᵛ*])

σϋκῆν εἶχέ τϊς ἐν τῷ ἀμπελῶνϊ αὐτοῦ πεφυτευμένην · 2514

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* ^{13} 28 565 700 1424 𝔐

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓^{75} **א**$^{c(S)}$ (- τῷ **א**$^{*(S)}$) B L W Ψ *f* ^{1} 157 579 1071

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 205ʳ*[*f. 207ʳ*])

διεσκόρπισε τὴν οὐσίαν αὐτοῦ 2514

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓^{75} A B G N W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ **א**

διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 19:7 (*f. 215ᵛ*[*f. 217ᵛ*])

Καὶ ἰδόντες πάντες, διεγόγγυζον λέγοντες · 2514

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες **א** A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

Lk 20:9 (*f. 219ʳ*[*f. 221ʳ*])

Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην · 2514

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην **א**$^{*(S)}$

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 219r*[*f. 221r*])

ἄν(θρωπ)ος ἐφὔτευσεν ἀμπελῶνα · cod. 2514

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα ℵ B K L M N Q Γ Δ Λ Π Ψ *f* 1 28 33 565 579 700 892 1424 𝔐

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* 13 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα$^{*(S)}$)

Lk 20:9 (*f. 219r*[*f. 221r*])

καὶ ἐξέδοτο αὐτὸν γεωργοῖς 2514

καὶ ἐξέδοτο αὐτὸν γεωργοῖς ℵ$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς ℵ$^{*(S)}$ A B$^{*(S)}$ C L 579

Jo 4:53 (*f. 250v*[*f. 252v*])

ὅτϊ ἐν ἐκείνῃ τῇ ὥρᾳ 2514

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓^{66} ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* 13 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓^{75} ℵ$^{*(NA27+28+S)}$ B C 1 892 *al*

Jo 7:3 (*f. 259v*[*f. 261v*])

θεωρήσωσι 2514

θεωρήσωσιν 𝔓^{66} (θεορήσωσι^{S}) B$^{2(NA27+28)}$ B$^{c(S)}$ G K U Γ Θ Λ Π Ψ 070 *f* 1 *f* 13 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν 𝔓^{75} ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ B$^{*(NA27+28+S)}$ D L M N W Δ 0105 33 157 1424 *al*

θεώρουσιν ℵ$^{*(NA27+28+S)}$

lac. A

Jo 7:3 (*f. 259v*[*f. 261v*])

τὰ ἔργα σου ἃ ποιεῖς · 2514

τὰ ἔργα σου ἃ ποιεῖς ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ K L M N W Γ Δ Λ Π Ψ 070 0105 *f* 13 28 33 157 579 700 892 1424 𝔐

τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* 1 565 1071 *pc*

σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓^{66} B

τὰ ἔργα ἃ ποιεῖς ℵ$^{*(NA27+28+S)}$ D U 1241 *al* sy$^{s.c.p}$ sa^{mss}

lac. A

Jo 8:38 (*f. 266r*[*f. 268r*])

Ἐγὼ ὃ ἑώρακα 2514

ἐγὼ ὃ ἑώρακα K (ἑόρακα^{S}) M (ἑόρακα^{S}) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακα^{S}) 700 1424 𝔐 (ἑόρακα^{S}) sy^{h}

ὃ ἐγὼ ἑώρακα *f* ^{1}

ἐγὼ ἃ ἑώρακα D$^{c(S)}$ (ὥρακα D$^{*(S)}$) L (ἑόρακα^{S}) N Θ (ἑόρακα^{S}) 33 579 892 1071 *al*

ἃ ἐγὼ ἑώρακα 𝔓^{66} 𝔓^{75} (ἑόρακα^{S}) **א** B C W 565 (ἑόρακα^{S}) *pc*

lac. A

Jo 8:38 (*f. 266r*[*f. 268r*])

παρὰ τῷ π(ατ)ρί μου λαλῶ · 2514

παρὰ τῷ πατρί μου λαλῶ **א** K M N S U Y Γ Δ Θ Λ Ψ Ω *f* ^{1} *f* ^{13} 28 565 700 1071 1424 𝔐 sy

παρὰ τῷ πατρὶ λαλῶ 𝔓^{66} 𝔓^{75} B C L 070 *pc*

παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*

ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 266r*[*f. 268r*])

καὶ ὑμεῖς οὖν ὅ 2514

καὶ ὑμεῖς οὖν ὅ **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 sy^{h}

καὶ ὑμεῖς οὖν ἅ 𝔓^{66} 𝔓^{75} **א**$^{*(NA27+28+S)}$ B C D K N W (- οὖν) Y Θ *f* ^{1} *f* ^{13} 33 565 579 1071 *al*

lac. A

Jo 8:38 (*f. 266r*[*f. 268r*])

ἑωράκατε · 2514

ἑωράκατε 𝔓^{66} **א**$^{*(NA27+28+S)}$ D N S U Γ Δ Λ Ψ Ω 070 579$^{NA27+28}$ 700 1071 1424 𝔐$^{NA27+28}$ sy sa

ἑοράκατε M Δ Ω 28 579^{S} 𝔐^{S}

ἠκούσατε 𝔓^{75} **א**$^{2(NA27+28)}$ B C K L$^{NA27+28}$ W Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy^{hmg}

ἠκούσαται **א**$^{c(S)}$ L^{S}

lac. A

Jo 8:38 (*f. 266r*[*f. 268r*])

παρὰ τῷ π(ατ)ρὶ ὑμῶν, ποιεῖτε · cod. 2514

παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy

παρὰ τοῦ πατρὸς ποιεῖτε 𝔓^{66} 𝔓^{75} (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*

παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε **א** C K Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy$^{hmg(NA27)}$

lac. A

Jo 8:54 (*f. 267r*[*f. 269r*])
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 2514
ἐὰν ἐγὼ δοξάζω ἐμαυτόν $\mathfrak{P}^{66*(S)}$ $\aleph^{c(S)}$ A $C^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 $\mathfrak{M}$
ἐὰν ἐγὼ δοξάσω ἐμαυτόν $\mathfrak{P}^{66c(S)}$ $\mathfrak{P}^{75}$ $\aleph^{*(S)}$ B $C^{*(S)}$ D U W Θ Π *f* ^{1} *f* ^{13} 579

Jo 14:15 (*f. 284v*[*f. 286v*])
τηρήσατε · 2514
τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* ^{1} *f* ^{13} 28 157 565 700 892 1241 1424 $\mathfrak{M}$
τηρήσετε B L Ψ 1071 *pc*
τηρήσητε $\mathfrak{P}^{66(NA27+28)}$ **א** 060 33 579$^{NA27+28}$ *pc*
τηρήσηται $\mathfrak{P}^{66(S)}$ 579^{S}

Jo 14:16 (*f. 284v*[*f. 286v*])
καὶ ἐγὼ ἐρωτήσω 2514
καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π *f* ^{13} 28 33 118 157 700 1424 $\mathfrak{M}$
κἀγὼ ἐρωτήσω $\mathfrak{P}^{66}$ $\aleph^{c(S)}$ B D Q Ψ *f* ^{1} 565 579 1071
κἀγὼ τηρήσω $\aleph^{*(S)}$

Jo 15:26 (*f. 287v*[*f. 289v*])
ὅταν δὲ ἔλθῃ ὁ παράκλητος 2514
ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ *f* ^{1} *f* ^{13} 33$^{NA27+28}$ 157 565 700 1071 1241 1424 $\mathfrak{M}$ sy sa^{mss}
ὅταν ἔλθῃ ὁ παράκλητος $\mathfrak{P}^{22}$ **א** B Δ 579 *pc* sa^{mss}
lac. W 28

5 Bibliography

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2016: pp. 149, 159; Rëmbeci-Çunga, *Byzantine and Post-Byzantine Manuscripts*, 2012: p. 31$^{n.+pl.}$ (f. 238^{v}); Sinani, *Kodikët*, 2003; Id., *Beratinus*, 2004: pp. 40 "Kodiku i-79-të i Gjirok. është 2514 tek Gregory-Aland", 41 "Gregory-Aland 2514 është Kodiku i-79-të i Gjirokastrës", 111$^{n.}$, 437$^{pl.}$ (f. 1^{r}); Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Kodikët*, 2011: pp. 70 "Kodiku i-79-të i Gjirok. është 2514 tek Gregory-Aland", 71 "Gregory-Aland 2514 është Kodiku i-79-të i Gjirokastrës", 72$^{pl.}$ (front cover), 169–170$^{n.}$; Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2514.

CHAPTER 18

Albanian National Archives 85 (pl. 19)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 85
MS. Number: **Gregory-Aland 2900**
Contents: **Four Gospels**
Provenance: **Korçë**
Text Form: **Byzantine** (with Alexandrian affinities)

1 Physical Description

XIIIth c.,[1] parchment (except f. 60 in paper), ff. 221[2] (1×4. 1×2. 1×8–1. 1×8. 1×10–2. 1×10. 2×8. 1×8+2–1. 1×8. 1×10–1. 1×8–1. 2×8. 1×10–2. 4×8. 1×10–1. 1×8. 1×10–1. 3×8. 2×10. 1×8–1, unnumbered quires), 1 column per folio, 25 lines per column, size of folio: 220×155, area of text: 150×95/98, ruling type 1J-0/0/0/J (f. 165),[3] text in minuscule (brown ink), chapter titles, subscriptions, epigrams (red ink, now faded), no Canon Tables, no Ammonian sections, ἀρχή and τέλος (red ink, now faded).

1 Other suggested datings: "shekulli i 14-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 226; "duke u mbështetur në grafinë e ketij kodiku, dorëshkrimi duhet t'i atribuohet fundit të shekullit të 14-të", Popa, *Katalog*, 2003, p. 166; "i shkruar jo më vonë se në shekullin e 14-të", Sinani, *Beratinus*, 2004, p. 115, and Id., *Kodikët*, p. 175; "14th Century", Wallace, *CSNTM*, October 2017; "XIV", *Institut für Neutestamentliche Textforschung*, Münster, http://intf.uni-muenster.de/vmr/NTVMR/ListeHandschriften.php, accessed January 2018.

2 Some folios are mutilated: see f. 145, where the lower margin has been cut.

3 Muzerelle, *Schémas*, 1999. The zone "1J-0" means that there is only one vertical line of justification on the left part of the folio, and none on the right; the letter "J" means that the line of justification was not drawn from top to bottom (*ibidem*, p. 132, pl. 1). The second and third sections with a "0" indicate that there are no special horizontal lines, neither in the margins nor in the upper and lower parts of the folio. The last section with a "J" letter represents an area of text where the lines are not drawn right across (*ibidem*, p. 170, pl. 49–50). The ruling type 1J-0/0/0/J indicates a roughly-made artefact, close to the formula 0/0/0/0 which corresponds to a folio without ruling type (*ibidem*, p. 132, n. 38). Leroy-Sautel's codification was not able to transcribe ANA 85 but it may be deduced from 00D1 (Leroy-Sautel, *Répertoire*, 1995, p. 39).

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Two different hands:

– Hand A ff. 1–221^{r}, main copyist's hand.
– Hand B f. 60^{r} (paper, XVth c.).

Image: Mark (Matthew, Luke and John missing).
No covers, no binding.
No former shelfmarks.

2 Contents

001^{r}–058^{v}: The Gospel of Matthew, but 1:1–17 are missing, *inc. mut.* [1:17]δεκατέσ]σαρες καὶ ἀπὸ τῆς μετοικεσίας βαβυλῶνος, *des.* [28:20]ἕως τῆς συντελείας τοῦ αἰῶνος ἀμήν + + .

058^{v}: *Subscriptio*, τέλος τοῦ κ(α)τ(ὰ) ματθ(αῖον) ἁγίου εὐαγγέλιου ὅπερ ἐξεδόθη ὑπ' αὐτοῦ ἐν ἱ[ε]ροσολύμοις · μετὰ χρόνους ὀκτὼ τῆς χριστοῦ τοῦ ἀναλήψεως cod. (Von Soden, *Die Schriften* I,1, 1902, p. 298).

058^{v}–059^{v}: List of chapter titles for the Gospel of Mark (numbered 1–48), *tit.* τοῦ κατ(ὰ) μάρκον ἁγ(ίου) εὐα(γγελίου) τὰ κε(φά)λαια αἱ παρεβολ[*non leg.*, *inc.* α' Πε(ρὶ) τοῦ δαιμονιζομένου, *des.* μη' Πε(ρὶ) τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409).

059^{v}: partly blank, except for a note by the copyist's hand: Ἀρχὴ τῶ κατὰ μάρκον εὐαγγέλϊον | Κυ(ριακῇ) α' φωτῶν · κ(α)τ(ὰ) μάρκον κε(φ)άλ(αια) α' cod. (red ink, now faded).

060^{r}: Later handwritten note (eight lines, dark ink); partly blank.

060^{v}: full-page image of the Evangelist Mark.

061^{r}–098^{v}: The Gospel of Mark, *inc.* [1:1] Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ [2]ὡς γέγραπται ἐν τοῖς προφήταις, *des.* [16:20]διὰ τὸν ἐπακολουθούντων σημείων ἀμήν + τέλος τοῦ ἑωθ(ινῶν) εὐα(γγελίου) cod.

098^{v}: *Subscriptio*, Τέλ(ος) τοῦ κατὰ μάρκου ἁγ(ίου) εὐαγγέλιου ὅπερ ἐξεδώθ(η) ὑπ' αὐτοῦ μετὰ χρόνους δώδεκα τῆς χ(ριστο)ῦ ἀναλήψεως ἀμήν cod. (Von Soden, *Die Schriften* I,1, 1902, p. 298).

098v–099v: List of chapter titles for the Gospel of Luke (numbered 1–83), *tit.* Τοῦ κατ(ὰ) λουκᾶ εὐα(γγελίου) κε(φά)λ(αια) π[*non leg.*] βολ[*non leg.*, *inc.* α′ Πε(ρὶ) ἀπ[ο]γραφῆς cod., *des.* πγ′ Πε(ρὶ) κλεόπα (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411).

099v: [Nicetas David Paphlago] Five-line epigram, Λουκᾶς ἠπιόθυμο(ς) ἀκεστορί(ης) ἐπιήστωρ · ἀθαν(ά)τ(ου) · χρι|στοῖο γένος · καὶ θέσκελα ἔργα · ἀτρέκεως | κατέλεξαι · καὶ ὡς θάνεν ἄμμε ὡς · καὶ πάλιν | ἐκ τύμβοιο θορῶν μερόπε(σσιν) ἐμίχθη · ἔν|θε δ'ουρανίην ὑπὲρ ἄντιγα π(ατ)ρὶ φαάν|θη cod. (Von Soden, *Die Schriften* I,1, 1902, p. 378; Κominης, *Συναγωγή*, 1951, p. 270; Vassis, *Initia*, 2005, p. 438).

100r–165r: The Gospel of Luke, *tit.* τὸ κ(α)τ(ὰ) λουκᾶ ἅγ(ιον) εὐα(γγέλιον) κε(φά)λ(αιον) α′ τοῦ [*non leg.*, *inc.* 1:1]Επειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθ(αι) κτλ., *des.* 24:53]καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν.

165r: *Subscriptio*, τέλ(ος) τοῦ κ(α)τ(ὰ) λουκ(ᾶν) εὐαγ(γέ)λ(ιου) ὅπερ ἐξεδώθ(η) ὑπ' αὐτοῦ μετὰ χρόνους ιε′ τῆς τοῦ κ(υρίο)υ ἀναλήψεως · λουκᾶς θεωφρον[*non leg.*] καὶ εὐγνωμ[*non leg.*] εθεωρασ[*non leg.*] υψος [*non leg.*] του υψιστου.

165v: List of chapter titles for the Gospel of John (numbered 1–18), *tit. non leg.*, *inc.* α′ Πε(ρὶ) τοῦ ἐν κανὰ γάμου, *des.* ιη′ Πε(ρὶ) τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411).

165v: Five-line epigram, † Βροντίνης θεόφωνος ἰωάννης παν[ά]|ριστος πρωτοτόκου σοφίης ὑπεράρχϊον | εὕρατω ἀρχήν · πρωτοφανῆ γενετή|ρα θ(εο)ῦ θ(εὸ)ν αὐτογένεθλον · με[*non leg.*]|θαλα ἀχχον ἀκουσάμενος [*non leg.*]| τοῦ εὐα(γγελίου) γέγραπται πν[*non leg.*] cod. (Von Soden, *Die Schriften* I,1, 1902, p. 378; Κominης, *Συναγωγή*, 1951, p. 274; Vassis, *Initia*, 2005, p. 110).

166r–211r: The Gospel of John, *tit.* [*non leg.*] κ(α)τ(ὰ) ἰω(άννην) [*non leg.*], *inc.* 1:1]Εν ἀρχῇ ἦν ὁ λόγος · καὶ ὁ λόγος ἦν πρὸς τὸν θ(εό)ν, *des.* 21:25]τὸν κόσμον χωρήσαι (cod.) τὰ γραφόμενα βϊβλία ἀμήν : + .

211r–v: Jo 7:53–8:11, The Pericope of the Adulteress, see below.

212r: Two fragments of the Gospel of John: (4:43–45) 4:43]καὶ] ἀπῆλθεν usque ad 4:45]ἐν ἱεροσολύμοις ἐν τῇ ἑορτῇ, (19:25–27) 19:25]εἱστήκεισαν usque ad 19:27]εἰς τὰ ἴδια, with addition of καὶ ἴδια ἐγενόντω cod.; f. 212r partly blank.

212r–221v: Folios mutilated, illegible (synaxarion or/and menologion?).

3 Textual Features

Mt 5:23–24 (f. 6r)

5:23ὅτϊ ὁ ἀδελφός σου ἔχει τΐ κατα σοῦ 24ἔμπροσθεν τοῦ θϋσιάστηρίου · cod. 2900ac

5:23ὅτϊ ὁ ἀδελφός σου ἔχει τΐ κατα σοῦ 24ἄφες ἐκεῖ τὸ δώρον σου · ἔμπροσθεν τοῦ θϋσιάστηρίου · cod. 2900pc

A later hand has corrected the original homoioteleuton of the copyist in the right external margin.

Mt 16:2b–3

POST is in Matthew (ff. 28v–29r), without emendation, correction, obeli or asterisk, neither in the main text nor in the margin: 16:2ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς · ὀψίας γενομένοις (cod.) · λέγεται εὐδία πυρράζει γὰρ ὁ οὐ(ρα)νός · 3καὶ πρωΐ · σήμερον χειμῶν (cod.) · πυρράζει γὰρ στϋγνάζων ὁ οὐ(ρα)νός · ὑποκριταί · τὸ μὲν πρόσωπον τοῦ οὐ(ρα)νοῦ γϊνόσκεται (cod.) δϊακρίνειν κτλ.

Mk 1:1 (f. 61r)

1:1Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ · 2ὡς γέγραπται ἐν τοῖς προφήταις κτλ.

Mk 6:3 (f. 71r)

6:3Οὐχ οὗτός ἐστιν ὁ τέκτον ὁ υ(ἱὸ)ς μαρίας · ἀδελφὸς δὲ ἰακώβου καὶ ἰωσῆ καὶ ϊούδα καὶ σίμωνος · cod. There is no emendation, alteration, obeli or asterisk, neither in the main text nor in the margin.

Mk 12:33 (f. 87v)

12:33**καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς συνέσεως** · cod. 2900. The omission of ἐξ ὅλης τῆς καρδίας καί, due to an homoioteleuton, was never corrected.

Lk 22:43–44

PASB is in Luke (f. 158v), without emendation, alteration, obeli or asterisk, neither in the main text nor in the margin: 22:42λέγων · π(άτ)ερ, | εἰ βούλει παρενεγκεῖν τὸ ποτήριον τού|το ἀπ' ἐμοῦ · πλῆν μὴ τὸ θέλημά μου, | ἀλλᾶ τὸ σὸν γενέσθω · 43ὤφθη δὲ αὐτῷ ἄ|γγελος ἀπὸ οὐ(ρα)νοῦ ἐνισχύων αὐτόν · 44καὶ | γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον | Πρὸς ἤυχετο · ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ | ὡσεὶ θρομβοὶ αἵματος καταβαίνον|τες ἐπὶ τὴν γὴν · κτλ. (cod.). There is no liturgical reference to Mt 26:39.

At f. 52r, Mt 26:39 does not refer to Lk 22:43–44: 26:39καὶ πρὸς ἐλθῶν μϊ|κρὸν · ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσ|εὐχόμενος καὶ λέγων · π(άτ)ερ μου · εἰ δϋ|νατὸν ἐστὶν παρἐλθέτω ἀπεμοῦ τὸ πο|τήρϊον τούτο · πλῆν οὐχ ὡς ἐγῶ θέλω ἀλως | σύ · 40καὶ ἔρχεται κτλ. (cod.).

Jo 7:52–8:11

The Pericope of the Adulteress is missing after Jo 7:52 (f. 182^{r}): $^{7:52}$ἀπεκρίθησαν καὶ εἶπον αὐτῷ · μὴ καὶ σὺ ἐκ τῆς γαλϊλαίας εἶ · ἐρεύνησον καὶ εἶδε · ὅτϊ προφήτης ἐκ τῆς γαλϊλαίας οὐκ ἐγήγερται $^{8:12}$πάλιν οὖν αὐτοῖς ὁ ἰ(ησοῦ)ς ἐλάλησεν λέγων + κτλ. There are no signs, obeli or asterisks, neither in the main text nor in the margin.

PA is added after Jo 21:25 (f. 211$^{r–v}$). The pericope is written normally, in the copyist's hand, without special rubrication or notes, except a line break after the end of John:

Jo $^{21:25}$ἔστι δὲ καὶ ἀλλὰ πολλᾶ (cod.) ὅσα ἐποίησεν ὁ ἰ(ησοῦ)ς ἅτινα ἐὰν γράφηντε καθ' ἕν. (cod.) οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρήσαι (cod.) τὰ γραφόμενα βϊβλία ἀμήν : + . [*line break in the ms.*]

Jo $^{7:53}$Καὶ ἀνῆλθεν (cod.) ἕκαστος εἰς τὸν οἶκον αὐτοῦ · $^{8:1}$καὶ ὁ ἰ(ησοῦ)ς ἐπορεύθ(η) εἰς τὸ ὄρος τῶν ἐλαιῶν · ^{2}ὄρθρου δὲ πάλιν βαθέος · ἦλθεν ὁ ἰ(ησοῦ)ς εἰς τὸ ἱερόν · καὶ πᾶς ὁ λαὸς εἴρχετω πρὸς αὐτόν · καὶ καθήσας ἐδίδασκεν αὐτούς · ^{3}ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτόν · γυναῖκα ἐπὶ μοιχίᾳ κατηλημένειν (cod.) · καὶ στήσαντες αὐτὴν ἐν τῷ μέσῳ ^{4}λέγουσιν αὐτῷ Διδάσκαλε · ταύτη εὕρωμεν ἐπ' αὐτῷ φόρῳ μοιχευομένην (cod.) · ^{5}ἐν δὲ τῷ νόμῳ ὑμῶν μωσῆς ἐνετείλατω τὰς (f. 211^{r}) | (f. 211^{v}) τοιαύτας λιθάζειν · σὺ οὖν τί λέγεις περὶ αὐτῆς · ^{6}τούτον δὲ ἔλεγον πειράζωτες αὐτὸν ἵνα ἔχωσι κατ' αὐτοῦ κατηγορίαν · κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν · ^{7}ὡς δὲ ἐπέμενον · ὁρώντες (cod.) αὐτόν · ἀνακύψας πρὸς αὐτούς · ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν λίθον βαλέτω · ^{8}καὶ πάλιν κάτο κύψας ἔγραφεν εἰς τὴν γῆν · ^{9}οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνηδήσεως ἐλε[γ]χόμενοι · ἐξήρχοντο εἷς καθ' εἷς · ἀρξάμενοι ἀπὸ τῶν πρεσβϋτέρων · ἕως τὸν (cod.) ἐσχάτων · καὶ κατελήφθη ὁ ἰ(ησοῦ)ς μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὖσα · ^{10}ἀνακύψας δὲ ὁ ἰ(ησοῦ)ς · καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός · εἶπεν αὐτῇ · γύναι · ποῦ εἰσιν οἱ κατήγοροί σου · οὐδείς σε κατέκρινεν · ^{11}ἡ δὲ εἶπεν οὐδεὶς κ(ύρι)ε · εἶπε δὲ αὐτῇ ὁ ἰ(ησοῦ)ς · οὐδ' ἐγώ σε κατακρίνω · πορεύου καὶ ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

PA is not located after:

Lk 21:38 (f. 156^{v}) $^{21:38}$καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ $^{22:1''}$Ηγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα · κτλ.

Lk 24:53 (f. 165^{r}) $^{24:53}$καὶ ἦσαν δϊὰ (cod.) παντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν : + : + : + .

Jo 7:36 (f. 181^{r}) $^{7:36}$τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε · ζητ(ή)σετέ με καὶ οὐχ εὑρήσεται καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν · κτλ.

Jo 21:25 (f. 211$^{r–v}$) See above.

4 Variant Readings

***Mt 4:23* (*f. 4ᵛ*)**

καὶ περιῆγεν ὅλην τὴν γαλίλαίαν ὁ ἰ(ησοῦ)ς δϊδάσκον cod. 2900

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰησοῦς διδάσκων K M U W Γ Δ Π f^{13} 28 565 579 700 1241 1071 𝔐

καὶ περιῆγεν ὁ ἰησοῦς ὅλην τὴν γαλιλαίαν διδάσκων **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ D f^{1} 33$^{NA27+28+S1}$ (*om.* ὁ ἰησοῦς^{S2}) 157 892 1424 *pc*

καὶ περιῆγεν ὁ ἰησοῦς ἐν τῇ γαλιλαίᾳ διδάσκων **א**$^{*(NA27+28+S)}$

καὶ περιῆγεν ἐν ὅλῃ τῇ γαλιλαίᾳ (γαλειλ.^{S}) διδάσκων B sy^{c}

lac. A Θ

***Mt 8:1* (*f. 10ᵛ*)**

καὶ καταβάντα δὲ αὐτῷ cod. 2900

καταβάντι δὲ αὐτῷ **א**$^{*(NA27+28)}$ K L M U Γ Π 157 565 579 1071 1241 1424 𝔐

καταβάντι δὲ αὐτοῦ **א**$^{*(S)}$

καταβάντος δὲ αὐτοῦ **א**$^{c(S)}$ B C W Θ f^{1} 33

καταβαίνοντος δὲ αὐτοῦ f^{13} 700

***Mt 8:15* (*f. 11ᵛ*)**

καὶ διοϊκόνει αὐτῷ cod. 2900

καὶ διηκόνει αὐτῷ B$^{c(S)}$ (B$^{*(S)}$ διεκ.) C K U W Γ Θ Π 579 700 𝔐^{S}

καὶ διηκόνει αὐτοῖς **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ L M Δ f^{1} f^{13} 33 157 565 892 1071 1424 *pm*$^{NA27+28}$ sy$^{s.c}$

διηκόνει αὐτῷ *tantum* **א**$^{*(S)}$

lac. A

***Mt 9:10* (*f. 13ʳ*)**

ἐν τῇ οἰκίᾳ : καὶ ἰδοῦ πολλοί cod. 2900

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 f^{1} f^{13} 𝔐

ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί **א** D 892 *pc*

ἐν τῇ οἰκίᾳ πολλοί 700

lac. A 28

***Mt 9:36* (*f. 14ᵛ*)**

Ἰδὼν δὲ τοὺς ὄχλους · εὐσπλαγχνίσθη cod. 2900

ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη **א** B D W 28 565 700 1424 𝔐

ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη C M N f^{13} *al* sy$^{p.h**(NA27)}$ sy$^{p.h(NA28)}$

lac. A

***Mt 12:5* (*f. 19r*)**

ὁ οὐκ ἀνέγνωταιἐν τῷ νόμῳ · ὅτϊ τοῖς σάββασιν 2900

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν ℵ B Θ *f* 1 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* 13

lac. A

***Mt 12:43* (*f. 21v*)**

καὶ οὐχ εὑρήσκει · cod. 2900

καὶ οὐχ εὑρίσκει ℵ B D W Θ *f* 1 *f* 13 28 565 𝔐

καὶ μὴ εὕρισκον 700

lac. A

***Mt 12:44* (*f. 21v*)**

τότε λέγει · Ὑπόστρεψον εἰς τὸν οἶκον μου ὅθεν ἐξήλθων · cod. 2900

τότε λέγει ὑποστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον *f* 1 *f* 13 28

τότε λέγει ἐπιστρέψω εἰς τὸν οἰκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐

τότε λέγει εἰς τὸν οἰκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον ℵ B D 33 1424

lac. A

***Mt 12:44* (*f. 21v*)**

καὶ ἐλθῶν ευρίσκει σχολαζοντα σεσαρωμένον καὶ κεκοσμημένον · cod. 2900

καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B $C^{2(NA27+28)}$ W Θ *f* 1 *f* 13 (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐

καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον $ℵ^{c(S)}$ (*om.* ἐλθόν $ℵ^{*(S)}$) $C^{*(NA27+28+S)}$ 1424 (ἐλθών) *al*

καὶ ἐλθὼν εὑρείσκει τὸν οἶκον σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον D

lac. A

***Mt 15:14* (*f. 27v*)**

ὁδηγοὶ εἰσὶν τϋφλοὶ τϋφλῶν · cod. 2900

ὁδηγοί εἰσιν τυφλοὶ τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐

τυφλοί εἰσιν ὁδηγοὶ τυφλῶν $ℵ^{1(NA27)}$ $ℵ^{2a(NA28)}$ $ℵ^{c(S)}$ L Z Θ *f* 1 *f* 13 33 579 700 892 1241 1424 *al* $sy^{p.h}$

τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί) 0237

ὁδηγοί εἰσιν τυφλοί $ℵ^{*.2(NA27)}$ $ℵ^{*.2b(NA28)}$ $ℵ^{*(S)}$

lac. A

***Mt 16:21* (*f. 29ᵛ*)**

ὅτι δεῖ ἀπελθεῖν εἰς ἱεροσώλυμα · cod. 2900
ὅτι δεῖ ἀπελθεῖν αὐτὸν εἰς ἱεροσόλυμα 1071
ὅτι δεῖ αὐτὸν εἰς ἱεροσόλυμα ἀπελθεῖν ℵ B D Θ *f* ¹ *f* ¹³ 157 579 700 892 1241 1424 *pc*
ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς ἱεροσόλυμα C K L M U W Γ Δ Π 2 28 118 565 𝔐 lat
lac. A

***Mt 17:4* (*f. 30ᵛ*)**

ἡλίαν μῖα · cod. 2900
ἡλίᾳ μίαν ℵ (ἠλείᾳ) C D (ἠλείᾳ) K L Δ Θ Π *f* ¹ *f* ¹³ 33 157 700 1424
μίαν ἡλίᾳ B M S U Y Γ Ω 28 565 1071 1241 𝔐ˢ *pm*ᴺᴬ²⁷⁺²⁸ q
lac. A

***Mt 18:1* (*f. 32ʳ*)**

Ἐν ἐκείνῃ τῇ ὥρᾳ cod. 2900
ἐν ἐκείνῃ τῇ ὥρᾳ ℵ B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* ¹³ 28 565 sa^{mss} (*add.* δέ *p.* ἐκείνῃ) 𝔐
ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* ¹ 700 1424 *pc* sy$^{s.c}$
lac. A

***Mt 20:8* (*f. 36ᵛ*)**

κάλεσον τοὺς ἐργάτας ἀπόδος αὐτοῖς τὸν μισθόν · cod. 2900
κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν B D K N W Γ Δ Θ *f* ¹ *f* ¹³ 28 33^{vid} 565 579 700 892 1241 1424 𝔐 sy
κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν ℵ C L Z 085
lac. A

***Mt 20:24* (*f. 37ᵛ*)**

οἱ δέκα · **ἤρξαντο ἀγανακτήν** cod. 2900
οἱ δέκα ἤρξαντο ἀγανάκτιν ℵ
οἱ δέκα ἠγανάκτησαν B D W Θ 𝔐
lac. A 565

***Mt 20:26* (*f. 37ᵛ*)**

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν · cod. 2900
οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν C^{S} M^{S} Γ^{S} 28^{S} 33^{S} 1424^{S} 1582$^{c(S)}$
οὐχ οὕτως ἔσται ἐν ὑμῖν ℵ E$^{*(S)}$ K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖν^{S}) 𝔐 sa^{mss} bo
οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* sa^{mss}
lac. A

***Mt 20:26* (*f. 37ᵛ*)**

ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι 2900

ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ℵ (~σθε^{S}) H K M S U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 𝔐

ἀλλ' ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθε^{S}) 33

ἀλλ' ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*

lac. A

***Mt 21:1* (*f. 38ʳ*)**

ἀπέστηλεν δῦο τῶν μαθητῶν αὐτοῦ · cod. 2900

ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ Θ *f* ^{13} 28 33 157

ἀπέστειλεν δύο μαθητάς ℵ B C D G K L U W Y Γ Δ Π *f* ^{1} 2 565 579 700 1071 1424 𝔐

***Mt 21:7* (*f. 38ᵛ*)**

καὶ ἐπέθηκαν ἐπάνω αὐτῶν 2900

καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π *f* ^{1} 28 157 565 579 700 1071 1424 𝔐

καὶ ἐπέθηκαν ἐπ' αὐτῶν ℵ B L 69

καὶ ἐπέθηκαν ἐπ' αὐτῷ Θ 33 788

καὶ ἐπέθηκαν ἐπ' αὐτόν D *pc*

καὶ ἐπέθηκαν αὐτῷ *f* ^{13}

lac. A

***Mt 21:7* (*f. 38ᵛ*)**

τὰ ἱμάτια αὐτῶν · cod. 2900

τὰ ἱμάτια αὐτῶν ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ C F H K L M N S U W Y Γ Δ Π Ω *f* ^{1} *f* ^{13} 28 33 565 579 700 1071 1424 𝔐 sy

τὰ ἱμάτια *tantum* ℵ$^{*(NA27+28+S)}$ B D Θ *pc*

lac. A

***Mt 21:23* (*f. 39ᵛ*)**

Καὶ ἐλθόντϊ αὐτῶ εἰς τῶ ἱερὸν · cod. 2900

καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐

καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν ℵ B C D L Θ *f* ^{1} *f* ^{13} 33 700

lac. A

***Mt 21:44* (*f. 41ʳ*)**

καὶ ὁ πεσῶν ἐπι τὸν λίθον τούτον · συνθλασθήσεται · ἐφ' ὧν δ' ἂν πέση λικμήσει αὐτὸν · cod. 2900

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν
א B C K L W Z Δ Θ (*om.* καί) *f* 1 *f* 13 565 579 700 892 1241 1424 𝔐 sy$^{c.p.h}$
om. tot. uers. D 33 sy^{s}
lac. A

***Mt 22:13* (*f. 41^{v}*)**

τότε εἶπεν ὁ βασῖλεὺς τοῖς διᾰκόνοις · cod. 2900
τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 *f* 1 28 157 579 1071 1241 1424 𝔐
τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις **א** B L Θ 085 *f* 13 33 565 700 892 *pc* sy^{h}
lac. A

***Mt 22:37* (*f. 43^{r}*)**

ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτόν 2900
ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* 1 28 565 579 1241 1424 𝔐 sy$^{p.h}$
ὁ δὲ ἔφη αὐτῷ **א** B L 33 892 *pc*
ἔφη αὐτῷ ἰησοῦς D
ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* 13 700 *pc*
lac. A

***Mt 23:12-14-13* (*ff. 43^{v}–44^{r}*)**

23:12**ταποινωθήσεται καὶ ὅστις ταποινώσει ἑαὐτὸν ὑψωθήσεται · 14Οὐαῖ δὲ ὑμῖν γραμματεῖς καὶ φαρισσαίοι οἱ υποκριταὶ ὅτῖ κατεσθίεται τὰς οἰκίας τῶν χειρῶν καὶ προφάσει μακρᾶ προς εὐχώμενοι · δῖὰ τούτο λήψεσθαι · Περισότερον κρίμα · 13οὐαι ὑμῖν γραμματοῖς καὶ φαρισσαίοι cod. 2900**
23:12ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy$^{p.h}$
om. Mt 23:14 **א** B D L Θ *f* 1 33
lac. A

***Mt 23:13* (*f. 44^{r}*)**

οὖαι ὑμῖν cod. 2900
οὐαὶ ὑμῖν **א**$^{*(NA27+28+S)}$ K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐^{S} *pm*$^{NA27+28}$ sy$^{c.p.h(NA27)}$ sy$^{c.p(NA28)}$
οὐαὶ δὲ ὑμῖν **א**$^{c(S)}$ B D L Θ *f* 1 *f* 13
lac. A

***Mt 26:48* (*ff. 52ᵛ–53ʳ*)**

λέγων · ὃν ἂν φϋλήσω cod. 2900
λέγων ὃν ἂν φιλήσω B C D L U Θ *f* 1 28 33 69 565 700 788 1424
λέγων ὃν ἐὰν φιλήσω 𝔓37 א A K M W Δ Π 124 157 579 1071 𝔐

***Mt 27:3* (*f. 54ᵛ*)**

μετὰμεληνθεῖς · ἀπέστρεψεν cod. 2900
μεταμεληθεὶς ἀπέστρεψεν א1(NA27) א2(NA28) אc(S) A C K LS M U W Γ Δ Θ Π *f* 1 *f* 13 33 565 700 𝔐
μεταμελήθη καὶ ἔστρεψεν א*(NA27+28+S)
μεταμεληθεὶς ἔστρεψεν B LNA27+28 *pc*

***Mt 27:45* (*f. 56ʳ–ᵛ*)**

Ἀπὸ δὲ ἕκτης ὥρας · σκότος ἐγένετω ἐως ὥρας ἐννάτης cod. 2900 / *om.* ἐπὶ πᾶσαν τὴν γῆν *uel* ἐφ' ὅλην τῆν γῆν
om. haec uerba א*(NA27+28+S) *pc*
ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* 1 *f* 13 565 700 𝔐
ἐφ' ὅλην τῆν γῆν א1(NA27+28) אc(S) 1424 *pc*
lac. 28

***Mt 27:65* (*f. 57ᵛ*)**

Ἔ]φη αὐτοῖς ὁ π. 2900
ἔφη αὐτοῖς ὁ Π. B K L Mc Γ Θ *f* 13 33 157 700 1071 1241 *pm*NA27+28 𝔐S sys.p
ἔφη δὲ αὐτοῖς ὁ Π. א A C D M* S U Y W Δ Π Ω *f* 1 28 565 579 892 1424 *pm*NA27+28 syh**

***Mk 2:18* (*f. 64ʳ*)**

ἰω(άννου) **· καὶ οἱ τῶν φαρισσαίων νηστεύοντες ·** cod. 2900
ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* 1 28 (φαρησ.) 33 892 2542 𝔐 syhmg
ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W
ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓88 א A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* 13 157 565 1241 1424 2427 *al* syp.h

***Mk 3:31* (*f. 66ᵛ*)**

ἀπέστειλαν πρὸς αὐτόν · φωνούντες αὐτόν · 2900
ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν D K M U Γ Π 2 33 157 1071 1424 𝔐
ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν א B W Θ 28
ἀπέστειλαν πρὸς αὐτὸν ζητοῦντες αὐτόν A

Mk 3:32 (*f. 66ᵛ*)
καὶ ἐκάθητω ὄχλος περὶ αὐτόν + cod. 2900
καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐
καὶ ἐκάθητο περὶ αὐτὸν ὄχλος ℵ$^{c(S)}$ A B C K L W Δ Π *f* ^{1} *f* ^{13} 28 33 157 700
καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θ$^{c(S)}$ (ἐκάθεντο Θ$^{*(S)}$) 565
καὶ ἐκάθητο πρὸς τὸν ὄχλον D
καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος ℵ$^{*(S)}$

Mk 3:32 (*f. 66ᵛ*)
εἶπον δὲ αὐτῷ · 2900
εἶπον δὲ αὐτῷ A E F$^{c(S)}$ G H K M S U Y Γ Π Ω *f* ^{1} 33 157 1424 𝔐
καὶ λέγουσιν αὐτῷ ℵ B C D L W Δ *f* ^{13} 1071
εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τον^{LA}) 28 565 700

Mk 3:32 (*f. 66ᵛ*)
ἰδοὺ ἡ μ(ήτ)ηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητούσι σε · cod. 2900
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*$^{NA27+28}$ sy^{hmg}
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε ℵ B C G K L Y Δ Θ Π *f* ^{1} *f* ^{13} 28 33 157 565 1071 1424 *pm*$^{NA27+28}$ sy
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W^{S} (ζητοῦντες^{L})

Mk 6:49 (*f. 73ᵛ*)
αὐτόν · περὶ πατοῦντα ἐπϊ τῆς θαλάσσης · cod. 2900
αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* ^{1} 28 69 124 565 700 788 828 𝔐
αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ℵ B L Δ Θ 33 579
om. haec uerba 983 1689

Mk 6:49 (*f. 73ᵛ*)
ἔδοξαν φάντασμα εἶναι · 2900
ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* ^{13} 157 565 700 1071 1424 𝔐
φάντασμα ἔδοξαν εἶναι W *f* ^{1} 28 2542 *pc*
ἔδοξαν ὅτι φάντασμά ἐστιν ℵ B L Δ 33 579 892 *pc*

Mk 12:28 (*f. 87ᵛ*)
ποία ἐστὴ πρώτη πάντων ἐντωλῆ · cod. 2900
ποία ἐστὶν πρώτη πάντων ἐντολή A K Γ Π 2 118 157 1071 𝔐
ποία ἐστὶν ἐντολὴ πρώτη πάντων ℵ B C L U Δ Ψ 33 579

ποία ἐστὶν ἐντολὴ πρώτη D Θ 565
ποία ἐστὶν πρώτη ἐντολή W f^{1} f^{13} 28

Mk 12:32 (*f. 87ᵛ*)
ὅτι εἷς ἐστὶν ὁ θ(εό)ς · cod. 2900
ὅτι εἷς ἐστιν ὁ θεός D G Θ f^{13} 28 565 700
ὅτι εἷς ἐστιν θεός E F H W (θεὸς ἐστιν) 2 1071
ὅτι εἷς ἐστιν **א** A B K L M S U Y Γ Δ Π Ω f^{1} 33 157 1424

Mk 12:33 (*f. 87ᵛ*)
ἐξ ὅλης τῆς συνέσεως · cod. 2900
καὶ ἐξ ὅλης τῆς συνέσεως **א** A B K L M U W Γ Δ Π Ψ f^{13} 28 157 700 1071 𝔐
καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565 it

Mk 12:33 (*f. 87ᵛ*)
καὶ ἐξ ὅλης τῆς ψϋχῆς · **καὶ ἐξ ὅλης τῆς ἰσχύος** · cod. 2900
καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 f^{13} 157 700 1071 𝔐 sy$^{p.h}$ sa^{ms}
καὶ ἐξ ὅλης τῆς ἰσχύος **א**$^{c(S)}$ (*om.* τῆς **א**$^{*(S)}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}
καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

Mk 12:33 (*f. 87ᵛ*)
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαὐτόν · 2900
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ f^{1} f^{13} (τὸ πλησ. 13 124 826 828 788^{ac}) 28 33 157 565 579 700 1071 1424 𝔐
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν **א**$^{c(S)}$ A D L S Γ
καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν **א**$^{*(S)}$ W Δ

Mk 12:33 (*f. 87ᵛ*)
πλίον ἐστὶν πάντων τῶν ὁλοκαυτωμάτων cod. 2900
πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (*om.* τῶν) Γ Θ Π f^{1} f^{13} 28 157 565 700 1071 1424 (*om.* πάντων) 𝔐
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων **א** B L Δ 33 579 (*om.* ἐστιν)

Mk 12:33 (*f. 87ᵛ*)
καὶ θϋσιῶν · cod. 2900
καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐
καὶ τῶν θυσιῶν **א** L M Δ Ψ f^{1} f^{13} 33 565 579 892 1071 1424

***Mk 14:71* (*f. 94ᵛ*)**

ὁ δὲ ἤρξατο κατἀναθεματίζειν cod. 2900

ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 579 700 1071 1424 𝔐

ὁ δὲ ἤρξατο καταθεματίζειν 565

***Mk 14:71* (*f. 94ᵛ*)**

Καὶ ὀμνυεῖν cod. 2900

καὶ ὀμνύειν ℵ$^{NA27+28}$ A C K$^{NA27+28}$ N W Δ Θ Ψ *f* ^{1} *f* ^{13} 28 33 565 579 1241 1424 *pm*

καὶ ὀμνύειν ℵ^{S} K^{S} 118$^{*(S)}$

καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*

καὶ λέγειν D vg^{ms}

***Mk 16:3* (*f. 97ᵛ*)**

ἐκ τῆς θύρας τοῦ μνημείου · 2900

ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* ^{1} 28 124 565 579 700 𝔐

ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* ^{13} 1424

***Lk 6:4* (*f. 114ʳ*)**

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε 2900

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C$^{3(NA27+28)}$ C$^{c(S)}$ M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^{h}

καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓$^{4vid(NA27+28)}$ B C$^{*(NA27+28+S)}$ L Θ 892 *pc*

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.^{S}) K W Π *f* ^{1} *f* ^{13} 157 565 579 700 1241 2542 *al*

***Lk 7:38* (*f. 119ᵛ*)**

καὶ στάσα παρὰ τοὺς πόδας τοῦ ἰ(ησο)ῦ **· ὀπίσω** cod. 2900

καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f*^{13} 28 𝔐

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* ^{1} 33 579 700 1071 1424

***Lk 7:38* (*f. 119ᵛ*)**

κλαίουσα · ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρισιν · cod. 2900

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* ^{1} *f* ^{13} 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071

κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ

κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

***Lk 8:35* (*f. 122ᵛ*)**

ἐξ ἤλθεν δὲ ἰδεῖν · τὸ γεγονὸς · cod. 2900

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓75 ℵ A B W Θ *f* 1 (καὶ ἐξ.) *f* 13 28 565 700 1424 𝔐

tot. uers. diff. D

***Lk 9:48* (*f. 127ʳ*)**

καὶ εἶπεν αὐτοῖς · ὃς ἐὰν δέξηται · cod. 2900

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C E*(S) K M U W Γ Δ Θ Λ Π Ω *f* 1 28 565 579 700 1424 𝔐

καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

***Lk 9:48* (*f. 127ʳ*)**

τούτο τὸ παιδίον ἐπὶ τὸ ὀνόματί μου · ἐμὲ δέχεται · cod. 2900

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐

τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓75 (δέχητ.) D *f* 1 *pc*

***Lk 9:48* (*f. 127ʳ*)**

καὶ ὃς ἔαν με δέξηται · δέχεται τὸν ἀποστείλαντά με · cod. 2900

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* 1 28 565 579 700 1424 𝔐

καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓75 (δ’ ἄν *l.* ἄνˢ) B K L U Ψ 33 157 1071

καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ

καὶ τὸν ἀποστείλαντά με *tantum* D

***Lk 10:5* (*f. 128ʳ*)**

οἰκείαν εισἔρχεσθαι · πρώτον cod. 2900

οἰκίαν εἰσέρχεσθε πρῶτον K Θ (~έρχεσθαι)

οἰκίαν εἰσέρχησθε πρῶτον A M U W (~έρχησθαι) Γ Δ Λ Π Ψ 28 565 1424 𝔐

εἰσέλθητε οἰκίαν πρῶτον 𝔓75 ℵ (~θηται) B

οἰκίαν εἰσέλθητε πρῶτον C L *f* 1 700 1071

***Lk 10:29* (*f. 129ᵛ*)**

δικαίουν cod. 2900

δικαιοῦν A C3(NA27+28) Cc(S) K M N U W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 565 700 1424 𝔐

δικαιῶσαι 𝔓45 𝔓75 ℵ B C*(NA27+28+S) D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 129ᵛ*)

υπολαβὼν δὲ ὁ ἰ(ησοῦ)ς cod. 2900

ὑπολαβὼν δὲ ὁ ἰησοῦς **א**$^{2(NA27+28)}$ A C$^{2(NA27+28)}$ D K L N W Γ Δ Θ Ξ Ψ 070 *f* ^{1} *f* ^{13} 33 565 579^{NA28} 700 892 1071 1241 1424 2542 𝔐 sy^{h}

ὑπολαβὼν ὁ ἰησοῦς 𝔓$^{45(S)}$ 𝔓^{75} **א**$^{*(NA27+28+S)}$ B C$^{*vid(NA27+28)}$ 579^{S} sa^{ms}

Lk 13:6 (*f. 137ᵛ*)

σϋκὴν εἶχε τίς ἐν τῷ ἀμπελώνι αὐτοῦ πεφητεϋμένην · cod. 2900

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* ^{13} 28 565 700 1424 𝔐

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓^{75} **א**$^{c(S)}$ (- τῷ **א**$^{*(S)}$) B L W Ψ *f* ^{1} 157 579 1071

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 142ᵛ*)

δϊεσκόρπησεν τὴν οὐσίαν αὐτοῦ cod. 2900

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓^{75} A B G N W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ **א**

διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 19:7 (*f. 149ᵛ*)

Καὶ ἰδώντες πάντες διεγόγγυζον λέγωντες · cod. 2900

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες **א** A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

Lk 20:9 (*f. 152ʳ*)

ἤρξατω πρὸ(ς) τ(ὸν) λαὸν λέγει τὴν παραβολὴν ταύτην cod. 2900 / *om.* δέ

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην **א**$^{*(S)}$

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 152ʳ*)

ἄν(θρωπ)ος ἐφήτευσεν ἀμπελώνα · cod. 2900

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα **א** B K L M N Q Γ Δ Λ Π Ψ *f* ^{1} 28 33 565 579 700 892 1424 𝔐

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* ^{13} 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα$^{*(S)}$)

Lk 20:9 (*f. 152r–v*)

καὶ ἐξέδοτο αυτὸν γεὼργοῖς · cod. 2900

καὶ ἐξέδοτο αὐτὸν γεωργοῖς **א**c(S) Bc(S) D K M N Q W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς **א***(S) A B*(S) C L 579

Jo 4:53 (*f. 173v*)

ὅτϊ ἐν εκείνῃ τῇ ὥρᾳ cod. 2900

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓66 **א**2(NA27+28) **א**c(S) A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* 13 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓75 **א***(NA27+28+S) B C 1 892 *al*

Jo 7:3[4] (*f. 179v*)

θεόρήσωσιν cod. 2900ac

θεόρήσωσι cod. 2900pc

θεωρήσωσιν 𝔓66 (θεορήσωσιS) B2(NA27+28) Bc(S) G K U Γ Θ Λ Π Ψ 070 *f* 1 *f* 13 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν 𝔓75 **א**2(NA27+28) **א**c(S) B*(NA27+28+S) D L M N W Δ 0105 33 157 1424 *al*

θεώρουσιν **א***(NA27+28+S)

lac. A

Jo 7:3 (*f. 179v*)

Τὰ ἔργα σου ἃ ποιεῖς · cod. 2900

τὰ ἔργα σου ἃ ποιεῖς **א**2(NA27+28) **א**c(S) K L M N W Γ Δ Λ Π Ψ 070 0105 *f* 13 28 33 157 579 700 892 1424 𝔐

τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* 1 565 1071 *pc*

σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓66 B

τὰ ἔργα ἃ ποιεῖς **א***(NA27+28+S) D U 1241 *al* sys.c.p samss

lac. A

Jo 8:38 (*f. 183v*)

ἐγὼ ἐόρακα cod. 2900 / *om.* ὅ *uel* ἅ

ἐγὼ ὃ ἑώρακα K (ἑόρακαS) M (ἑόρακαS) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακαS) 700 1424 𝔐 (ἑόρακαS) syh

ὃ ἐγὼ ἑώρακα *f* 1

ἐγὼ ἃ ἑώρακα Dc(S) (ὥρακα D*(S)) L (ἑόρακαS) N Θ (ἑόρακαS) 33 579 892 1071 *al*

4 θεόρήσωσιν ἀ ἔργα σου ἀ ποιεῖς · cod. 2900ac, then θεόρήσωσι Τὰ ἔργα σου ἀ ποιεῖς · cod. 2900pc. The ephelcystic ν was changed, in the copyist's hand, into a majuscule T post correctionem.

ἃ ἐγὼ ἑώρακα 𝔓66 𝔓75 (ἑόρακα^{S}) ℵ B C W 565 (ἑόρακα^{S}) *pc*
lac. A

Jo 8:38 (*f. 183^{v}*)
παρᾶ τῷ π(ατ)ρί μου λαλῶ · cod. 2900
παρὰ τῷ πατρί μου λαλῶ ℵ K M N S U Y Γ Δ Θ Λ Ψ Ω *f* ^{1}*f* ^{13} 28 565 700 1071 1424 𝔐 sy
παρὰ τῷ πατρὶ λαλῶ 𝔓66 𝔓75 B C L 070 *pc*
παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*
ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 183^{v}*)
καὶ ἡμεῖς οὖν ὅ cod. 2900
καὶ ὑμεῖς οὖν ὅ ℵ$^{2(NA27+28)}$ ℵ$^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 sy^{h}
καὶ ὑμεῖς οὖν ἅ 𝔓66 𝔓75 ℵ$^{*(NA27+28+S)}$ B C D K N W (- οὖν) Y Θ *f* ^{1}*f* ^{13} 33 565 579 1071 *al*
lac. A

Jo 8:38 (*f. 183^{v}*)
ἐὼράκατε cod. 2900
ἑωράκατε 𝔓66 ℵ$^{*(NA27+28+S)}$ D N S U Γ Δ Λ Ψ Ω 070 579$^{NA27+28}$ 700 1071 1424 𝔐$^{NA27+28}$ sy sa
ἑοράκατε M Δ Ω 28 579^{S} 𝔐^{S}
ἠκούσατε 𝔓75 ℵ$^{2(NA27+28)}$ B C K L$^{NA27+28}$ W Y Θ *f* ^{1}*f* ^{13} 33 565 892 *al* sy^{hmg}
ἠκούσαταί ℵ$^{c(S)}$ L^{S}
lac. A

Jo 8:38 (*f. 183^{v}*)
παρὰ τῷ π(ατ)ρὶ ἡμῶν ποιεῖτε · cod. 2900
παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy
παρὰ τοῦ πατρὸς ποιεῖτε 𝔓66 𝔓75 (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*
παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε ℵ C K Y Θ *f* ^{1}*f* ^{13} 33 565 892 *al* sy$^{hmg(NA27)}$
lac. A

Jo 8:54 (*f. 184^{v}*)
ἐᾶν ἐγὼ δοξάζω ἐμαυτὸν · cod. 2900
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 𝔓66*$^{(S)}$ ℵ$^{c(S)}$ A C$^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐
ἐὰν ἐγὼ δοξάσω ἐμαυτόν 𝔓66$^{c(S)}$ 𝔓75 ℵ$^{*(S)}$ B C$^{*(S)}$ D U W Θ Π *f* ^{1}*f* ^{13} 579

Jo 14:15 (*f. 197r*)

τηρήσατε · 2900
τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* ^{1} *f* ^{13} 28 157 565 700 892 1241 1424 𝔐
τηρήσετε B L Ψ 1071 *pc*
τηρήσητε 𝔓$^{66(NA27+28)}$ **א** 060 33 579$^{NA27+28}$ *pc*
τηρήσηται 𝔓$^{66(S)}$ 579^{S}

Jo 14:16 (*f. 197r*)

καὶ ἐγω ἐρωτήσω cod. 2900
καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π *f* ^{13} 28 33 118 157 700 1424 𝔐
κἀγὼ ἐρωτήσω 𝔓^{66} **א**$^{c(S)}$ B D Q Ψ *f* ^{1} 565 579 1071
κἀγὼ τηρήσω **א**$^{*(S)}$

Jo 15:26 (*f. 199r*)

Ὅτ' ἂν δὲ ἔλθῃ ὁ παράκλητος · cod. 2900
ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ *f* ^{1} *f* ^{13} 33$^{NA27+28}$ 157 565 700 1071 1241 1424 𝔐 sy sa^{mss}
ὅταν ἔλθῃ ὁ παράκλητος 𝔓^{22} **א** B Δ 579 *pc* sa^{mss}
lac. W 28

5 Bibliography

Elliott, *Bibliography* (*Supplement III*), 2010: p. 295; Id., *Bibliography*, 2015: p. 327; Lafleur, *Greek New Testament Philology*, 2016: pp. 341–362$^{n.}$; Lena, *Byzantine Manuscripts*, 2013: pp. 221$^{n.}$, 231–232; Mullen, *Dorëshkrimet biblike*, 2003: p. 226$^{n.}$; Popa, *Katalog*, 2003: pp. 165–166$^{n.}$; Sinani, *Kodikët*, 2003: pp. 182–183$^{pl.}$ (ff. 60^{v}–61^{r}); Id., *Beratinus*, 2004: pp. 115$^{n.}$, 421$^{pl.}$ (f. 60^{v}); Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Kodikët*, 2011: pp. 174$^{pl.}$ (f. 60^{v}), 175$^{n.}$; Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2900.

CHAPTER 19

Albanian National Archives 92 (pl. 20)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 92
MS. Number: **Gregory-Aland 2901**
Contents: **Four Gospels**
Provenance: **Korçë**
Text Form: **Byzantine**

1 Physical Description

Archaistic decoration and writing,[1] parchment, ff. 422 (1. 15×8. 1×8 – 1. 1×2. 2×8. 1×8 – 1. 6×8. 1×6. 2×2. 15×8. 1×12 – 2. 1×8. 1×8 – 1. 8×8. 1×2, unnumbered quires), 1 column per folio, 17 lines per column, size of folio: 195×130/133, area of text: 125/130×65, ruling type 2-2:H/2:J-o/o/J (f. 226),[2] text in minuscule writ-

1 Numerous and various arguments favour either an archaistic artefact or a true tenth century manuscript. This explains the following suggested datings: "milieu du X*e* siècle", Džurova, *Manuscrits grecs* I, 2011, p. 99, and *Manuscrits grecs* II, 2011, p. 121; "milieu du Xe siècle", Ead., *Le rayonnement*, 2011, p. 33; "Many other manuscripts were written in calligraphic minuscule bouletée similar to that of codex Athens, Εθνική Βιβλιοθήκη της Ελλάδος, EBE 2641 (Old Testament), executed in 913/14 …, viz., Tirana, N⟨ational⟩ A⟨rchives of⟩ T⟨irana⟩, Korçë 92", Kavrus-Hoffmann, *Producing New Testament Manuscripts*, 2016, p. 132; "fundi i shekullit të 13-të, fillimi i shekullit të 14-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 227; "duke u mbështetur në grafinë e kodikut, ky vëllim duhet t'i atribuohet dekadave të fundit të shekullit të 13-të dhe fillimit të shekullit të 14-të", Popa, *Katalog*, 2003, p. 172; "mesi i shek. X", Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010, p. 56; "është një katërungjillësh, i shkruar herët, në pergamenë, ndërmjet shekullit të 13-të dhe atij të 14-të", Sinani, *Beratinus*, 2004, pp. 118–119; "është një katërungjillësh, i shkruar herët, në pergamenë, para themelimit të qytetit të Korçës, me emrin e të cilit e kanë lidhur gabimisht disa studiues; ndërmjet shekullit të 13-të dhe atij të 14-të", Id., *Kodikët*, 2011, p. 179; "13th–14th Century", Wallace, *CSNTM*, October 2017; "XIII–XIV", *Institut für Neutestamentliche Textforschung*, Münster, http://intf.uni-muenster.de/vmr/NTVMR/ListeHandschriften.php, accessed January 2018.

2 The first sequence of Muzerelle's formula, "2–2:H", represents two vertical lines on the left part of the folio, and two vertical lines on the right part. The second zone, "2:J-o", indicates two horizontal lines in the upper margin, and none in the lower margin. As suggested by the third sequence, there are none "rectrices majeures". The majuscule letters "H" and "J" correspond to the extension of the aforementioned lines (Muzerelle, *Schémas*, 1999, p. 138). A less precise ruling type pattern may be seen in Leroy-Sautel, *Répertoire*, 1995, p. 48, with

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ten in carmine-red ink throughout the manuscript, Canon Tables, Ammonian sections (red ink), harmony (red ink),[3] no ἀρχή, no τέλος.

Three different hands:

– Hand A ff. 6^{v}–420^{v}[422^{v}],[4] main copyist's hand.[5]
– Hand B f. 338^{v}[340^{v}], modern hand.
– Hand C f. 420^{v}[422^{v}], modern hand.

No images (cut),[6] no covers, no binding.
No former shelfmarks.

2 Contents

001^{r}–006^{r}: Eusebian Canons (red ink) with a lacuna between f. 1^{v} M(A)T(ΘAIOΣ) ΣΠΘ [289], M(A)P(KOΣ) PO [170], ΛO(ΥKAΣ) ΣOE [275], IΩ(ANNHΣ) PKΣ [126], and f. 2^{r} M(A)T(ΘAIOΣ) IE [15], M(A)P(KOΣ) Σ [6],

22D1a: the added letter "a" means that all the horizontal lines are located in the upper margin (*ibidem*, p. 20). Unfortunately Leroy's 22D1a shows horizontal and vertical marginal lines drawn completely from top to bottom which is not the case for ANA 92. It is obvious that the folios of this ms. were prepared by means of a mechanical instrument, see Géhin, *Lire le manuscrit médiéval*, 2017, pp. 89–90.

3 A harmony—here given in the lower margins—includes the abbreviated forms of each Evangelist with the corresponding κεφάλαια below; see Scrivener-Miller, *A Plain Introduction*, 1894, p. 190.

4 According to our own autopsy of the ms. (20–21 June 2011, 11 October 2011, 29 March 2012, 20–21, 24 & 26 March 2015), there was only one extant foliation. This folio numbering jumped from 20 to 22, 204 to 206 and from 389 to 391. Moreover, three folios were numbered 55 (i.e. 55, 55′, 55′′), two were numbered 132, two others 177, and two others 384. One may also notice that f. 243 was numbered 443 and f. 325, 225. Undoubtedly this foliation, especially on ff. 54 and 55, was changed very recently: this may be proved by comparison with the digitalized images produced in Tirana by the CSNTM team during July 2007. At that time, there were two ff. numbered 54 and two others numbered 55. In order to provide a permanent and accurate folio numbering, we have restored a new foliation in square brackets.

5 N. Kavrus-Hoffmann has "identified the hand of the anonymous scribe of the codices Sinait. gr. 283 and N⟨ational⟩ L⟨ibrary of⟩ R⟨ussia⟩, gr. 220 in the gospel manuscript Tirana, N⟨ational⟩ A⟨rchives of⟩ T⟨irana⟩, Korçë 92", in *Producing New Testament Manuscripts*, 2016, p. 132.

6 We can easily identify ink marks on ff. 10^{r}, 130^{r}, 210^{r} and 340^{r}: the folio preceding the beginning of each Gospel was cut up.

ΛΟ(ΥΚΑΣ) ΙΕ [15]; the end of the first Canon is missing (CPG 3465, NESTLE-ALAND, *NTG*, 2006, pp. 85*–89*).

006^{v}: Preface to the Four Gospels, text in red ink in shape of a cross: Εὐαγγέλιον | τὸ θεῖον τοῦ|το βιβλίον | λέγεται · Διότι κρίσεως ἀ|ναίρεσιν · κ(αὶ) ἁμαρτημά-των | λύσιν · κ(αὶ) δικαιοσύνην · κ(αὶ) | ἁγιασμόν · κ(αὶ) ἀπολύτρωσιν | καὶ υἱο-θεσίαν | κ(αὶ) κληρονομίαν | τῶν οὐ(ρα)νῶν · πᾶσιν | εὐαγγελί|ζεται (IOHANNES CHRYSOSTOMVS, *Commentarius in Sanctum Matthaeum Euangelistam, Homilia* 1, *PG* 57, col. 15, lin. 50–54; VON SODEN, *Die Schriften* I,1, 1902, p. 301).

007^{r}–009^{v}: List of chapter titles for the Gospel of Matthew (numbered 1–68), *tit.* Τοῦ κατ(ὰ) ματθαῖον εὐαγγελίου τὰ κεφάλ(αια), *inc.* Α′ πε(ρὶ) τῶν μάγων, *des.* ΞΗ′ πε(ρὶ) τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ (VON SODEN, *Die Schriften* I,1, 1902, pp. 405–407).

010^{r}–127^{v}[128^{v}]: The Gospel of Matthew, *tit.* Εὐαγγέλιον ἅγιον κατὰ Ματθαῖον (gold letters).

127^{v}[128^{v}]: *Subscriptio*, Εὐαγγέλιον κατὰ μ(α)τ(θαῖον) στίχ(οι) ,βχ′ [2600] Τὸ κατὰ Ματθαῖον εὐαγγέλ(ιον) | ἐξεδόθη ὑπ' αὐτοῦ ἐν Ἱερουσαλὴμ μετὰ χρόνους ὀκτὼ τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως (VON SODEN, *Die Schriften* I,1, 1902, pp. 297–298).

128^{r}[129^{r}]–129^{v}[130^{v}]: List of chapter titles for the Gospel of Mark (numbered 1–48), *tit.* τοῦ κατὰ μάρκον εὐαγγελίου τὰ κεφάλαια, *inc.* Α′ πε(ρὶ) τοῦ δαιμονι-ζομένου, *des.* ΜΗ′ πε(ρὶ) τῆς αἰτήσεως τοῦ σώματος τοῦ κ(υρίο)υ (VON SODEN, *Die Schriften* I,1, 1902, pp. 407–409).

130^{r}[131^{r}]–204^{v}[207^{v}]: The Gospel of Mark, *tit.* Εὐαγγέλ(ιον) ἅγιον κατὰ Μάρκον (gold letters).

204^{v}[207^{v}]: *Subscriptio*, Εὐαγγέλιον κατὰ μ(ὰ)ρ(κον) στίχ(οι) ,αχ′ [1600] Τὸ κατὰ Μάρκον εὐαγγέλιον ἐξεδόθη μετὰ χρόνους δέκα τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως (VON SODEN, *Die Schriften* I,1, 1902, pp. 297–298).

206^{r}[208^{r}][7]–209^{v}[211^{v}]: List of chapter titles for the Gospel of Luke (numbered 1–83), *tit.* Τοῦ κατ(ὰ) λουκᾶν εὐαγγελίου τὰ κεφάλαια, *inc.* Α′ πε(ρὶ) τῆς ἀπογρα-φῆς, *des.* ΠΓ′ πε(ρὶ) κλεόπα (VON SODEN, *Die Schriften* I,1, 1902, pp. 409–411).

7 As we have said above, foliation jumps from 204 to 206. A. Džurova wrongly noted "ff. 130–205^{v} Évangile de Marc", *Le rayonnement*, p. 33.

210r[212r]–338r[340r]: The Gospel of Luke, *tit.* Εὐαγγέλιον ἅγιον κατὰ Λουκᾶν (gold letters).

338r–v[340r–v]: *Subscriptio*, Εὐαγγέλιον κατὰ λο(υκᾶν) ,βω′ [2800] Τὸ κατὰ Λουχᾶν εὐαγγέλιον ἐξεδόθη μετὰ χρόνους ιε′ [15] τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως cod. (Von Soden, *Die Schriften* I,1, 1902, p. 298).

338v[340v]: Note in modern Greek (black ink, hand B), Ἐτούτώ τό γράμα εἶνέ τού κώστα μαρινα | καί πλειώς; f. 338v[340v] partly blank.

339r–v[341r–v]: List of chapter titles for the Gospel of John (numbered 1–18), *tit.* Τοῦ κατὰ ἰωάννην εὐαγγελίου τὰ κεφάλαια, *inc.* Α′ πε(ρὶ) τοῦ ἐν κανὰ γάμου, *des.* ΙΗ′ πε(ρὶ) τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411).

340r[342r]–420v[422v]: The Gospel of John, *tit.* Εὐαγγέλ(ιον) ἅγιον κατὰ Ἰωάννην (gold letters), with two lacunae:

- between Jo 16:30 (f. 410v)[412v] and Jo 19:3 (f. 411r)[413r] 16:30ἵνα τίς σε ἐρωτᾷ· [ἐν τούτῳ πιστεύομεν ὅτι, *usque ad* 19:3καὶ ἔλεγον ·] χαῖρε ὁ βασιλεύς κτλ.
- between Jo 21:6 (f. 419v)[421v] and Jo 21:21 (f. 420r)[422r] 21:6βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δί[κτυον, *usque ad* 21:21κύριε οὗτος] δὲ τί; cod.

420v[422v]: *Subscriptio*, Εὐαγγέλιον κατὰ ἰω(άννην) στίχ(οι) [*non leg.*

420v[422v]: *Colophon* (black ink, hand C), Τὸ παρὸν ἅ(γιον) τετραευαγγέλιον ἐωνήθη παρὰ τοῦ ἐντιμο|τάτου ἄρχοντος τοῦ νομικοῦ βελεγράδων καὶ πρωτο|γήρ(ου) Αὐλῶνος κυροῦ Μπασδιόχου καὶ ἀφιερώθη τῇ ἁγιωτά|τῃ ἐπισκοπῇ βελεγράδων · Ἐὰν τέ τις τολμήση ἀποξενῶσαι | τοῦτο ἐντεῦθεν ἐχέτω τὰς ἀρὰς τῶν τιη′ θεοφόρων π(ατέ)ρων | τῶν ἐν Νικαίᾳ καὶ τῶν λοιπῶν ἁγί(ων) Πάντων καὶ τῆς Παναχράντου Θ(εοτό)κου.

3 Textual Features

Mt 16:2b–3

POST is missing in Matthew (f. 68v[69v]): 16:2Ὁ δὲ ἀποκριθείς · εἶπεν αὐτοῖς · 4γενεὰ πονηρὰ καὶ μοιχαλίς · σημεῖον ἐπιζητεῖ κτλ.

Mk 1:1 (f. 130r[131r])[8]

1:1Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υ(ἱο)ῦ τοῦ θ(εο)ῦ · 2ὡς γέγραπται ἐν τοῖς προφήταις.

Mk 6:3 (f. 151r[153r])

6:3οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υ(ἱὸ)ς μαρίας · ἀδελφὸς δὲ ἰακώβου · καὶ ἰωσῆ · καὶ ἰούδα · καὶ σίμωνος; cod. There is no emendation, alteration, obeli or asterisk, neither in the main text nor in the margin.

Lk 22:43–44

PASB is in Luke (f. 324r–v[326r–v]), without emendation or alteration: 22:42λέγων · | π(άτ)ερ · εἰ βούλει παρενεγκεῖν τὸ | ποτήριον τοῦτο ἀπ' ἐμοῦ · πλὴν | μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν (f. 324r[326r]) | (f. 324v[326v]) γινέσθω · ᵃʳᵉ ξ 43ὤφθη δὲ αὐτῷ ἄγγε|λος ἀπ' οὐ(ρα)νοῦ · ἐνισχύων αὐτόν · | 44καὶ γενόμενος ἐν ἀγωνίᾳ | ἐκτενέστερον προσηύχετο · ἐ|γένετο δὲ ὁ ἱδρὼς αὐτοῦ · ὡσεὶ | θρόμβοι αἵματος καταβαί|νοντες ἐπὶ τὴν γῆν · [*spatium uacuum*] 45καὶ | ἀναστὰς ἀπὸ τῆς προσευχῆς · | ˢἐλθὼν κτλ. In the left-hand margin, facing Lk 22:45b, the obelus ˢ refers back to Mt 26:39: "ˢ ΥΠ(έρβηθι) εἰς Μ(α)Τ(θαῖον) σϟς". All are in the main copyist's hand.

The text of Matthew 26:39 is the following (ff. 113v[114v]–114r[115r]): 26:39καὶ | προσελθὼν μικρόν · ἔπεσεν ἐπὶ | πρόσωπον αὐτοῦ · προσευχό(f. 113v[114v]) | (f. 114r[115r])μενος καὶ λέγων · [*spatium uacuum*] π(άτ)ερ μου · | εἰ δυνατόν ἐστι · παρελθέτω ἀπ' ἐ|μοῦ τὸ ποτήριον τοῦτο · πλήν · | οὐχ ὡς ἐγὼ θέλω · ἀλλ' ὡς σύ · | ᵃʳᵉ ξ 40Καὶ ἔρχεται κτλ. At the end of Mt 26:39, there is a liturgical reference to Lk 22:43–44 with a note in the external right margin (red ink, copyist's hand): "ΥΠ(έρβηθι) εἰς λο(υκᾶν) κε(φάλαιον) ΣΠΓ'".

Jo 7:52–8:11

PA is missing after Jo 7:52 (f. 373v[375v]): 7:52ἀπεκρίθησαν καὶ εἶπον αὐτῷ μὴ καὶ συ ἐκ τῆς γαλιλαίας εἶ; ἐρεύνησον καὶ ἰδὲ ὅτι προφήτης ἐκ τῆς γαλιλαίας οὐκ ἐγείρεται 8:12πάλιν οὖν αὐτοῖς ὁ ἰησοῦς ἐλάλησεν λέγων κτλ.

PA is not located after:

Lk 21:38 (f. 320r–v[322r–v]) 21:38καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ · 22:1ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων κτλ.

Lk 24:53 (f. 338r[340r]) 24:53καὶ ἦσαν δια (cod.) παντὸς ἐν τῷ ἱερῷ · αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν : .

8 Manuscript foliation.

Jo 7:36 (f. 372$^{r–v}$[374$^{r–v}$]) $^{7:36}$τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπεν · ζητήσετέ με καὶ οὐχ εὑρήσετε · καὶ ὅπου εἰμὶ ἐγώ · ὑμεῖς οὐ δύνασθε ἐλθεῖν · ^{37}ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ κτλ.

Jo 21:25 (f. 420$^{r–v}$[422$^{r–v}$]) $^{21:25}$ … ἅτινα ἐὰν γράφηται καθ' ἕν · οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία ἀμήν ※ .

As a conclusion, we can say that PA is not found in ANA 92.

4 Variant Readings

***Mt 4:23* (*f. 20^{r}*)**

Καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰ(ησοῦ)ς · διδάσκων 2901

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰησοῦς διδάσκων K M U W Γ Δ Π *f* ^{13} 28 565 579 700 1241 1071 𝔐

καὶ περιῆγεν ὁ ἰησοῦς ὅλην τὴν γαλιλαίαν διδάσκων **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ D *f* ^{1} 33$^{NA27+28+S1}$ (*om.* ὁ ἰησοῦς^{S2}) 157 892 1424 *pc*

καὶ περιῆγεν ὁ ἰησοῦς ἐν τῇ γαλιλαίᾳ διδάσκων **א**$^{*(NA27+28+S)}$

καὶ περιῆγεν ἐν ὅλῃ τῇ γαλιλαίᾳ (γαλειλ.^{S}) διδάσκων B sy^{c}

lac. A Θ

***Mt 5:24* (*f. 24^{r}*[*f. 23^{r}*])[9]**

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου · 2900

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου **א** B D W Θ *f* ^{1} *f* ^{13} 28 565 700 𝔐

lac. A

***Mt 8:1* (*f. 34^{r}*[*f. 33^{r}*])**

Καταβάντι δὲ αὐτῷ 2901

καταβάντι δὲ αὐτῷ **א**$^{*(NA27+28)}$ K L M U Γ Π 157 565 579 1071 1241 1424 𝔐

καταβάντι δὲ αὐτοῦ **א**$^{*(S)}$

καταβάντος δὲ αὐτοῦ **א**$^{c(S)}$ B C W Θ *f* ^{1} 33

καταβαίνοντος δὲ αὐτοῦ *f* ^{13} 700

***Mt 8:15* (*f. 35^{v}*[*f. 34^{v}*])**

καὶ διηκόνει αὐτῷ : cod. 2901

καὶ διηκόνει αὐτῷ B$^{c(S)}$ (B$^{*(S)}$ διεκ.) C K U W Γ Θ Π 579 700 𝔐^{S}

καὶ διηκόνει αὐτοῖς **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ L M Δ *f* ^{1} *f* ^{13} 33 157 565 892 1071 1424 *pm*$^{NA27+28}$ sy$^{s.c}$

9 Our restored foliation is given in square brackets.

διηκόνει αὐτῷ *tantum* ℵ*(S)
lac. A

***Mt 9:10* (*f. 39r*[*f. 38r*])**
ἐν τῇ οἰκίᾳ · καὶ ἰδοὺ πολλοί 2901
ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 *f* 1 *f* 13 𝔐
ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί ℵ D 892 *pc*
ἐν τῇ οἰκίᾳ πολλοί 700
lac. A 28

***Mt 9:36* (*f. 42r*[*f. 41r*])**
Ἰδὼν δὲ τοὺς ὄχλους · ἐσπλαγχνίσθη 2901
ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη ℵ B D W 28 565 700 1424 𝔐
ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη C M N *f* 13 *al* sy$^{p.h**(NA27)}$ sy$^{p.h(NA28)}$
lac. A

***Mt 12:5* (*f. 50v*[*f. 49v*])**
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ · ὅτι τοῖς σάββασιν 2901
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν ℵ B Θ *f* 1 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* 13
lac. A

***Mt 12:43* (*f. 55r*[*f. 54r*])**
καὶ οὐχ εὑρίσκει · 2901
καὶ οὐχ εὑρίσκει ℵ B D W Θ *f* 1 *f* 13 28 565 𝔐
καὶ μὴ εὕρισκον 700
lac. A

***Mt 12:44* (*f. 55r*[*f. 54r*])**
τότε λέγει · ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον · 2901
τότε λέγει ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐
τότε λέγει εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον ℵ B D 33 1424
τότε λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον *f* 1 *f* 13 28
lac. A

***Mt 12:44* (*f. 55r*[*f. 54r*])**

καὶ ἐλθὸν · εὑρίσκει σχολάζοντα σεσαρωμένον · καὶ κεκοσμημένον · cod. 2901

καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B $C^{2(NA27+28)}$ W Θ *f* ^{1} *f* ^{13} (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐

καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον $\aleph^{c(S)}$ (*om.* ἐλθόν $\aleph^{*(S)}$) $C^{*(NA27+28+S)}$ 1424 (ἐλθών) *al*

καὶ ἐλθὼν εὑρείσκει τὸν οἶκον σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον D

lac. A

***Mt 15:14* (*f. 65v*[*f. 66v*])**

ὁδηγοί εἰσι τυφλοὶ τυφλῶν · 2901

ὁδηγοί εἰσιν τυφλοὶ τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐

τυφλοί εἰσιν ὁδηγοὶ τυφλῶν $\aleph^{1(NA27)}$ $\aleph^{2a(NA28)}$ $\aleph^{c(S)}$ L Z Θ *f* ^{1} *f* ^{13} 33 579 700 892 1241 1424 *al* $sy^{p.h}$

τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί) 0237

ὁδηγοί εἰσιν τυφλοί $\aleph^{*.2(NA27)}$ $\aleph^{*.2b(NA28)}$ $\aleph^{*(S)}$

lac. A

***Mt 17:4* (*f. 71v*[*f. 72v*])**

μίαν ἡλίᾳ · cod. 2901

μίαν ἡλίᾳ B M S U Y Γ Ω 28 565 1071 1241 $𝔐^{S}$ $pm^{NA27+28}$ q

ἡλίᾳ μίαν ℵ (ἡλείᾳ) C D (ἡλείᾳ) K L Δ Θ Π *f* ^{1} *f* ^{13} 33 157 700 1424

lac. A

***Mt 18:1* (*f. 74v*[*f. 75v*])**

Ἐν ἐκείνῃ τῇ ὥρᾳ · 2901

ἐν ἐκείνῃ τῇ ὥρᾳ ℵ B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* ^{13} 28 565 sa^{mss} (*add.* δέ *p.* ἐκείνῃ) 𝔐

ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* ^{1} 700 1424 *pc* $sy^{s.c}$

lac. A

***Mt 20:8* (*ff. 82v–83r*[*ff. 83v–84r*])**

κάλεσον τοὺς ἐργάτας · καὶ ἀπόδος αὐτοῖς τὸν μισθόν · 2901

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν B D K N W Γ Δ Θ *f* ^{1} *f* ^{13} 28 33^{vid} 565 579 700 892 1241 1424 𝔐 sy

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν ℵ C L Z 085

lac. A

Mt 20:26 (*f. 84ᵛ*[*f. 85ᵛ*])

οὐχ οὕτως ἔσται ἐν ὑμῖν · 2901

οὐχ οὕτως ἔσται ἐν ὑμῖν ℵ E*(S) K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖνS) 𝔐 sams bo

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν CS MS ΓS 28S 33S 1424S 1582c(S)

οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* sams

lac. A

Mt 20:26 (*f. 84ᵛ*[*f. 85ᵛ*])

ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι · 2901

ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ℵ (~σθεS) H K M S U W Γ Δ Θ Π *f* 1 *f* 13 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 𝔐

ἀλλ’ ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθεS) 33

ἀλλ’ ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*

lac. A

Mt 21:7 (*f. 86ʳ*[*f. 87ʳ*])

καὶ ἐπέθηκαν ἐπάνω αὐτῶν 2901

καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π *f* 1 28 157 565 579 700 1071 1424 𝔐

καὶ ἐπέθηκαν ἐπ’ αὐτῶν ℵ B L 69

καὶ ἐπέθηκαν ἐπ’ αὐτῷ Θ 33 788

καὶ ἐπέθηκαν ἐπ’ αὐτόν D *pc*

καὶ ἐπέθηκαν αὐτῷ *f* 13

lac. A

Mt 21:7 (*f. 86ʳ*[*f. 87ʳ*])

τὰ ἱμάτια αὐτῶν · 2901

τὰ ἱμάτια αὐτῶν ℵ1(NA27+28) ℵc(S) C F H K L M N S U W Y Γ Δ Π Ω *f* 1 *f* 13 28 33 565 579 700 1071 1424 𝔐 sy

τὰ ἱμάτια *tantum* ℵ*(NA27+28+S) B D Θ *pc*

lac. A

Mt 21:23 (*f. 88ʳ*[*f. 89ʳ*])

Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν · 2901

καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐

καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν ℵ B C D L Θ *f* 1 *f* 13 33 700

lac. A

***Mt 21:44* (*f. 91r*[*f. 92r*])**

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον · συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ · λεικμήσει αὐτόν · cod. 2901

καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν ℵ B C K L W Z Δ Θ (*om.* καί) *f* 1 *f* 13 565 579 700 892 1241 1424 𝔐 sy$^{c.p.h}$

om. tot. uers. D 33 sy^{s}

lac. A

***Mt 22:13* (*f. 92v*[*f. 93v*])**

τότε εἶπεν ὁ βασιλεὺς · τοῖς διακόνοις · cod. 2901

τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 *f* 1 28 157 579 1071 1241 1424 𝔐

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις ℵ B L Θ 085 *f* 13 33 565 700 892 *pc* sy^{h}

lac. A

***Mt 22:37* (*f. 94v*[*f. 95v*])**

ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ · 2901

ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* 1 28 565 579 1241 1424 𝔐 sy$^{p.h}$

ὁ δὲ ἔφη αὐτῷ ℵ B L 33 892 *pc*

ἔφη αὐτῷ ἰησοῦς D

ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* 13 700 *pc*

lac. A

***Mt 23:12-14-13* (*f. 96v*[*f. 97v*])**

23:12ταπεινωθήσεται · καὶ ὅστις ταπεινώσει ἑαυτὸν · ὑψωθήσεται · 14οὐαὶ δὲ ὑμῖν γραμματεῖς · καὶ φαρισαῖοι ὑποκριταὶ · ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν · καὶ προφάσει μακρὰ προσευχόμενοι · δια τοῦτο λήψεσθε περισσότερον κρίμα · 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι cod. 2901

23:12ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται 14οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα 13οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy$^{p.h}$

om. Mt 23:14 ℵ B D L Θ *f* 1 33

lac. A

***Mt 23:13* (*f. 96v*[*f. 97v*])**

οὐαὶ ὑμῖν cod. 2901

οὐαὶ ὑμῖν ℵ$^{*(NA27+28+S)}$ K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐^{S} *pm*$^{NA27+28}$ sy$^{c.p.h(NA27)}$ sy$^{c.p(NA28)}$

οὐαὶ δὲ ὑμῖν **א**$^{c(S)}$ B D L Θ *f* ^{1} *f* ^{13}
lac. A

***Mt 26:48* (*f. 115^{r}*[*f. 116^{r}*])**
λέγων · ὃν ἐὰν φιλήσω · 2901
λέγων ὃν ἐὰν φιλήσω $\mathfrak{P}^{37}$ **א** A K M W Δ Π 124 157 579 1071 $\mathfrak{M}$
λέγων ὃν ἂν φιλήσω B C D L U Θ *f* ^{1} 28 33 69 565 700 788 1424

***Mt 27:3* (*f. 118^{v}*[*f. 119^{v}*])**
μεταμεληθεὶς · ἀπέστρεψεν cod. **2901**
μεταμεληθεὶς ἀπέστρεψεν **א**$^{1(NA27)}$ **א**$^{2(NA28)}$ **א**$^{c(S)}$ A C K L^{S} M U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 33 565 700 $\mathfrak{M}$
μεταμελήθη καὶ ἔστρεψεν **א**$^{*(NA27+28+S)}$
μεταμεληθεὶς ἔστρεψεν B L$^{NA27+28}$ *pc*

***Mt 27:45* (*f. 122^{v}*[*f. 123^{v}*])**
ἐπὶ πᾶσαν τὴν γῆν · 2901
ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* ^{1} *f* ^{13} 565 700 $\mathfrak{M}$
ἐφ' ὅλην τῆν γῆν **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ 1424 *pc*
om. haec uerba **א**$^{*(NA27+28+S)}$ *pc*
lac. 28

***Mt 27:65* (*f. 125^{r}*[*f. 126^{r}*])**
Ἔφη δὲ αὐτοῖς ὁ π. · 2901
ἔφη δὲ αὐτοῖς ὁ Π. **א** A C D M* S U Y W Δ Π Ω *f* ^{1} 28 565 579 892 1424 *pm*$^{NA27+28}$ sy^{h**}
ἔφη αὐτοῖς ὁ Π. B K L M^{c} Γ Θ *f* ^{13} 33 157 700 1071 1241 *pm*$^{NA27+28}$ $\mathfrak{M}^{S}$ sy$^{s.p}$

***Mk 2:18* (*f. 136^{v}*[*f. 138^{v}*])**
ἰωάννου καὶ οἱ τῶν φαρισαίων · νηστεύοντες · 2901
ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* ^{1} 28 (φαρησ.) 33 892 2542 $\mathfrak{M}$ sy^{hmg}
ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W
ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες $\mathfrak{P}^{88}$ **א** A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* ^{13} 157 565 1241 1424 2427 *al* sy$^{p.h}$

***Mk 3:32* (*f. 141^{r}*[*f. 143^{r}*])**
καὶ ἐκάθητο ὄχλος περὶ αὐτόν · 2901
καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ $\mathfrak{M}$
καὶ ἐκάθητο περὶ αὐτὸν ὄχλος **א**$^{c(S)}$ A B C K L W Δ Π *f* ^{1} *f* ^{13} 28 33 157 700

καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι $\Theta^{c(S)}$ (ἐκάθεντο $\Theta^{*(S)}$) 565
καὶ ἐκάθητο πρὸς τὸν ὄχλον D
καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος $\aleph^{*(S)}$

***Mk 3:32* (*f. 141r*[*f. 143r*])**
εἶπον δὲ αὐτῷ · 2901
εἶπον δὲ αὐτῷ A E $F^{c(S)}$ G H K M S U Y Γ Π Ω f^{1} 33 157 1424 𝔐
καὶ λέγουσιν αὐτῷ **א** B C D L W Δ f^{13} 1071
εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τον^{LA}) 28 565 700

***Mk 3:32* (*f. 141r*[*f. 143r*])**
ἰδοὺ ἡ μ(ήτ)ηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου · ἔξω ζητοῦσίν σε · 2901
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*$^{NA27+28}$ sy^{hmg}
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε **א** B C G K L Y Δ Θ Π f^{1} f^{13} 28 33 157 565 1071 1424 *pm*$^{NA27+28}$ sy
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W^{S} (ζητοῦντες^{L})

***Mk 6:49* (*f. 156v*[*f. 158v*])**
αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης · 2901
αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W f^{1} 28 69 124 565 700 788 828 𝔐
αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα **א** B L Δ Θ 33 579
om. haec uerba 983 1689

***Mk 6:49* (*f. 156v*[*f. 158v*])**
ἔδοξαν φάντασμα εἶναι 2901
ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π f^{13} 157 565 700 1071 1424 𝔐
φάντασμα ἔδοξαν εἶναι W f^{1} 28 2542 *pc*
ἔδοξαν ὅτι φάντασμά ἐστιν **א** B L Δ 33 579 892 *pc*

***Mk 12:33* (*f. 184v*[*f. 187v*])**
καὶ ἐξ ὅλης τῆς συνέσεως · 2901
καὶ ἐξ ὅλης τῆς συνέσεως **א** A B K L M U W Γ Δ Π Ψ f^{13} 28 157 700 1071 𝔐
καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565 it

***Mk 12:33* (*f. 184v*[*f. 187v*])**
καὶ ἐξ ὅλης τῆς ψυχῆς · καὶ ἐξ ὅλης τῆς ἰσχύος · 2901
καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 f^{13} 157 700 1071 𝔐 $sy^{p.h}$ sa^{ms}

καὶ ἐξ ὅλης τῆς ἰσχύος **א**$^{c(S)}$ (*om.* τῆς **א**$^{*(S)}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}
καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

***Mk 12:33* (*f. 184^{v}*[*f. 187^{v}*])**
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν · cod. 2901
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ *f* ^{1} *f* ^{13} (τὸ πλησ. 13 124 826 828 788^{ac}) 28 33 157 565 579 700 1071 1424 𝔐
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν **א**$^{c(S)}$ A D L S Γ
καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν **א**$^{*(S)}$ W Δ

***Mk 12:33* (*f. 184^{v}*[*f. 187^{v}*])**
πλεῖόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων cod. 2901
πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (*om.* τῶν) Γ Θ Π *f* ^{1} *f* ^{13} 28 157 565 700 1071 1424 (*om.* πάντων) 𝔐
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων **א** B L Δ 33 579 (*om.* ἐστιν)

***Mk 12:33* (*f. 184^{v}*[*f. 187^{v}*])**
καὶ θυσιῶν · 2901
καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐
καὶ τῶν θυσιῶν **א** L M Δ Ψ *f* ^{1} *f* ^{13} 33 565 579 892 1071 1424

***Mk 14:71* (*f. 197^{v}*[*f. 200^{v}*])**
ὁ δὲ ἤρξατο ἀναθεματίζειν 2901
ὁ δὲ ἤρξατο ἀναθεματίζειν **א** A B C D K L M N U W Γ Δ Θ Π Ψ *f* ^{1} *f* ^{13} 28 33 157 579 700 1071 1424 𝔐
ὁ δὲ ἤρξατο καταθεματίζειν 565

***Mk 14:71* (*f. 197^{v}*[*f. 200^{v}*])**
καὶ ὀμνύναι · 2901
καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*
καὶ ὀμνύειν **א**$^{NA27+28}$ A C K$^{NA27+28}$ N W Δ Θ Ψ *f* ^{1} *f* ^{13} 28 33 565 579 1241 1424 *pm*
καὶ ὀμνύνειν **א**^{S} K^{S} 118$^{*(S)}$
καὶ λέγειν D vg^{ms}

***Mk 16:3* (*f. 202^{v}*[*f. 205^{v}*])**
ἐκ τῆς θύρας τοῦ μνημείου · 2901
ἐκ τῆς θύρας τοῦ μνημείου **א** A B *f* ^{1} 28 124 565 579 700 𝔐
ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* ^{13} 1424

Lk 6:4 (*ff. 237ᵛ–238ʳ*[*ff. 239ᵛ–240ʳ*])

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν · 2901

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A $C^{3(NA27+28)}$ $C^{c(S)}$ M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^{h}

καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν $𝔓^{4vid(NA27+28)}$ B $C^{*(NA27+28+S)}$ L Θ 892 *pc*

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.^{S}) K W Π *f* ^{1} *f* ^{13} 157 565 579 700 1241 2542 *al*

Lk 7:38 (*f. 248ʳ*[*f. 250ʳ*])

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω 2901

καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f* ^{13} 28 𝔐

καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* ^{1} 33 579 700 1071 1424

Lk 7:38 (*f. 248ʳ*[*f. 250ʳ*])

κλαίουσα · ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν 2901

κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* ^{1} *f* ^{13} 28 565 𝔐

κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071

κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ

κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 254ʳ*[*f. 256ʳ*])

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς · cod. **2901**

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός $𝔓^{75}$ ℵ A B W Θ *f* ^{1} (καὶ ἐξ.) *f* ^{13} 28 565 700 1424 𝔐

tot. uers. diff. D

Lk 9:48 (*f. 262ᵛ*[*f. 264ᵛ*])

καὶ εἶπεν αὐτοῖς · ὃς ἐὰν δέξηται 2901

καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C $E^{*(S)}$ K M U W Γ Δ Θ Λ Π Ω *f* ^{1} 28 565 579 700 1424 𝔐

καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 262ᵛ*[*f. 264ᵛ*])

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου · ἐμὲ δέχεται · 2901

τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐

τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται $𝔓^{75}$ (δέχητ.) D *f* ^{1} *pc*

Lk 9:48 (*f. 262ᵛ*[*f. 264ᵛ*])

καὶ ὃς ἐὰν ἐμὲ δέξηται · δέχεται τὸν ἀποστείλαντά με · 2901

καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* 1 28 565 579 700 1424 𝔐

καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με 𝔓75 (δ’ ἄν *l.* ἄνS) B K L U Ψ 33 157 1071

καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με **א**

καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 264ᵛ*[*f. 266ᵛ*])

εἰς ἣν δ’ἄν 2901

εἰς ἣν δ’ἄν 𝔓75 **א** A B C Dc(S) K L M U W Γ Δ Θ Λ Π Ψ (- δ’) *f* 1 *f* 13 (- δ’) 2 28 33 69 124 157c(S) 565 579 700 788 1071 1424 𝔐

εἰς ἣν ἂν δέ D*(S)

Lk 10:5 (*f. 264ᵛ*[*f. 266ᵛ*])

οἰκίαν εἰσέρχησθε · πρῶτον 2901

οἰκίαν εἰσέρχησθε πρῶτον A M U W (~έρχησθαι) Γ Δ Λ Π Ψ 28 565 1424 𝔐

οἰκίαν εἰσέρχεσθε πρῶτον K Θ (~έρχεσθαι)

εἰσέλθητε οἰκίαν πρῶτον 𝔓75 **א** (~θηται) B

οἰκίαν εἰσέλθητε πρῶτον C L *f* 1 700 1071

Lk 10:29 (*f. 267ᵛ*[*f. 269ᵛ*])

δικαιοῦν 2901

δικαιοῦν A C3(NA27+28) Cc(S) K M N U W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 565 700 1424 𝔐

δικαιῶσαι 𝔓45 𝔓75 **א** B C*(NA27+28+S) D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 267ᵛ*[*f. 269ᵛ*])

Ὑπολαβὼν δὲ ὁ ἰ(ησοῦ)ς · 2901

ὑπολαβὼν δὲ ὁ ἰησοῦς **א**2(NA27+28) A C2(NA27+28) D K L N W Γ Δ Θ Ξ Ψ 070 *f* 1 *f* 13 33 565 579NA28 700 892 1071 1241 1424 2542 𝔐 syh

ὑπολαβὼν ὁ ἰησοῦς 𝔓45(S) 𝔓75 **א***(NA27+28+S) B C*vid(NA27+28) 579S samss

Lk 13:6 (*f. 283ᵛ*[*f. 285ᵛ*])

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην · 2901

συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* 13 28 565 700 1424 𝔐

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓75 **א**c(S) (- τῷ **א***(S)) B L W Ψ *f* 1 157 579 1071

συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 292ᵛ*[*f. 294ᵛ*])

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ · 2901

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓75 A B G N W Θ *f* 1 *f* 13 28 565 700 𝔐

διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ **א**

διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 19:7 (*f. 307ᵛ*[*f. 309ᵛ*])

καὶ ἰδόντες πάντες · διεγόγγυζον λέγοντες · 2901

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες **א** A B L W Δ Θ 28 565 579 700 1071 𝔐

καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^{c} sa^{ms}

Lk 20:9 (*f. 312ᵛ*[*f. 314ᵛ*])

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην ※ 2901

ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* 1 *f* 13 28 565 700 𝔐

ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην **א**$^{*(S)}$

ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 312ᵛ*[*f. 314ᵛ*])

Ἄν(θρωπ)**ος ἐφύτευσεν ἀμπελῶνα 2901**

ἄνθρωπος ἐφύτευσεν ἀμπελῶνα **א** B K L M N Q Γ Δ Λ Π Ψ *f* 1 28 33 565 579 700 892 1424 𝔐

ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* 13 157 1071 1241 2542 *al* sy^{NA27} sy$^{s.c.p.h**(NA28)}$

ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα$^{*(S)}$)

Lk 20:9 (*f. 312ᵛ*[*f. 314ᵛ*])

καὶ ἐξέδοτο αὐτὸν γεωργοῖς · 2901

καὶ ἐξέδοτο αὐτὸν γεωργοῖς **א**$^{c(S)}$ B$^{c(S)}$ D K M N Q W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 157 565 700 1071 1424 𝔐

καὶ ἐξέδετο αὐτὸν γεωργοῖς **א**$^{*(S)}$ A B$^{*(S)}$ C L 579

Jo 4:53 (*f. 356ᵛ*[*f. 358ᵛ*])

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 2901

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓66 **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ A D K L M N U Γ^{NA28} Δ Θ Λ Π Ψ *f* 13 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓75 **א**$^{*(NA27+28+S)}$ B C 1 892 *al*

Jo 4:53 (*f. 356ᵛ*[*f. 358ᵛ*])

ὅτι ὁ υἱός σου ζῇ · 2901

ὅτι ὁ υἱός σου ζῇ D K M N U Δ Θ Λ Π *f* [13] 2 28 157 565 579 700 1071 1424 𝔐

ὁ υἱός σου ζῇ 𝔓[66] 𝔓[75] **א** A B C L Ψ *f* [1] 33

Jo 7:3 (*f. 369ʳ*[*f. 371ʳ*])

θεωρήσωσι 2901

θεωρήσωσιν 𝔓[66] (θεορήσωσι[S]) B[2(NA27+28)] B[c(S)] G K U Γ Θ Λ Π Ψ 070 *f* [1] *f* [13] 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν 𝔓[75] **א**[2(NA27+28)] **א**[c(S)] B[*(NA27+28+S)] D L M N W Δ 0105 33 157 1424 *al*

θεώρουσιν **א**[*(NA27+28+S)]

lac. A

Jo 7:3 (*f. 369ʳ*[*f. 371ʳ*])

τὰ ἔργα σου ἃ ποιεῖς · 2901

τὰ ἔργα σου ἃ ποιεῖς **א**[2(NA27+28)] **א**[c(S)] K L M N W Γ Δ Λ Π Ψ 070 0105 *f* [13] 28 33 157 579 700 892 1424 𝔐

τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* [1] 565 1071 *pc*

σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓[66] B

τὰ ἔργα ἃ ποιεῖς **א**[*(NA27+28+S)] D U 1241 *al* sy[s.c.p] sa[mss]

lac. A

Jo 8:38 (*f. 376ᵛ*[*f. 378ᵛ*])

ἐγὼ ὃ ἑώρακα 2901

ἐγὼ ὃ ἑώρακα K (ἑόρακα[S]) M (ἑόρακα[S]) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακα[S]) 700 1424 𝔐 (ἑόρακα[S]) sy[h]

ὃ ἐγὼ ἑώρακα *f* [1]

ἐγὼ ἃ ἑώρακα D[c(S)] (ὥρακα D[*(S)]) L (ἑόρακα[S]) N Θ (ἑόρακα[S]) 33 579 892 1071 *al*

ἃ ἐγὼ ἑώρακα 𝔓[66] 𝔓[75] (ἑόρακα[S]) **א** B C W 565 (ἑόρακα[S]) *pc*

lac. A

Jo 8:38 (*f. 376ᵛ*[*f. 378ᵛ*])

παρὰ τῷ π(ατ)ρί μου λαλῶ · 2901

παρὰ τῷ πατρί μου λαλῶ **א** K M N S U Y Γ Δ Θ Λ Ψ Ω *f* [1] *f* [13] 28 565 700 1071 1424 𝔐 sy

παρὰ τῷ πατρὶ λαλῶ 𝔓[66] 𝔓[75] B C L 070 *pc*

παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*

ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 376ᵛ*[*f. 378ᵛ*])

καὶ ὑμεῖς οὖν ὅ 2901

καὶ ὑμεῖς οὖν ὅ $\aleph^{2(NA27+28)}$ $\aleph^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 sy^{h}

καὶ ὑμεῖς οὖν ἅ 𝔓66 𝔓75 $\aleph^{*(NA27+28+S)}$ B C D K N W (- οὖν) Y Θ *f* ^{1} *f* ^{13} 33 565 579 1071 *al*

lac. A

Jo 8:38 (*f. 376ᵛ*[*f. 378ᵛ*])

ἑοράκατε 2901

ἑοράκατε M Δ Ω 28 579^{S} $\mathfrak{M}^{S}$

ἑωράκατε 𝔓66 $\aleph^{*(NA27+28+S)}$ D N S U Γ Δ Λ Ψ Ω 070 $579^{NA27+28}$ 700 1071 1424 $\mathfrak{M}^{NA27+28}$ sy sa

ἠκούσατε 𝔓75 $\aleph^{2(NA27+28)}$ B C K $L^{NA27+28}$ W Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy^{hmg}

ἠκούσαταί $\aleph^{c(S)}$ L^{S}

lac. A

Jo 8:38 (*f. 376ᵛ*[*f. 378ᵛ*])

παρὰ τῷ π(ατ)ρὶ ὑμῶν ποιεῖτε · 2901

παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy

παρὰ τοῦ πατρὸς ποιεῖτε 𝔓66 𝔓75 (λαλ[*... l.* ποιεῖτε) B L W 070 *pc*

παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε ℵ C K Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* $sy^{hmg(NA27)}$

lac. A

Jo 8:54 (*f. 378ʳ*[*f. 380ʳ*])

ἐὰν ἐγὼ δοξάζω ἐμαυτὸν · cod. 2901

ἐὰν ἐγὼ δοξάζω ἐμαυτόν 𝔓66*(S) $\aleph^{c(S)}$ A $C^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐

ἐὰν ἐγὼ δοξάσω ἐμαυτόν 𝔓66c(S) 𝔓75 $\aleph^{*(S)}$ B $C^{*(S)}$ D U W Θ Π *f* ^{1} *f* ^{13} 579

Jo 14:15 (*f. 403ʳ*[*f. 405ʳ*])

τηρήσατε · 2901

τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* ^{1} *f* ^{13} 28 157 565 700 892 1241 1424 𝔐

τηρήσετε B L Ψ 1071 *pc*

τηρήσητε 𝔓66(NA27+28) ℵ 060 33 $579^{NA27+28}$ *pc*

τηρήσηταί 𝔓66(S) 579^{S}

Jo 14:16 (*f. 403ʳ*[*f. 405ʳ*])

καὶ ἐγὼ ἐρωτήσω 2901

καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π *f* ^{13} 28 33 118 157 700 1424 𝔐

κἀγὼ ἐρωτήσω 𝔓66 א c(S) B D Q Ψ *f* 1 565 579 1071
κἀγὼ τηρήσω א *(S)

Jo 15:26 (f. 407v[f. 409v])
Ὅταν δὲ ἔλθῃ ὁ παράκλητος · 2901
ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ *f* 1 *f* 13 33NA27+28 157 565 700 1071 1241 1424 𝔐 sy sams
ὅταν ἔλθῃ ὁ παράκλητος 𝔓22 א B Δ 579 *pc* sams
lac. W 28

5 Bibliography

Dobrynina, *Corpus*, 2013: pp. 50 & n. 5, 118 n. 23, 119 & n. 29; Džurova, *Korçë 93*, 2011: pp. 39 & n. 48, 46; Ead., *Manuscrits grecs* I, 2011: pp. 6pl. (f. 3v), 8–9, 11 n. 9, 15, 17 n. 9, 40, 86, 93, 98pl. (f. 10r), 99–111n.; Ead., *Manuscrits grecs* II, 2011: pp. 120–121n.+pl. (f. 6r), 122–123pl. (f. 1r), 124pl. (f. 2v), 125pl. (f. 3r), 126pl. (f. 3v), 127pl. (f. 4r), 128pl. (f. 4v), 129pl. (f. 5r), 130pl. (f. 5v), 131pl. (f. 6r), 132pl. (f. 7r), 133pl. (f. 10r), 134pl. (f. 13r), 135pl. (f. 128r), 136pl. (f. 130r), 137pl. (f. 206r), 138pl. (f. 210r), 139pl. (f. 339r), 140–141pl. (f. 340r), 142pl. (f. 420r), 143pl. (f. 420v); Ead., *Quelques remarques*, 2011: p. 48 & n. 1; Ead., *Le rayonnement*, 2011: pp. 10–14, 21–25, 33–34n., 55pl. (ff. 3r, 130r); Ead., *Korçë 92*, 2012: pp. 357–376n., pl. I (ff. 2v–3r), pl. II (f. 10r), pl. III (f. 130r), pl. IV (f. 210r), pl. V (f. 340r), pl. VI (ff. 205v–206r), VII (quires and ruling type); Elliott, *Bibliography* (*Supplement III*), 2010: p. 295; Id., *Bibliography*, 2015: p. 327; Kavrus-Hoffmann, *Producing New Testament Manuscripts*, 2016: pp. 132, 134pl. "fol. 134r: Mark 1:44–2:2", 136; Lafleur, *Greek New Testament Philology*, 2016: pp. 341–362n.; Lena, *Byzantine Manuscripts*, 2013: pp. 222n. & n. 47, 232; Mullen, *Dorëshkrimet biblike*, 2003: p. 227n.; Popa, *Katalog*, 2003: pp. 171–172n.; Rëmbeci, *Duke shfletuar bizantin nga Shqipëria*, 2016: p. 160pl. (ff. 6r, 340r[342r]); Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010: pp. 56–58n., pl. 41 (f. 340r); Id., *Byzantine and Post-Byzantine Manuscripts*, 2012: p. 33n.+pl. (f. 130r); Sinani, *Kodikët*, 2003: pp. 192pl. (f. 340r), 193pl. (f. 206r); Id., *Beratinus*, 2004: pp. 38 "Kodiku i 92-të, i Korçës, i shek. të 13-të–15-të", 118–119n.; Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Codex Purpureus Beratinus*, 2010: p. 47pl. (f. 10r);[10] Id., *Kodikët*, 2011: pp. 67 "Kodiku i 92-të, i Korçës, i shek. të

10 Erroneously described as "Kodiku i-90-të i Korçës (AQSh), pergamen, shek. X f. 10r. nga Ungjilli sipas Matheut". All are correct data, except the codex number: ANA 92, not ANA 90.

13-të–15-të", 112$^{pl.}$ (f. 340^{r}), 179–181$^{n.}$;[11] WALLACE, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2901.

11 Erroneously described as "Kodiku i-90-të, i Beratit".

CHAPTER 20

Albanian National Archives 93 (pl. 21)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 93
MS. Number: **Gregory-Aland 2902**
Contents: **Four Gospels with synaxarion and menologion**
Provenance: **Korçë**
Text Form: **Byzantine** (Family K$^{\alpha}$/Π)[1]

1 Physical Description

Beginning of the Xth c.,[2] parchment, ff. 308 (1×4 – 2. 1×8 – 2. 1×2 + 1. 9×8. 1×8 – 1. 1×8 + 1. 5×8. 1×8 + 1. 2×8. 1×10 – 2. 6×8. 1×2 + 1. 1×6 + 1. 6×8. 1×2. 1×8. 1×4 + 2. 1×8. 1×6, quires numbered from A′ [1] to λε′ [35] with two different quire numberings[3]), text consistently in form of a cross: one cross per folio, formed by 26 lines with—most of the time—top and bottom as 8 lines (shorter lines) and

1 See Mt 21:44, Lk 7:38, 13:6, 19:7, etc.

2 Other suggested datings: "deux premières décennies du X*e* siècle", Džurova, *Manuscrits grecs* I, 2011, p. 90; "début du X*e* siècle", Ead., *Manuscrits grecs* II, 2011, p. 87; "début (deux premières décennies) du Xe siècle", Ead., *Le rayonnement*, 2011, p. 31; "Many other manuscripts were written in calligraphic minuscule bouletée similar to that of codex Athens, Εθνική Βιβλιοθήκη της Ελλάδος, EBE 2641 (Old Testament), executed in 913/14 …, viz., … Tirana, N⟨ational⟩ A⟨rchives of⟩ T⟨irana⟩, Korçë 93", Kavrus-Hoffmann, *Producing New Testament Manuscripts*, 2016, p. 132; "shekulli i 13-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 227; "na rezulton se mosha e kodikut duhet t'i atribuohet fillimit të shekullit të 12-të ose dekadave të para të po këtij shekulli", Popa, *Katalog*, 2003, p. 173; "figurat dhe grafia e shkëlqyer e kodikut në fjalë mendojmë se duhet t'i atribuohen fundit të shek. XII", Id., *Miniatura*, 2006, p. 58; "shek. X", Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010, p. 58; "katërungjillësh, shkruar në pergamenë, jo më vonë se shekulli i 13-të", Sinani, *Beratinus*, 2004, p. 119, and Id., *Kodikët*, 2011, p. 181; "13th Century", Wallace, *CSNTM*, October 2017; "XIII", *Institut für Neutestamentliche Textforschung*, Münster, http://intf.uni-muenster.de/vmr/NTVMR/ListeHandschriften.php, accessed January 2018.

3 As an example, the quire including the ff. 77–84 was numbered twice: "I′" [10] on f. 77^{r} (lower margin, centre of the folio), then again "I′" on f. 84^{v} (lower margin, centre of the folio) with also "ΔΙ′" (upper left corner). We may also read: A′ (f. 9^{v}), B′ (f. 10^{r}), Γ′ (f. 20^{v}), but most of the quire numberings are uncertain: ff. 21^{r}, 28^{v}, 29^{r}, 36^{v}, 37^{r}, 44^{v}, 53^{r}, 60^{v}, etc. Some were cut (Θ′, f. 69^{r}; ιβ′, f. 100^{v}), some are no more extant.

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middle as 10 (longer lines),[4] size of folio: 150×117/120, area of text: 175/180×110, ruling type 21-12/3-0/1E-0-10E/J (ff. 13, 204, 281),[5] Epistle to Carpianus (gold title and blue ink), Canon Tables (gold titles and blue ink), list of chapter titles (red and gold ink), Ammonian sections (some added later, brown ink), text in minuscule (brown ink), ἀρχή and τέλος (added later, red ink).

Four different hands:

- Hand A ff. 10^{r}–11^{r}, 13^{r}–281^{r}, main copyist's hand.
- Hand B ff. 282^{r}–295^{v} (XIVth c.).
- Hand C ff. 11^{v}–12^{r}, 91^{v}–92^{r}, 140^{v}–141^{r}, 224^{v}–225^{r}, 295^{v}–309^{r}, Ammonian sections and liturgical notes throughout the ms. (XIVth c.).
- Hand D f. 281$^{r–v}$ (XIth–XIIth c.).

Images: Matthew, Mark, Luke, John.[6]
Binding: leather over wood.
No former shelfmarks.

2 Contents

Folio numbering begins with f. 2; no flyleaf, no folio numbered 1.

002^{r}–003^{v}: Epistle to Carpianus, *tit.* Εὐσέβιος Καρπιανῷ ἀγαπητῷ ἀδελ(φῷ) ἐν κ(υρί)ῳ χαίρειν, (CPG 3465, Gregory, *Textkritik* II, pp. 863–864; Von Soden, *Die Schriften* I,1, 1902, pp. 388–389; Nestle-Aland, *NTG*, 2006, pp. 84*–85*).

4 Exceptions to the regular 8-10-8 sequence may be found on f. 99: 8-11-7, f. 234: 8-9-9.

5 Muzerelle, *Schémas*, 1999. The sequence "21–12" represents a group of two vertical lines, followed by one single line, on the left part of the folio, and one single line, followed by a group of two lines, on the right. The second section, "3–0", means that there are three horizontal lines in the upper part of the folio and none in the lower part. As explained previously, the third section, here "1E-0-10E", represents the horizontal lines which have a larger extension than the others, including the ten lines located in the middle of the cross. The letters "E" and "J" represent the extension of the "rectrices majeures" and "rectrices simples", respectively (*ibidem*, p. 138).

6 Compare with the ms. London, British Library, Add. 11300 (GA 478) with similarities of writing and decoration, especially πύλαι (ff. 8^{r}, 84^{v} and 135^{r}).

004^{r}–009^{r}: Eusebian Canons with differences (Nestle-Aland, *NTG*, 2006, pp. 85*–89*), and a single lacuna between f. 6^{v} M(A)T(ΘΑΙΟΣ) ΡΜΣ′ [146], ΛΟ(ΥΚΑΣ) ϛΒ′ [92], ΙΩ(ΑΝΝΗΣ) ΜΖ′ [47]—which represents the end of the third Canon, and f. 7^{r} M(A)T(ΘΑΙΟΣ) Θ′ [9], M(A)P(ΚΟΣ) Γ′ [3], which represents the beginning of the sixth Canon; Canons IV and V are missing.[7]
009^{v}: blank with one pencil mark (brown ink, unidentified hand).

010^{r}–011^{r}: List of chapter titles for the Gospel of Matthew (numbered 1-[68]), *tit.* Τοῦ κατὰ ματθαῖον εὐαγγελίου τὰ κεφάλαια, *inc.* α′ πε(ρὶ) τῶν μάγων, *des.* [*non leg.*] πε(ρὶ) τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, pp. 405–407).
011^{v}–012^{r}: Preface to the Gospel of Matthew (black/red ink, hand C), *tit.* Ὑπόθεσις τοῦ κ(α)τ(ὰ) ματθαῖον ἁγίου εὐαγγελίου, *inc.* Κατὰ ματθαῖον τὸ εὐαγγέλιον ἐπιγέγραπται ἐπειδὴ αὐτὸς οὗτος, *des.* [*non leg.*, (Von Soden, *Die Schriften* I,1, 1902, p. 314).
012^{v}: full-page image of the Evangelist Matthew.
013^{r}–089^{v}: The Gospel of Matthew, *tit.* Εὐαγγέλιο(ν) κατὰ Ματθαῖον (gold letters).
89^{v}: *Subscriptio*, Εὐαγγέλιον κατὰ Ματθαῖον (red ink) (Von Soden, *Die Schriften* I,1, 1902, p. 295).

090^{r}–091^{r}: List of chapter titles for the Gospel of Mark (numbered 1–49), *tit.* Τοῦ κατὰ μάρκον εὐαγγελίου τὰ κεφάλαια, *inc.* α′ πε(ρὶ) τοῦ δαιμονιζομένου, *des.* (chapter title wrongly numbered) μθ′ πε(ρὶ) τῆς αἰτήσεως τοῦ σώματος τοῦ Κυρίου (Von Soden, *Die Schriften* I,1, 1902, pp. 407–409); f. 91^{r} partly blank.

7 Canons I (ff. 4^{r}–5^{r}), and III (f. 6^{v}), are both complete, in contrast to Džurova, *Le rayonnement*, 2011, p. 31: "Il manque le début du Ier Canon, une partie du IIIe"; Ead., *Manuscrits grecs* I, 2011, p. 79: "Un folio disparu entre les folios actuels 3 et 4, devait contenir les deux tables présentant la partie manquante du premier Canon"; Ead., *Korçë 93*, 2011, p. 29: "La lettre ⟨d'Eusèbe à Carpien⟩ est suivie des onze tables, contenant les dix canons, qui à notre avis étaient à l'origine seize ou dix-sept, mais il n'en subsiste à présent que onze. Entre les ff. 3 et 4, sur un folio coupé, se trouvait probablement le début du Ier Canon et entre les folios 6 et 7, sur un bifolio coupé, figuraient une partie du IIIe Canon, ainsi que le IVe et le Ve". The extant Canons I and III were confirmed by A. Rëmbeci and S. Çunga in their 2012 edition facsimile: "We noticed that at the beginning of the canons there is not a whole table missing, but only the first line of the first table. Also, at the 3rd canon there are no fragments missing, but it is complete", *Käterungjillëshi*, 2012, p. 61, n. 106a. On f. 4^{r}, the first line of the table of Canon I is not missing: the letters for Matthew and Mark, respectively Η′ and Β′, are erased, but one may easily deduce the letters for Luke and John, respectively Ζ′ and ΙΑ′.

091v–092r: Preface to the Gospel of Mark (black/red ink, hand C), *tit.* Ὑπόθεσις τοῦ κατ(ὰ) μάρκον ἁγίου εὐα(γγελί)ου, *inc.* Κατὰ μάρκον τὸ εὐαγγέλιον ἐπιγέγραπται ἐπειδὴ αὐτὸς μάρκος, *des.* ἵνα καὶ αὐταὶ ἀπαγγάλωσι τοῖς μαθηταῖς cod. (Von Soden, *Die Schriften* I,1 1902, pp. 314–315); f. 92r partly blank.

092v: full-page image of the Evangelist Mark.

093r–138v: The Gospel of Mark, *tit.* Εὐαγγέλιον κατ(ὰ) Μάρκον (gold letters).

138v: *Subscriptio*, Εὐαγγέλιον κατὰ Μάρκον (red ink) (Von Soden, *Die Schriften* I,1, 1902, p. 295).

139r–140v: List of chapter titles for the Gospel of Luke (numbered 1–83), *tit.* Τοῦ κατὰ λουχᾶν εὐαγγελίου τὰ κεφάλαια, *inc.* α′ πε(ρὶ) τῆς ἀπογραφῆς, *des.* πγ′ πε(ρὶ) κλέοπα (Von Soden, *Die Schriften* I,1, 1902, pp. 409–411).

140v–141r: Preface to the Gospel of Luke (black/red ink, hand C), *tit.* Ὑπόθεσις τοῦ κ(α)τ(ὰ) λουκ(ᾶν) ἁγίου εὐαγγελίου, *inc.* Κατὰ λουκᾶν τὸ εὐαγγέλιον ἐπιγέγραπται ἐπειδὴ λουκᾶς ὁ μαθητής, *des.* ἔνθα ἐστὶ τὸ τῆς δευτέρας ἡμῶν καταστάσεως κατοικητήριον [Cosmas Indicoplevstes, *Topographia Christiana*, lib. V, *PG* 88, 292A8–9] (Von Soden, *Die Schriften* I,1 1902, pp. 315, 319); f. 141r partly blank.

141v: full-page image of the Evangelist Luke.

142r–223v: The Gospel of Luke, *tit.* Εὐαγγέλιον κατ(ὰ) Λουκᾶν (gold letters).

223v: *Subscriptio*, Εὐαγγέλιον κατὰ Λουκᾶν (red ink) (Von Soden, *Die Schriften* I,1, 1902, p. 297), with liturgical note (red ink, hand B): ζήτ(ει) τὸ ζ′ ἐωθινὸν καὶ τὰ λοιπὰ εἰς τὸν ἅγιον ἰω(άννην).

224r: List of chapter titles for the Gospel of John (numbered 1–18), *tit.* Τοῦ κατὰ ἰωάννην εὐαγγελίου τὰ κεφάλ(αια), *inc.* α′ πε(ρὶ) τοῦ ἐν κανὰ γάμου, *des.* ιη′ πε(ρὶ) τῆς αἰτήσεως τοῦ κυριακοῦ σώματος (Von Soden, *Die Schriften* I,1, 1902, p. 411).

224v–225r: Preface to the Gospel of John (black/red ink, hand C), *tit.* Ὑπόθεσις τοῦ κ(α)τ(ὰ) ἰω(άννην) ἁγίου εὐαγγελίου, *inc.* Κατὰ ἰω(άννην) τὸ εὐαγγέλιον ἐπιγέγραπται ἐπειδὴ αὐτὸς ὁ ἰωάννης, *des.* καὶ αὐτὸς ἐτελείωσε τὴν ἑαυτοῦ συγγραφήν cod. [Cosmas Indicoplevstes, *Topographia Christiana*, lib. V, *PG* 88, 293A1–2] (Von Soden, *Die Schriften* I,1 1902, pp. 315, 320).

225v: full-page image of the Evangelist John.

226r–281r: The Gospel of John, *tit.* Εὐαγγέλιον κατὰ Ἰωάννήν (gold letters).

281r: *Subscriptio* (black ink, hand C), + Μη(νὶ) ἰουν(ίῳ) (ἰ)νδ(ικτιῶνος) ἐν ἔτει ,ϛχϟ′ + ἐξωνήθ(η) ἡ τ(ῶν) τεσσάρ(ων) | εὐαγγελιστ(ῶν) βίβλο(ς) παρ᾽ ἐμ(οῦ) λου(κὰ) τοῦ [*non leg.*]ινούρη ἐν τῇ | ἁγίᾳ μονῇ τ(ῆς) περιπλέβτου εἰς (ὑπέρ-πυρα) σταθμῶν [*non leg.*] | ἀπὸ [τὸν] τιμϊώτ(ατον) (μον)αχ(ὸν) καὶ χαρτοφύλακα

κῦρ λουκᾶ ἦν καὶ | μετὰ θάνατ(όν) μου ἀφίημι cod. (month of June, year 1182; GARDTHAUSEN, *Griechische Palaeographie*, p. 454); f. 281^{v}: texts from the same hand.

282^{r}–295^{v}: Synaxarion (black/red ink, hand B), *tit.* Συναξάριον σὺν θεῷ τῶν εὐαγγελίων τοῦ ὅλου ἐνιαυτοῦ, *inc.* τῇ ἁγ(ίᾳ) κ(αὶ) μ(ε)γ(ά)λ(ῃ) κυ(ριακῇ), *des.* ⟨Τῇ κυριακῇ τῆς τυροφάγου⟩, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν : - [Mt 6:21], (SCRIVENER-MILLER, *A Plain Introduction*, 1894, pp. 80–84; GREGORY, *Textkritik* I, 1909, pp. 343–361).

295^{v}–296^{r}: Vigils (black/red ink, hand C), *tit.* Εὐα(γγέλια) λεγόμενα ἐν ταῖς πανυχ̈ί(δαῖ)ς τῆς α′ ἑβδ(ομάδος) τῆς ἁγ(ίας) μ(εγάλης) cod. (SCRIVENER-MILLER, *A Plain Introduction*, 1894, p. 84; GREGORY, *Textkritik* I, 1909, p. 361).

296$^{r–v}$: The Twelve Gospels of the Passions (black/red ink, hand C), *tit.* Εὐα(γγέλια) τ(ῶν) ἁγ(ίων) πάθ(ων), *inc.* εὐα(γγέλιον) α′ ἰω(άννην), *des.* εὐα(γγέλιον) τὸ ιβ′ cod. (SCRIVENER-MILLER, *A Plain Introduction*, 1894, p. 85; GREGORY, *Textkritik* I, 1909, p. 363).

296^{v}: Readings for Good Friday [Night-watches of Vigil] (black/red ink, hand C), *tit.* Εὐα(γγέλια) τῶν ὡρ(ῶν) τῆς μεγ(ά)λ(ης) ϛ′, *inc.* ὥρα α′, *des.* ὥρα θ′ (SCRIVENER-MILLER, *A Plain Introduction*, 1894, p. 85; GREGORY, *Textkritik* I, 1909, p. 363).

296^{v}: Resurrection Morning Readings (black/red ink, hand C), *tit.* Εὐα(γγέλια) ἀναστά(σιμα) τὰ ια′ (GREGORY, *Textkritik* I, 1909, p. 364).

296^{v}–306^{v}: Menologion (black/red ink, hand C), *tit.* ἀρχ(ὴ) σὺν θ(ε)ῷ τοῦ μηνολογ(ίου) (red ink), *inc.* μηνὶ σεπτ(εμβρίου) ἡ ἀρχ(ὴ) τῆς (ἰ)ν(δίκτου) εἰς τὴν α′, *des.* εἰς τὴν λα′ τὰ κατ(α)θέσια τῆς τιμίας ζωνῆς τῆς ὑπ(ερα)γ(ίας) θ(εοτό)κου (GREGORY, *Textkritik* I, 1909, pp. 365–384).

306^{v}–307^{r}: Readings for different festivals (black/red ink, hand C), *tit.* Εὐα(γγέ)λια ἀναγινωσκόμενα εἰς διαφόρους μνήμας καὶ λῖτὰς καὶ παννυχίδας (red ink), *inc.* Εἰς ἐγκαίνια ναοῦ (GREGORY, *Textkritik* I, 1909, pp. 384–386).

307$^{r–v}$: Readings for different saints (black/red ink, hand C), *tit.* Εὐα(γγέλια) λεγόμενα εἰς διαφόρους ἁγίους (GREGORY, *Textkritik* I, 1909, *ibidem*).

307^{v}–308^{r}: The Gospels of the Morning for Sundays (black/red ink, hand C), *tit.* τῇ κυριακῇ τοῦ ἀντίπασχ(α) · (SCRIVENER-MILLER, *A Plain Introduction*, 1894, p. 85; GREGORY, *Textkritik* I, 1909, p. 364).

308^{r}–309^{r}: Liturgical tables for morning readings of the whole year: Mt, Lk (black/red ink, hand C).

309^{r}: One subscription from the same hand as above (black ink, hand C): † ἐγὸ ὁ πάπας βασίλοΐς ἔγραψα | τοῦ(το) τὸ χάρτην καὶ εὐλόγηται· ἀμῖν cod., followed by biblical references: ἆρον οὖν σοῦ πάτερ ὀφθαλμούς · καὶ ἠδὲ τὰ | σα τέκνα · κείκλῳ παριστάμενα cod. (see Is. 49:18 60:4 and Bar. 5:5); f. 309^{r} partly blank and f. 309^{v}, blank.

3 Textual Features

Mt 16:2b–3

POST is in Matthew (f. 51^{v}), without emendation, correction, obeli or asterisk, neither in the main text nor in the margin: 16:2^{r}Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς · ὀψίας γενομένης · λέγετε εὐδία · πυρράζει γὰρ ὁ οὐ(ρα)νός · 3καὶ πρωΐ · σήμερον χειμών · πυρράζει γὰρ στυγνάζων ὁ οὐρανός (cod.) · ὑποκριταὶ τὸ μὲν πρόσωπον τοῦ οὐ(ρα)νοῦ γινώσκετε διακρίνειν κτλ.

Mk 1:1 (f. 93^{r})

1:1Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υ(ἱο)ῦ τοῦ θ(εο)ῦ 2καθὼς γέγραπται ἐν τοῖς προφήταις · κτλ.

Mk 6:3 (f. 105^{v})

6:3οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υ(ἱὸ)ς μαρίας · ἀδελφὸς δὲ ἰακώβου καὶ ἰωσῆ καὶ ἰούδα καὶ σίμωνος; cod. There is no emendation, alteration, obeli or asterisk, neither in the main text nor in the margin.

Lk 22:43–44

PASB is in Luke (f. 214^{v}). All the lines of Lk 22:43–44 are obelized (bright and brown ink, later hand?): 22:42λέγων · π(άτ)ερ εἰ βούλει παρένεγκαι τὸ πο|τήριον τοῦτο ἀπ' ἐμοῦ : πλὴν μὴ τὸ θέ|λημά μου ἀλλὰ τὸ σὸν γινέσθω : 43ὤφθη | δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐ|τόν · 44καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέ|στερον προσηύχετο · ἐγένετο δὲ ὁ ἱδρὼς | αὐτοῦ · ὡσεὶ θρόμβοι αἵματος καταβαί|νοντες ἐπὶ τὴν γῆν; 45καὶ ἀναστὰς κτλ. (cod.). Moreover, in the external left margin, there are two notes. The first one is a liturgical reference (red ink now faded, later

hand): "ἄρξ[αι] λειτουργῖαν μ(ε)γ(ά)λ(ην) Ε′ :". The second one refers back to the Gospel of Matthew (bright red ink, later hand): "ὑπ(έρβηθι) εἰς ματθ(αῖον) κε(φάλαιον) σϛ′ :", which corresponds to Mt 26:39.

At f. 81r, in the lower margin, this same later hand (bright red ink), has written a liturgical reference to the Gospel of Luke: "ὑπ(έρβηθι) εἰς τ(ὸν) λουκᾶν κε(φάλαιον) ΣΠΓ′ · ὤφθη δὲ αὐτῷ ἄγγελο(ς) ἕως ἀναστὰς ἀπὸ τῆς προσευχῆς : καὶ πάλιν ἄρξου ὧδε · ἔρχεται πρὸς τοὺς μαθητάς : -". The text of Mt 26:39 is the following: 26:39καὶ προελθὼν μικρόν · | Ἔπεσεν ἐπὶ πρόσωπον | αὐτοῦ προσευχόμενος | καὶ λέγων · πάτερ μου · | Εἰ δυνατόν ἐστιν · παρελ|θέτω ἀπ' ἐμοῦ τὸ ποτή|ριον τοῦτο · πλὴν οὐχ ὡς | ἐγὼ θέλω ἀλλ' ὡς σύ · (brown ink) ὑπ(έρβηθι) (red ink) | 40καὶ ἔρχεται κτλ.

Jo 7:52–8:11

PA is in John (ff. 246r–247r), without emendation alteration, obeli or asterisk, neither in the main text nor in the margin: 7:52ἀπεκρίθησαν καὶ εἶπον αὐτῷ · μὴ καὶ σὺ ἐκ τῆς γαλιλαίας εἶ · ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς γαλιλαίας οὐκ ἐγείρεται 53Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶ[κον] αὐτοῦ 8:1ἰ(ησοῦ)ς δὲ ἐπορεύθη εἰς τὸν (cod.) ὄρος τῶν ἐλαιῶν · 2ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν καὶ πᾶς ὁ λαὸς ἤρχετο · καὶ καθίσας ἐδίδασκεν αὐτούς · (f. 246r) | (f. 246v) 3ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταληφθείσαν · καὶ στήσαντες αὐτὴν ἐν μέσῳ · 4λέγουσιν αὐτῷ πειράζοντες · διδάσκαλε αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφόρῳ μοιχευομένη · 5ἐν δὲ τῷ νόμῳ μωυσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι · σὺ οὖν τί λέγεις · 6τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν · ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ · ὁ δὲ ἰ(ησοῦ)ς κάτω κύψας. τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν [*about one line of text erased*: μὴ προσποιούμενος?] 7ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν · ἀνακύψας εἶπεν πρὸς αὐτούς · ὁ ἀναμάρτητος ὑμῶν · πρῶτος ἐπ' αὐτὴν τὸν λίθον βαλλέτω · 8καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν · 9οἱ δὲ ἀκούσαντες · καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι · ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβϋτέρων · κ(αὶ) κατελείφθη μόνος ὁ ἰ(ησου)ς κ(αὶ) ἡ γυνὴ ἐν μέσῳ οὖσα · 10ἀνακύψας δὲ ὁ ἰ(ησοῦ)ς καὶ μηδένα θεασάμενος πλὴν τῆς (f. 246v) | (f. 247r) γυναικός · εἶπεν αὐτῇ · ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου · οὐδείς σε κατέκρινεν · 11ἡ δὲ εἶπεν · οὐδεὶς κ(ύρι)ε · εἶπεν δὲ ὁ ἰ(ησοῦ)ς · οὐδὲ ἐγώ σε κρινῶ · πορεύου καὶ μηκέτι ἁμάρτανε.

PA is not located after:

Lk 21:38 (f. 212r) 21:38καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ 22:1ἤγγιζεν (cod.) δὲ ἡ ἑορτὴ τῶν ἀζύμων κτλ.

Lk 24:53 (f. 223v) 24:53καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ · αἰνοῦντες καὶ εὐλογοῦντες τὸν θ(εὸ)ν ἀμήν.

Jo 7:36 (f. 245v) 7:36καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν· 37ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ κτλ.

Jo 21:25 (f. 281r) 21:25οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία ἀμήν.

4 Variant Readings

***Mt 4:23* (*f. 19v*)**

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰ(ησοῦ)ς · διδάσκων 2902

καὶ περιῆγεν ὅλην τὴν γαλιλαίαν ὁ ἰησοῦς διδάσκων K M U W Γ Δ Π *f* 13 28 565 579 700 1241 1071 𝔐

καὶ περιῆγεν ὁ ἰησοῦς ὅλην τὴν γαλιλαίαν διδάσκων **א**1(NA27+28) **א**c(S) D *f* 1 33NA27+28+S1 (*om.* ὁ ἰησοῦςS2) 157 892 1424 *pc*

καὶ περιῆγεν ὁ ἰησοῦς ἐν τῇ γαλιλαίᾳ διδάσκων **א***(NA27+28+S)

καὶ περιῆγεν ἐν ὅλῃ τῇ γαλιλαίᾳ (γαλειλ.S) διδάσκων B syc

lac. A Θ

***Mt 5:24* (*f. 21v*)**

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου · 2902

τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου **א** B D W Θ *f* 1 *f* 13 28 565 700 𝔐

lac. A

***Mt 8:1* (*f. 28r*)**

Καταβάντι δὲ αὐτῷ 2902

καταβάντι δὲ αὐτῷ **א***(NA27+28) K L M U Γ Π 157 565 579 1071 1241 1424 𝔐

καταβάντι δὲ αὐτοῦ **א***(S)

καταβάντος δὲ αὐτοῦ **א**c(S) B C W Θ *f* 1 33

καταβαίνοντος δὲ αὐτοῦ *f* 13 700

***Mt 8:15* (*f. 29r*)**

καὶ διηκόνει αὐτῷ · 2902

καὶ διηκόνει αὐτῷ Bc(S) (B*(S) διεκ.) C K U W Γ Θ Π 579 700 𝔐S

καὶ διηκόνει αὐτοῖς **א**1(NA27+28) **א**c(S) L M Δ *f* 1 *f* 13 33 157 565 892 1071 1424 *pm*NA27+28 sys.c

διηκόνει αὐτῷ *tantum* **א***(S)

lac. A

***Mt 9:10* (*f. 31r*)**

ἐν τῇ οἰκίᾳ · καὶ ἰδοὺ πολλοί 2902

ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοί B C 565 *f* 1 *f* 13 𝔐

ἐν τῇ οἰκίᾳ ἰδοὺ πολλοί **א** D 892 *pc*

ἐν τῇ οἰκίᾳ πολλοί 700
lac. A 28

***Mt 9:36* (*f. 33ʳ*)**

Ἰδὼν δὲ τοὺς ὄχλους · ἐσπλαγχνίσθη 2902
ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη ℵ B D W 28 565 700 1424 𝔐
ἰδὼν δὲ τοὺς ὄχλους ὁ ἰησοῦς ἐσπλαγχνίσθη C M N *f* ^{13} *al* sy$^{p.h**(NA27)}$ sy$^{p.h(NA28)}$
lac. A

***Mt 12:5* (*f. 38ᵛ*)**

ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ · ὅτι τοῖς σάββασιν 2902
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν ℵ B Θ *f* ^{1} 28 33 (ἄν *l.* οὐκ) 565 579 700 𝔐
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι ἐν τοῖς σάββασιν C D W 157 *pc*
ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς ἐν τῷ ἱερῷ τοῖς σάββασιν *f* ^{13}
lac. A

***Mt 12:43* (*f. 41ᵛ*)**

καὶ οὐχ εὑρίσκει · 2902
καὶ οὐχ εὑρίσκει ℵ B D W Θ *f* ^{1} *f* ^{13} 28 565 𝔐
καὶ μὴ εὕρισκον 700
lac. A

***Mt 12:44* (*f. 41ᵛ*)**

τότε λέγει · ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον · 2902
τότε λέγει ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον C G K L M U W Γ Δ Θ Π Ω 157 565 579 700 1071 𝔐
τότε λέγει εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον ℵ B D 33 1424
τότε λέγει ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον *f* ^{1} *f* ^{13} 28
lac. A

***Mt 12:44* (*f. 41ᵛ*)**

καὶ ἐλθὸν · εὑρίσκει σχολάζοντα · σεσαρωμένον καὶ κοσμημένον · cod. 2902
καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κοσμημένον E L 1071 (ἐξελθών)
καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον B C$^{2(NA27+28)}$ W Θ *f* ^{1} *f* ^{13} (ἐλθών) 28 33 (ἐλθών) 565 579 700 (ἐλθών) 𝔐
καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον ℵ$^{c(S)}$ (*om.* ἐλθόν ℵ$^{*(S)}$) C$^{*(NA27+28+S)}$ 1424 (ἐλθών) *al*
καὶ ἐλθὼν εὑρείσκει τὸν οἶκον σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον D
lac. A

***Mt 15:14* (*f. 49ᵛ*)**

ὁδηγοί εἰσι τυφλοὶ τυφλῶν · 2902

ὁδηγοί εἰσιν τυφλοὶ τυφλῶν C M N U W Γ Δ Π 0106 157 565 1071 𝔐

τυφλοί εἰσιν ὁδηγοὶ τυφλῶν א$^{1(NA27)}$ א$^{2a(NA28)}$ א$^{c(S)}$ L Z Θ *f* ^{1} *f* ^{13} 33 579 700 892 1241 1424 *al* sy$^{p.h}$

τυφλοί εἰσιν ὁδηγοί B D (ὁδαγοί) 0237

ὁδηγοί εἰσιν τυφλοί א$^{*.2(NA27)}$ א$^{*.2b(NA28)}$ א$^{*(S)}$

lac. A

***Mt 17:4* (*f. 54ʳ*)**

ἡλίᾳ μίαν · 2902

ἡλίᾳ μίαν א (ἡλείᾳ) C D (ἡλείᾳ) K L Δ Θ Π *f* ^{1} *f* ^{13} 33 157 700 1424

μίαν ἡλίᾳ B M S U Y Γ Ω 28 565 1071 1241 𝔐^{S} *pm*$^{NA27+28}$ q

lac. A

***Mt 18:1* (*f. 55ᵛ*)**

Ἐν ἐκείνῃ Τῇ ὥρᾳ cod. **2902**

ἐν ἐκείνῃ τῇ ὥρᾳ א B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* ^{13} 28 565 sa^{mss} (*add.* δέ *p.* ἐκείνῃ) 𝔐

ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* ^{1} 700 1424 *pc* sy$^{s.c}$

lac. A

***Mt 20:8* (*f. 61ʳ*)**

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν · cod. 2902

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν B D K N W Γ Δ Θ *f* ^{1} *f* ^{13} 28 33^{vid} 565 579 700 892 1241 1424 𝔐 sy

κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν א C L Z 085

lac. A

***Mt 20:26* (*f. 62ᵛ*)**

οὐχ οὕτως ἔσται ἐν ὑμῖν · 2902

οὐχ οὕτως ἔσται ἐν ὑμῖν א E$^{*(S)}$ K L W Θ 565 (*non leg.*]τως ἔσται ἐν ὑμῖν^{S}) 𝔐 sa^{mss} bo

οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν C^{S} M^{S} Γ^{S} 28^{S} 33^{S} 1424^{S} 1582$^{c(S)}$

οὐχ οὕτως ἐστὶν ἐν ὑμῖν B D Z 0281 *pc* sa^{mss}

lac. A

***Mt 20:26* (*f. 62ᵛ*)**

ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι · 2902

ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι א (~σθε^{S}) H K M S U W Γ Δ Θ Π *f* ^{1} *f* ^{13} 28 (θέλει *l.* θέλῃ *et* εἶναι *l.* γενέσθαι) 157 565 700 𝔐

ἀλλ’ ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι D (~σθε^{S}) 33
ἀλλ’ ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι B *pc*
lac. A

***Mt 21:7* (*f. 63^{v}*)**
καὶ ἐπέθηκαν ἐπάνω αὐτῶν 2902
καὶ ἐπέθηκαν ἐπάνω αὐτῶν C K M N U W Γ Δ Π *f* ^{1} 28 157 565 579 700 1071 1424 𝔐
καὶ ἐπέθηκαν ἐπ’ αὐτῶν ℵ B L 69
καὶ ἐπέθηκαν ἐπ’ αὐτῷ Θ 33 788
καὶ ἐπέθηκαν ἐπ’ αὐτόν D *pc*
καὶ ἐπέθηκαν αὐτῷ *f* ^{13}
lac. A

***Mt 21:7* (*f. 63^{v}*)**
τὰ ἱμάτια αὐτῶν 2902
τὰ ἱμάτια αὐτῶν ℵ$^{1(NA27+28)}$ ℵ$^{c(S)}$ C F H K L M N S U W Y Γ Δ Π Ω *f* ^{1} *f* ^{13} 28 33 565 579 700 1071 1424 𝔐 sy
τὰ ἱμάτια *tantum* ℵ$^{*(NA27+28+S)}$ B D Θ *pc*
lac. A

***Mt 21:23* (*f. 64^{v}*)**
Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν · cod. 2902
καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν K (εἰσελθ.) M U W Δ Π 28 157 565 579 1071 1424 (εἰσελθ.) 𝔐
καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν ℵ B C D L Θ *f* ^{1} *f* ^{13} 33 700
lac. A

***Mt 21:44* (*f. 66^{v}*)**
ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν · 2902
ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν Θ Π 124 (*om.* δ’)
καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται · ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν ℵ B C K L W Z Δ *f* ^{1} *f* ^{13} 565 579 700 892 1241 1424 𝔐 sy$^{c.p.h}$
om. tot. uers. D 33 sy^{s}
lac. A

***Mt 22:13* (*f. 67^{v}*)**
τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις · 2902
τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις C D K M U W Δ Π 0102 *f* ^{1} 28 157 579 1071 1241 1424 𝔐

τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις ℵ B L Θ 085 *f* [13] 33 565 700 892 *pc* sy[h]
lac. A

***Mt 22:37* (*f. 69[r]*)**

Ὁ δὲ ἰ(ησοῦ)ς ἔφη αὐτῷ · 2902
ὁ δὲ ἰησοῦς ἔφη αὐτῷ K M U Y Γ Δ Π *f* [1] 28 565 579 1241 1424 𝔐 sy[p.h]
ὁ δὲ ἔφη αὐτῷ ℵ B L 33 892 *pc*
ἔφη αὐτῷ ἰησοῦς D
ὁ δὲ ἰησοῦς εἶπεν αὐτῷ W Θ *f* [13] 700 *pc*
lac. A

***Mt 23:12-14-13* (*f. 70[r]*)**

[23:12]ταπεινωθήσεται · καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται · [14]Οὐαὶ Δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί · ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν · καὶ προφάσει μακρὰ προσευχόμενοι · διὰ τοῦτο λήψεσθε περισσότερον κρίμα · [13]οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι cod. 2902
[23:12]ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται [14]οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα [13]οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι κτλ. K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐 sy[p.h]
om. Mt 23:14 ℵ B D L Θ *f* [1] 33
lac. A

***Mt 23:13* (*f. 70[r]*)**

οὐαὶ ὑμῖν 2902
οὐαὶ ὑμῖν ℵ[*(NA27+28+S)] K M U W Γ Δ Π 0102 0107 28 157 565 579 700 1071 1241 1424 𝔐[S] *pm*[NA27+28] sy[c.p.h(NA27)] sy[c.p(NA28)]
οὐαὶ δὲ ὑμῖν ℵ[c(S)] B D L Θ *f* [1] *f* [13]
lac. A

***Mt 26:48* (*f. 82[r]*)**

λέγων · ὃν ἐὰν φιλήσω 2902
λέγων ὃν ἐὰν φιλήσω 𝔓[37] ℵ A K M W Δ Π 124 157 579 1071 𝔐
λέγων ὃν ἂν φιλήσω B C D L U Θ *f* [1] 28 33 69 565 700 788 1424

***Mt 27:3* (*f. 84[r]*)**

μεταμεληθεὶς · ἀπέστρεψεν cod. 2902
μεταμεληθεὶς ἀπέστρεψεν ℵ[1(NA27)] ℵ[2(NA28)] ℵ[c(S)] A C K L[S] M U W Γ Δ Θ Π *f* [1] *f* [13] 33 565 700 𝔐

μεταμελήθη καὶ ἔστρεψεν **א**$^{*(NA27+28+S)}$
μεταμεληθεὶς ἔστρεψεν B L$^{NA27+28}$ *pc*

***Mt 27:45* (*f. 86^{v}*)**
ἐπὶ πᾶσαν τὴν γῆν · 2902
ἐπὶ πᾶσαν τὴν γῆν A B D U W Δ Θ *f* ^{1} *f* ^{13} 565 700 𝔐
ἐφ᾽ ὅλην τῆν γῆν **א**$^{1(NA27+28)}$ **א**$^{c(S)}$ 1424 *pc*
om. haec uerba **א**$^{*(NA27+28+S)}$ *pc*
lac. 28

***Mt 27:65* (*f. 88^{r}*)**
ἔφη δὲ αὐτοῖς ὁ π. 2902
ἔφη δὲ αὐτοῖς ὁ Π. **א** A C D M* S U Y W Δ Π Ω *f* ^{1} 28 565 579 892 1424 *pm*$^{NA27+28}$ sy^{h**}
ἔφη αὐτοῖς ὁ Π. B K L M^{c} Γ Θ *f* ^{13} 33 157 700 1071 1241 *pm*$^{NA27+28}$ 𝔐^{S} sy$^{s.p}$

***Mk 2:17* (*f. 97^{r}*)**
ἀλλὰ ἁμαρτωλούς · 2902^{ac}
ἀλλὰ ἁμαρτωλούς · *cum* εἰς μετάνοιαν *in margine* 2902^{pc}
ἀλλὰ ἁμαρτωλούς *tantum* **א** A B D K L W Δ Θ Π Σ 28 157 238 240 476 478 517 565 579 700 892
ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν C M U Γ *f* ^{13} 2 33 131 1071 𝔐

***Mk 2:18* (*f. 97^{r}*)**
ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 2902
ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες 𝔓^{88} **א** A B (ἰωάνου *et* φαρεισ.) C D K M Θ Π *f* ^{13} 157 565 1241 1424 2427 *al* sy$^{p.h}$
ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες L U Γ Δ *f* ^{1} 28 (φαρησ.) 33 892 2542 𝔐 sy^{hmg}
ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύοντες W

***Mk 3:32* (*f. 99^{v}*)**
καὶ ἐκάθητο περὶ αὐτὸν ὄχλος · 2902
καὶ ἐκάθητο περὶ αὐτὸν ὄχλος **א**$^{c(S)}$ A B C K L W Δ Π *f* ^{1} *f* ^{13} 28 33 157 700
καὶ ἐκάθηντο περὶ αὐτὸν ὄχλοι Θ$^{c(S)}$ (ἐκάθεντο Θ$^{*(S)}$) 565
καὶ ἐκάθητο ὄχλος περὶ αὐτόν M U Γ 𝔐
καὶ ἐκάθητο πρὸς τὸν ὄχλον D
καὶ ἐκάθητο πρὸς αὐτὸν ὄχλος **א**$^{*(S)}$

***Mk 3:32* (*f. 99ᵛ*)**

εἶπον δὲ αὐτῷ · 2902
εἶπον δὲ αὐτῷ A E F$^{c(S)}$ G H K M S U Y Γ Π Ω *f* ^{1} 33 157 1424 𝔐
καὶ λέγουσιν αὐτῷ ℵ B C D L W Δ *f* ^{13} 1071
εἰπόντων δὲ αὐτῶν Θ (~τον *et* ~τον^{LA}) 28 565 700

***Mk 3:32* (*f. 99ᵛ*)**

ἰδοὺ ἡ μή(τη)ρ σου Καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε · cod. 2902
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε A D E F H M U Γ Ω 124 700 *pm*$^{NA27+28}$ sy^{hmg}
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε ℵ B C G K L Y Δ Θ Π *f* ^{1} *f* ^{13} 28 33 157 565 1071 1424 *pm*$^{NA27+28}$ sy
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω στήκουσιν ζητοῦτες σε W^{S} (ζητοῦντες^{L})

***Mk 6:49* (*f. 109ʳ*)**

αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης · 2902
αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης A D W *f* ^{1} 28 69 124 565 700 788 828 𝔐
αὐτοὺς περιπατοῦντα ἐπὶ τῆς θαλάσσης 13 346 543 826
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ℵ B L Δ Θ 33 579
om. haec uerba 983 1689

***Mk 6:49* (*f. 109ʳ*)**

ἔδοξαν φάντασμα εἶναι 2902
ἔδοξαν φάντασμα εἶναι A D K M N U Γ Θ Π *f* ^{13} 157 565 700 1071 1424 𝔐
φάντασμα ἔδοξαν εἶναι W *f* ^{1} 28 2542 *pc*
ἔδοξαν ὅτι φάντασμά ἐστιν ℵ B L Δ 33 579 892 *pc*

***Mk 12:33* (*f. 126ʳ*)**

καὶ ἐξ ὅλης τῆς συνέσεως · 2902
καὶ ἐξ ὅλης τῆς συνέσεως ℵ A B K L M U W Γ Δ Π Ψ *f* ^{13} 28 157 700 1071 𝔐
καὶ ἐξ ὅλης τῆς δυνάμεως D Θ 565 it

***Mk 12:33* (*f. 126ʳ*)**

καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος · 2902
καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος A K M U Γ Π 087 *f* ^{13} 157 700 1071 𝔐 sy$^{p.h}$ sa^{ms}
καὶ ἐξ ὅλης τῆς ἰσχύος ℵ$^{c(S)}$ (*om.* τῆς ℵ$^{*(S)}$) B L W Δ Θ Ψ 28 565 892 1241 2427 *pc* sa^{mss}
καὶ ἐξ ὅλης τῆς ψυχῆς αὐτοῦ D

***Mk 12:33* (*f. 126r*)**

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν · cod. 2902
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν B K M U Θ Π Ψ *f* 1 *f* 13 (τὸ πλησ. 13 124 826 828 788ac) 28 33 157 565 579 700 1071 1424 𝔐
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς σεαυτόν ℵc(S) A D L S Γ
καὶ τὸ ἀγαπᾶν τὸν πλησίον σου ὡς σεαυτόν ℵ*(S) W Δ

***Mk 12:33* (*f. 126r*)**

πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων cod. 2902
πλεῖον ἐστιν πάντων τῶν ὁλοκαυτωμάτων A D K M U S W (*om.* τῶν) Γ Θ Π *f* 1 *f* 13 28 157 565 700 1071 1424 (*om.* πάντων) 𝔐
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων ℵ B L Δ 33 579 (*om.* ἐστιν)

***Mk 12:33* (*f. 126r*)**

καὶ θυσιῶν · 2902
καὶ θυσιῶν A B D K U W Γ Θ Π 087 28 157 700 788 1241 2542 𝔐
καὶ τῶν θυσιῶν ℵ L M Δ Ψ *f* 1 *f* 13 33 565 579 892 1071 1424

***Mk 14:71* (*f. 134v*)**

ὁ δὲ ἤρξατο ἀναθεματίζειν 2902
ὁ δὲ ἤρξατο ἀναθεματίζειν ℵ A B C D K L M N U W Γ Δ Θ Π Ψ *f* 1 *f* 13 28 33 157 579 700 1071 1424 𝔐
ὁ δὲ ἤρξατο καταθεματίζειν 565

***Mk 14:71* (*f. 134v*)**

καὶ ὀμνύειν cod. 2902
καὶ ὀμνύειν ℵNA27+28 A C KNA27+28 N W Δ Θ Ψ *f* 1 *f* 13 28 33 565 579 1241 1424 *pm*
καὶ ὀμνύνειν ℵS KS 118*(S)
καὶ ὀμνύναι B E L S U Y Γ Ω 700 892 2427 *pm*
καὶ λέγειν D vgms

***Mk 16:3* (*f. 137v*)**

ἐκ τῆς θύρας τοῦ μνημείου · 2902
ἐκ τῆς θύρας τοῦ μνημείου ℵ A B *f* 1 28 124 565 579 700 𝔐
ἀπὸ τῆς θύρας τοῦ μνημείου C D W Θ Ψ *f* 13 1424

***Lk 6:4* (*f. 159v*)**

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν 2902
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *tantum* ℵ D (προσθ.S) K W Π *f* 1 *f* 13 157 565 579 700 1241 2542 *al*

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν A C$^{3(NA27+28)}$ C$^{c(S)}$ M U Γ Δ Λ Ψ 1071 1424 𝔐 sy^{h}
καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν 𝔓$^{4vid(NA27+28)}$ B C$^{*(NA27+28+S)}$ L Θ 892 *pc*

Lk 7:38 (*f. 165^{v}*)
καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰ(ησο)ῦ ὀπίσω 2902
καὶ στᾶσα παρὰ τοὺς πόδας τοῦ ἰησοῦ ὀπίσω A Y K Π 565
καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω F P U Γ Λ *f* ^{13} 28 𝔐
καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ℵ B D L W Δ Ψ *f* ^{1} 33 579 700 1071 1424

Lk 7:38 (*ff. 165^{v}–166^{r}*)
κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι 2902
κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν A K M P U Γ Δ Λ Π *f* ^{1}*f* ^{13} 28 565 𝔐
κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ ℵ B L W Ψ 33 579 700 1071
κλαίουσα ἤρξατο τοῖς δάκρυσιν βρέχειν αὐτοῦ τοὺς πόδας Θ
κλαίουσα τοῖς δάκρυσι ἔβρεξε τοὺς πόδας αὐτοῦ D

Lk 8:35 (*f. 169^{v}*)
ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς · cod. 2902
ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 𝔓^{75} ℵ A B W Θ *f* ^{1} (καὶ ἐξ.) *f* ^{13} 28 565 700 1424 𝔐
tot. uers. diff. D

Lk 9:48 (*f. 175^{r}*)
καὶ εἶπεν αὐτοῖς · ὃς ἐὰν δέξηται 2902
καὶ εἶπεν αὐτοῖς ὃς ἐὰν δέξηται ℵ A B C E$^{*(S)}$ K M U W Γ Δ Θ Λ Π Ω *f* ^{1} 28 565 579 700 1424 𝔐
καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται D (- αὐτοῖς) L Ψ 33 1071

Lk 9:48 (*f. 175^{r}*)
τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου · ἐμὲ δέχεται · 2902
τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται ℵ A B C K L M U W Γ Δ (- τό) Θ Λ Π Ψ 28 33 157 565 700 1071 1424 𝔐
τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται 𝔓^{75} (δέχητ.) D *f* ^{1}*pc*

Lk 9:48 (*f. 175^{r}*)
καὶ ὃς ἐὰν ἐμὲ δέξηται · δέχεται τὸν ἀποστείλαντά με · cod. 2902
καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με A C M W Γ Δ (δέξητ. ἐμέ) Θ Λ Π *f* ^{1} 28 565 579 700 1424 𝔐

καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με $\mathfrak{P}^{75}$ (δ’ ἄν *l.* ἄν^{S}) B K L U Ψ 33 157 1071
καὶ ὃς ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με ℵ
καὶ τὸν ἀποστείλαντά με *tantum* D

Lk 10:5 (*f. 176^{r}*)

εἰς ἣν δ’ἂν cod. **2902**
εἰς ἣν δ’ἄν $\mathfrak{P}^{75}$ ℵ A B C D$^{c(S)}$ K L M U W Γ Δ Θ Λ Π Ψ (- δ’) *f* ^{1} *f* ^{13} (- δ’) 2 28 33 69 124 157$^{c(S)}$ 565 579 700 788 1071 1424 𝔐
εἰς ἣν ἂν δέ D$^{*(S)}$

Lk 10:5 (*f. 176^{v}*)

οἰκίαν εἰσέρχησθε πρῶτον · 2902
οἰκίαν εἰσέρχησθε πρῶτον A M U W (~έρχησθαι) Γ Δ Λ Π Ψ 28 565 1424 𝔐
οἰκίαν εἰσέρχεσθε πρῶτον K Θ (~έρχεσθαι)
εἰσέλθητε οἰκίαν πρῶτον $\mathfrak{P}^{75}$ ℵ (~θηται) B
οἰκίαν εἰσέλθητε πρῶτον C L *f* ^{1} 700 1071

Lk 10:29 (*f. 178^{r}*)

δικαιοῦν 2902
δικαιοῦν A C$^{3(NA27+28)}$ C$^{c(S)}$ K M N U W Γ Δ Θ Λ Π Ψ *f* ^{1} *f* ^{13} 28 33 565 700 1424 𝔐
δικαιῶσαι $\mathfrak{P}^{45}$ $\mathfrak{P}^{75}$ ℵ B C$^{*(NA27+28+S)}$ D L Ξ 070 157 579 892 1071 1241 2542 *pc*

Lk 10:30 (*f. 178^{r}*)

Ὑπολαβὼν δὲ ὁ ἰ(ησοῦ)ς 2902
ὑπολαβὼν δὲ ὁ ἰησοῦς ℵ$^{2(NA27+28)}$ A C$^{2(NA27+28)}$ D K L N W Γ Δ Θ Ξ Ψ 070 *f* ^{1} *f* ^{13} 33 565 579^{NA28} 700 892 1071 1241 1424 2542 𝔐 sy^{h}
ὑπολαβὼν ὁ ἰησοῦς $\mathfrak{P}^{45(S)}$ $\mathfrak{P}^{75}$ ℵ$^{*(NA27+28+S)}$ B C$^{*vid(NA27+28)}$ 579^{S} sa^{ms}

Lk 13:6 (*f. 188^{r}*)

ἔλεγεν δὲ τὴν παραβολὴν ταύτην · 2902
ἔλεγεν δὲ τὴν παραβολὴν ταύτην K Y Π
ἔλεγεν δὲ ταύτην τὴν παραβολήν $\mathfrak{P}^{75}$ ℵ A B D W Θ 𝔐

Lk 13:6 (*f. 188^{r}*)

συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην · 2902
συκῆν τις εἶχεν ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην K Y Π
συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην A M N U Γ Δ Θ Λ *f* ^{13} 28 565 700 1424 𝔐

συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ 𝔓75 א c(S) (- τῷ א *(S)) B L W Ψ *f* 1 157 579 1071
συκῆν τις εἶχεν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ D

Lk 15:13 (*f. 194r*)
διεσκόρπισεν τὴν οὐσίαν αὐτοῦ · 2902
διεσκόρπισεν τὴν οὐσίαν αὐτοῦ 𝔓75 A B G N W Θ *f* 1 *f* 13 28 565 700 𝔐
διεσκόρπισεν τὴν οὐσίαν ἑαυτοῦ א
διεσκόρπισεν ἑαυτοῦ τὸν βίον D

Lk 19:7 (*f. 203v*)
καὶ ἰδόντες αὐτὸν ἅπάντες διεγόγγυζον λέγοντες · 2902
καὶ ἰδόντες αὐτὸν ἅπάντες διεγόγγυζον λέγοντες K Π
καὶ ἰδόντες αὐτὸν πάντες διεγόγγυζον λέγοντες M
καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες א A B L W Δ Θ 28 565 579 700 1071 𝔐
καὶ ἰδόντες πάντες διεγόγγυζον *tantum* D sy^c sa^ms

Lk 20:9 (*f. 206v*)
Ἤρξατο Δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην · cod. 2902
ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην A B W Θ *f* 1 *f* 13 28 565 700 𝔐
ἤρξατο δὲ πρὸς τὸν λαὸν τὴν παραβολὴν ταύτην א *(S)
ἔλεγεν δὲ τὴν παραβολὴν ταύτην D

Lk 20:9 (*f. 206v*)
ἄν(θρωπ)ος ἐφύτευσεν ἀμπελῶνα · 2902
ἄνθρωπος ἐφύτευσεν ἀμπελῶνα א B K L M N Q Γ Δ Λ Π Ψ *f* 1 28 33 565 579 700 892 1424 𝔐
ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα A W Θ *f* 13 157 1071 1241 2542 *al* sy^NA27 sy^s.c.p.h**(NA28)
ἀμπελῶνα ἐφύτευσεν ἄνθρωπος D (ἀπελῶνα *(S))

Lk 20:9 (*f. 206v*)
καὶ ἐξέδοτο αὐτὸν γεωργοῖς 2902
καὶ ἐξέδοτο αὐτὸν γεωργοῖς א c(S) B c(S) D K M N Q W Γ Δ Θ Λ Π Ψ *f* 1 *f* 13 28 33 157 565 700 1071 1424 𝔐
καὶ ἐξέδετο αὐτὸν γεωργοῖς א *(S) A B *(S) C L 579

Jo 4:53 (*f. 236r*)

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 2902

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ 𝔓66 א2(NA27+28) אc(S) A D K L M N U Γ NA28 Δ Θ Λ Π Ψ *f* 13 28 33 565 579 700 1071 𝔐

ὅτι ἐκείνῃ τῇ ὥρᾳ 𝔓75 א*(NA27+28+S) B C 1 892 *al*

Jo 4:53 (*f. 236r*)

ὅτι ὁ υ(ἱό)ς σου ζῇ · 2902

ὅτι ὁ υἱός σου ζῇ D K M N U Δ Θ Λ Π *f* 13 2 28 157 565 579 700 1071 1424 𝔐

ὁ υἱός σου ζῇ 𝔓66 𝔓75 א A B C L Ψ *f* 1 33

Jo 7:3 (*f. 243v*)

θεωρήσωσι 2902

θεωρήσωσιν 𝔓66 (θεορήσωσιS) B2(NA27+28) Bc(S) G K U Γ Θ Λ Π Ψ 070 *f* 1 *f* 13 28 565 579 700 892 1071 1241 𝔐

θεωρήσουσιν 𝔓75 א2(NA27+28) אc(S) B*(NA27+28+S) D L M N W Δ 0105 33 157 1424 *al*

θεώρουσιν א*(NA27+28+S)

lac. A

Jo 7:3 (*f. 243v*)

τὰ ἔργα σου ἃ ποιεῖς · 2902

τὰ ἔργα σου ἃ ποιεῖς א2(NA27+28) אc(S) K L M N W Γ Δ Λ Π Ψ 070 0105 *f* 13 28 33 157 579 700 892 1424 𝔐

τὰ ἔργα ἃ σὺ ποιεῖς G Θ *f* 1 565 1071 *pc*

σοῦ τὰ ἔργα ἃ ποιεῖς 𝔓66 B

τὰ ἔργα ἃ ποιεῖς א*(NA27+28+S) D U 1241 *al* sys.c.p samss

lac. A

Jo 8:33 (*f. 248r*)

ἀπεκρίθησαν αὐτῷ · 2902

ἀπεκρίθησαν αὐτῷ K M N U Δ Λ Ψ *f* 1 *f* 13 28 157 565 700 1071 1424 𝔐

ἀπεκρίθησαν πρὸς αὐτόν 𝔓66 𝔓75 א B D L W Θ 33

lac. 𝔓45 A Π

Jo 8:38 (*f. 248v*)

ἐγὼ ὃ ἑόρακα cod. **2902**

ἐγὼ ὃ ἑώρακα K (ἑόρακαS) M (ἑόρακαS) S U Y Γ Δ Λ Ψ Ω 070 28 (ἑόρακαS) 700 1424 𝔐 (ἑόρακαS) syh

ὃ ἐγὼ ἑώρακα *f* 1

ἐγὼ ἃ ἑώρακα Dc(S) (ὥρακα D*(S)) L (ἑόρακαS) N Θ (ἑόρακαS) 33 579 892 1071 *al*

ἃ ἐγὼ ἑώρακα 𝔓66 𝔓75 (ἑόρακα^{S}) 𝔄 B C W 565 (ἑόρακα^{S}) *pc*
lac. 𝔓45 A Π

Jo 8:38 (*f. 248^{v}*)
παρὰ τῷ π(ατ)ρί μου λαλῶ · 2902
παρὰ τῷ πατρί μου λαλῶ 𝔄 K M N S U Y Γ Δ Θ Λ Ψ Ω *f* ^{1} *f* ^{13} 28 565 700 1071 1424 𝔐 sy
παρὰ τῷ πατρὶ λαλῶ 𝔓66 𝔓75 B C L 070 *pc*
παρὰ τῷ πατρί μου ταῦτα λαλῶ D 33 892 *pc*
ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ W

Jo 8:38 (*f. 248^{v}*)
καὶ ὑμεῖς οὖν ἅ 2902
καὶ ὑμεῖς οὖν ἅ 𝔓66 𝔓75 𝔄$^{*(NA27+28+S)}$ B C D K N W (- οὖν) Y Θ *f* ^{1} *f* ^{13} 33 565 579 1071 *al*
καὶ ὑμεῖς οὖν ὅ 𝔄$^{2(NA27+28)}$ 𝔄$^{c(S)}$ L M S U Γ Δ Λ Ψ Ω 070 28 700 892 1424 𝔐 sy^{h}
lac. A

Jo 8:38 (*f. 248^{v}*)
ἠκούσατε 2902
ἠκούσατε 𝔓75 𝔄$^{2(NA27+28)}$ B C K L$^{NA27+28}$ W Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy^{hmg}
ἠκούσαται 𝔄$^{c(S)}$ L^{S}
ἑωράκατε 𝔓66 𝔄$^{*(NA27+28+S)}$ D N S U Γ Δ Λ Ψ Ω 070 579$^{NA27+28}$ 700 1071 1424 𝔐$^{NA27+28}$ sy sa
ἑοράκατε M Δ Ω 28 579^{S} 𝔐^{S}
lac. A

Jo 8:38 (*f. 248^{v}*)
παρὰ τοῦ π(ατ)ρ(ὸ)ς ὑμῶν ποιεῖτε · 2902
παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε 𝔄 C K Y Θ *f* ^{1} *f* ^{13} 33 565 892 *al* sy$^{hmg(NA27)}$
παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε D (*add.* ταῦτα *p.* ὑμῶν) M N S U Γ Δ Λ Ψ Ω 28 579 700 1071 1424 𝔐 sy
παρὰ τοῦ πατρὸς ποιεῖτε 𝔓66 𝔓75 (λαλ[... *l.* ποιεῖτε) B L W 070 *pc*
lac. A

Jo 8:54 (*f. 249^{v}*)
ἐὰν ἐγὼ δοξάζω ἐμαυτὸν · cod. 2902
ἐὰν ἐγὼ δοξάζω ἐμαυτόν 𝔓66$^{*(S)}$ 𝔄$^{c(S)}$ A C$^{c(S)}$ K L M N Δ Λ Ψ 28 33 157 565 700 1071 1424 𝔐
ἐὰν ἐγὼ δοξάσω ἐμαυτόν 𝔓66$^{c(S)}$ 𝔓75 𝔄$^{*(S)}$ B C$^{*(S)}$ D U W Θ Π *f* ^{1} *f* ^{13} 579

Jo 14:15 (*f. 264v*)

τηρήσατε · 2902

τηρήσατε A D K M Q U W Γ Δ Θ Λ Π *f* 1 *f* 13 28 157 565 700 892 1241 1424 𝔐

τηρήσετε B L Ψ 1071 *pc*

τηρήσητε 𝔓66(NA27+28) ℵ 060 33 579NA27+28 *pc*

τηρήσηται 𝔓66(S) 579S

Jo 14:16 (*f. 264v*)

καὶ ἐγὼ ἐρωτήσω 2902

καὶ ἐγὼ ἐρωτήσω A K L M U W Δ Θ Λ Π *f* 13 28 33 118 157 700 1424 𝔐

κἀγὼ ἐρωτήσω 𝔓66 ℵc(S) B D Q Ψ *f* 1 565 579 1071

κἀγὼ τηρήσω ℵ*(S)

Jo 15:26 (*f. 267r*)

Ὅταν δὲ ἔλθῃ ὁ παράκλητος 2902

ὅταν δὲ ἔλθῃ ὁ παράκλητος A D G K L M U Γ Θ Π Ψ *f* 1 *f* 13 33NA27+28 157 565 700 1071 1241 1424 𝔐 sy saᵐˢˢ

ὅταν ἔλθῃ ὁ παράκλητος 𝔓22 ℵ B Δ 579 *pc* saᵐˢˢ

lac. W 28

Jo 18:3 (*f. 271r*)

Ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν 2902

ὁ οὖν ἰούδας λαβὼν τὴν σπεῖραν ℵ A B C D K L M U W Y Γ Δ Θ Λ Π Ψ 28 33 157 579 700 1071 1424 𝔐

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ὁ οὖν ἰούδας λαβὼν ὅλην τὴν σπεῖραν *f* 13

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113pl. (f. 139r), 114pl. (f. 141v), 115pl. (f. 142r), 116pl. (f. 223v), 117pl. (f. 224r), 118pl. (f. 225v), 119pl. (f. 226r); Ead., *Quelques remarques*, 2011: pp. 43, 48; Ead., *Le rayonnement*, 2011: pp. 10–14, 30, 31–32n., 36, 43 & n. 8, 53pl. (f. 7r), 54pl. (ff. 13r, 225v); Ead., *Korçë 92*, 2012: pp. 364 & n. 19, 366 & n. 24, 368, 376; Elliott, *Review*, 2013: p. 27; Id., *Bibliography*, 2015: pp. 327–328; Kavrus-Hoffmann, *Producing New Testament Manuscripts*, 2016: pp. 132, 133pl. "fol. 226r: John 1:1–9", 136; Lafleur, *Greek New Testament Philology*, 2016: pp. 341–362n.; Lena, *Byzantine Manuscripts*, 2013: pp. 222n. & n. 49, 232; Maniaci, *Greek codicology*, 2015: p. 193pl. (f. 225v);[8] Maxwell, *Illustrated Byzantine Gospel Books*, 2017: p. 277 & n. 31; Mullen, *Dorëshkrimet biblike*, 2003: p. 227n.; *Ngjallja*, 2015: p. 6pl. (ff. 141v–142r); Popa, *Katalog*, 2003: pp. 172–173n.; Id., *Miniatura*, 2006: pp. 57–58n.,[9] pl. (ff. 12v, 141v, 225v); Rëmbeci, *Duke shfletuar bizantin nga Shqipëria*, 2016: pp. 154–155n.+pl. (ff. 141v–142r), 162–163n.+pl. (ff. 6v–7r); Rëmbeci-Çunga, *Dorëshkrime Bizantine*, 2010: pp. 58–60n., pl. 42 (f. 142r), pl. 43 (f. 141v);[10] Id., *Byzantine and Post-Byzantine Manuscripts*, 2012: pp. 34n.+pl. (f. 141v), 35n.+pl. (f. 2r); Id., *Käterungjillëshi*, 2012; Id., *Käterungjillëshi bizantin*, 2013: pp. 79–93n., 83pl. (f. 167r), 87pl. (ff. 8r, 141v–142r), 88pl. (f. 93r); Sinani, *Kodikët*, 2003: pp. 65pl. (f. 12v), 66pl. (f. 225v), 190pl. (f. 92v), 194pl. (f. 141v); Id., *Beratinus*, 2004: pp. 38 "Kodiku i 93-të, i Korçës, i shek. të 13-të", 119–120n., 419pl. (f. 92v),[11] 420pl. (ff. 141v, 12v),[12] 422pl. (f. 225v);[13] Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Kodikët*, 2011: pp. 67 "Kodiku i 93-të, i Korçës, i shek. të 13-të", 180pl. (f. 12v), 181–182n., 247pl. (f. 225v); Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2902.

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8 Erroneously referenced as "f. 224v".

9 The erroneous title of the notice "Kodiku i 96-të i Korçës" was rectified by an author's footnote : "Është fjala për Kodikun e 93-të dhe jo të 96-të, sikurse është shënuar më sipër".

10 Erroneously mentioned as "Kodiku i Korçës nr. 96".

11 Erroneously referenced as "fl. 141 verso".

12 Erroneously referenced as "fl. 92 verso" and "fl. 225".

13 Erroneously referenced as "fl. 12 verso".

CHAPTER 21

Albanian National Archives 98 (pl. 22)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes 98
MS. Number: **Gregory-Aland 2903**
Contents: **2 Peter, 1–3 John, Jude, Romans-2 Thessalonians, Hebrews, 1–2 Timothy, Titus**
Provenance: **Ardenicë**
Text Form: **Byzantine**

1 Physical Description

XIIth–XIIIth c.,[1] parchment, ff. 108 (1×4. 8×8. 1×4. 4×8. 1×4, extant quires numbered θ′ [9] to κα′ [21]), 1 column per folio, 27 lines per column, size of folio: 140×120/125, area of text: 105×85, ruling type 44C1 (f. 53),[2] text in minuscule (brown ink) with red titles, ἀρχή and τέλος.

Two different hands:

– Hand A main copyist's hand, from the first unnumbered folio[1^{r}]–59^{v}[60^{v}], 67^{r}[69^{r}]–111^{v}[108^{v}].[3]
– Hand B ff. 60^{r}[61^{r}]–66^{v}[68^{v}] = quire numbered ις′ [16] (XIIth–XIIIth c.).

No images.
Binding: paperboard binding with leather reinforcement (removed from the ms.).
Former shelfmarks: on the upper board there are two modern white labels: "Kod. Ardenicë 98" and "Nr. 98" (both modern blue ink); on f. 1^{r} is a note with "Αριθ. 3" (black ink).

1 Other suggested datings: "Sipas mendimit tonë kodiku duhet t'i përkasë shekullit të 12-të ose të 13-të, duke u nisur nga lloji i kaligrafisë dhe nga fakti se pergamena ka filluar të mos përdoret për këto lloje shkrimesh që në shekullin e 11-të dhe është zëvendësuar plotësisht nga letra në shekullin e 13-të", Popa, *Katalog*, 2003, p. 176; "Duhet të jetë shkruar pas shekullit të 16-të", Sinani, *Beratinus*, 2004, p. 123, and Id., *Kodikët*, 2011, p. 188; "12th–13th Century", Wallace, *CSNTM*, October 2017.

2 Leroy-Sautel, *Répertoire*, 1995, p. 61 = I,40c Lake, *Monumenta*, 1934–1945.

3 Our restored foliation is given in square brackets.

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2 Contents

Unnumbered folio[1r]–2r:[4] 2Peter, only subsisting 2:14–3:18, *inc.* [2:14]ἀστηρί]κτους · καρδίαν γεγυμνασμενήν, *des.* [3:18]καὶ εἰς ἡμέραν αἰῶνος ἀμήν, *sine subscriptio*.

002r-unnumbered folio[3r]: Euthalius Diaconus, Preface to 1John, *tit.* ※ ὑπόθεσις ἰωάννου ἐπιστολῆς πρώτης, *inc.* Ἐπειδὴ αὐτὸς ὁ ἰωάννης, *des.* ἑαυτοὺς ἀπὸ τῶν εἰδώλων (*PG* 85, 684B4–685B6; Blomkvist, *Euthalian Traditions*, 2012, pp. 93–94; Von Soden, *Die Schriften* I,1, 1902, pp. 336–337).

Unnumbered folio[3r]–5r[6r]: 1John, *tit.* ※ εὐαγγελικὴ θεολογία χ(ριστο)ῦ : ἰωάννου ἐπιστολῆ πρώτ(η) cod., *inc.* Ὃ ἦν ἀπ' ἀρχῆς, *des.* ἑαυτὰ ἀπὸ τῶν εἰδώλων · ἀμήν, *sine subscriptio*.

005r[6r]: Euthalius Diaconus, Preface to 2John, *tit.* + ὑπόθεσις ἰωάννου ἐπιστολῆς δευτέρας, *inc.* Ταύτην ὡς πρεσβύτερος γράφει, *des.* καὶ οὕτω τελειοὶ τὴν ἐπιστολήν cod. (*PG* 85, 688A3–B5; *PG* 119, 684D1–685A11; Blomkvist, *Euthalian Traditions*, 2012, pp. 94–95; Von Soden, *Die Schriften* I,1, 1902, p. 337).

005r–v[6r–v]: 2John, *tit.* + α′ μετὰ τὸ προοίμιον περὶ ὀρθρόυ βίου ἐν ἀγάπῃ θ(εο)ῦ · διὰ πίστεως εὐσεβοῦς ἀμεταθέτου : - : ἰω(άννου) ἐπιστο(λὴ) β′ cod. (*PG* 85, 688B8–9), *inc.* Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ, *des.* τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς ἀμήν, *subscriptio*: στίχ(οι) λ′.

006r[7r]: Euthalius Diaconus, Preface to 3John, *tit.* ※ ὑπόθεσις ἰωάννου ἐπιστολῆς Γ′, *inc.* Καὶ πρῶτον μὲν ἀποδέχεται αὐτόν, *des.* μαρτυρῶν αὐτῷ τὰ κάλλιστα (*PG* 85, 688C1–13; Blomkvist, *Euthalian Traditions*, 2012, p. 95; Von Soden, *Die Schriften* I,1, 1902, p. 338).

006r–v[7r–v]: 3John, *tit.* ※ εὐχ(ὴ) ὑπὲρ τελειώσεως καὶ εὐχαριστίας · ἐφ' ὁμολογίᾳ φιλοξενίας τῶν ἀδελφῶν διὰ χ(ρίστο)ν : ἐπιστο(λὴ) ἰω(άννου) Γ′ cod., *inc.* Ὁ πρεσβύτερος · γαΐῳ, *des.* ἀσπάζου τοὺς φίλους κατ' ὄνομα, *subscriptio*: ※ ἐπιστο(λὴ) Γ′ : στίχ(οι) λβ′.

4 The upper right corner of the first folio was torn, thus there is no extant foliation. The third folio remained unnumbered and the fourth folio was numbered "3". Moreover, the folio following "63" was also unnumbered. The graphite foliation is continuous until the end of the manuscript.

006v[7v]–7r[8r]: Euthalius Diaconus, Preface to Jude, *tit.* ※ ὑπόθεσις τῆς ἰούδα ἐπιστολῆς, *inc.* Ταύτην τὴν ἐπιστολήν, γράφει τοῖς ἤδη πιστεύσασιν, *des.* παρὰ τοῦ κ(υρίο)υ, τελειοῖ τὴν ἐπιστολήν cod. (*PG* 85, 689A6–B13; Blomkvist, *Euthalian Traditions*, 2012, p. 96; Von Soden, *Die Schriften* I,1, 1902, pp. 338–339).

007r[8r]–8v[9v]: Jude, *tit.* α′ πε(ρὶ) προσοχῆς τῆς εἰς χ(ριστὸ)ν πίστεως διὰ τ[ὴν] ἐπανάστασιν τῶν ἀσεβῶν καὶ ἀσελγῶν ἀνδρῶν : - ἰούδα ἐπιστολή, *inc.* Ἰούδας χ(ριστο)ῦ ἰ(ησο)ῦ δοῦλος cod., *des.* καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας ἀμήν : - *sine subscriptio*.

008v[9v]–14v[15v]: Euthalius Diaconus, Prologue to the Pauline Epistles, *tit.* + πρόλογος προτασσόμενος τῆς βίβλου παύλου τοῦ ἀποστόλου, *inc.* Τὸ φιλομαθὲς καὶ σπουδαῖον ἀγάμενος, *des.* τῆς οὐ(ρα)νίου βασιλείας καθίστανται κληρονόμοι, *subscriptio* ※ πρόλογος προτασσόμ(εν)ος τῆς βίβλου τοῦ ἀπο(στόλου) *tantum* (*PG* 85 693A1–713A14; *BHG* 1453; Blomkvist, *Euthalian Traditions*, 2012, pp. 99–111; Von Soden, *Die Schriften* I,1, 1902, pp. 649–656; Willard, *A Critical Study*, 2009, pp. 147–155).

014v[15v]: Id., Martyrdom of Paul, *tit.* μαρτύριον παύλου τοῦ ἀποστόλου, *inc.* Ἐπὶ νέρωνος τοῦ καίσαρο(ς) ῥωμαίων, *des.* τὸν χρόνον τοῦ μαρτυρίου τοῦ μεγάλου ἀποστόλου παύλου (*PG* 85 713B4–716A6; Blomkvist, *Euthalian Traditions*, 2012, pp. 11–13; Robinson, *Euthaliana*, 1895, pp. 28–47; Von Soden, *Die Schriften* I,1, 1902, pp. 657–658; Willard, *A Critical Study*, 2009, pp. 59–68).

014v[15v]–15r[16r]: Id., Introduction to the Preface to the Pauline Epistles, *tit.* Διὰ τί παύλου τοῦ ἀποστόλου ἐπιστολαὶ ΙΔ′ λέγονται, *inc.* Ἐπειδὴ ταύτας αὐτὸς ὁ ἀπόστολος, *des.* τὸν ἐντυγχάνοντα καταμαθεῖν (*PG* 85, 748A4–10; Blomkvist, *Euthalian Traditions*, 2012, pp. 147–148; Robinson, *Euthaliana*, 1895, p. 20; Von Soden, *Die Schriften* I,1, 1902, p. 663; Willard, *A Critical Study*, 2009, pp. 75–76).

015r[16r]–16r[17r]: Id., Preface to Romans, *tit.* ※ ὑπόθεσις τῆς πρὸς ῥωμαίους ἐπιστολῆς, *inc.* Ταύτην ἐπιστέλλει ἀπὸ κορίνθου, *des.* εἰς τὰ ἤθη διδάξας, τελειοῖ τὴν ἐπιστολήν (*PG* 85, 748A11–749C3; Blomkvist, *Euthalian Traditions*, 2012, pp. 73–75, 148–154; Von Soden, *Die Schriften* I,1, 1902, pp. 339–340); f. 16r[17r] partly blank.

016v[17v]–33v[34v]: Romans 1:1–16:24, *tit.* ※ παύλου ἀπόστολου ἐσπιστολὴ πρὸς ῥωμαίους, *inc.* Παῦλος δοῦλος ἰ(ησο)ῦ χ(ριστο)ῦ, κλητὸς ἀπόστολος, *des.* ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ κούαρτος ὁ ἀδελφός · ἡ χάρις τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ μετὰ πάντων ὑμῶν ἀμήν.

034r[35r]: *Subscriptio*, ※ ἐγράφη ἀπὸ κορίνθου διὰ φοίβης τῆς διακόνου ※ ἀναγνώσεις ε′ : κεφάλαια ιθ′ · μαρτυρίαι μθ′ : στιχῶν ϡκ′ cod. (Von Soden, *Die Schriften* I,1, 1902, p. 300).

034r–v[35r–v]: Euthalius Diaconus, Preface to 1 Corinthians, *tit.* + ὑπόθεσις δευτέρας μὲν ἐπιστολῆς · πρώτης δὲ πρὸς κορινθίους, *inc.* Ταύτην ἐπιστέλλει ἀπὸ εφέσου τῆς ἀσίας cod., *des.* τοὺς ἁγίους παραγέλλει καὶ ὕυτω τελειοῖ τὴν ἐπιστολήν cod. (*PG* 85, 752D1–753C2; Blomkvist, *Euthalian Traditions*, 2012, pp. 75–77, 154–157; Von Soden, *Die Schriften* I,1, 1902, pp. 340–341).

034v[35v]–51r[52r]: 1 Corinthians, *tit.* ※ πε(ρὶ) πλεόνων καὶ διαφόρων ἡ ἐπιστολή · διόρθωσιν ἔχουσα, τῶν κορινθίοις ἡμαρτημένων : - ※ πρὸς κορινθίους πρώτη ἐπιστολή cod., *inc.* Παῦλος κλητὸς ἀπόστολος ἰ(ησο)ῦ χ(ριστο)ῦ διὰ θελήματος θ(εο)ῦ, *des.* ἤτω ἀνάθεμα · μαράν · ἀθά · ἡ χάρις τοῦ κ(υρίο)υ ἰ(ησο)ῦ χ(ριστο)ῦ μεθ' ὑμῶν · ἡ ἀγάπη μου μετὰ πάντων ὑμῶν · ἐν χ(ριστ)ῷ ἰ(ησο)ῦ ἀμήν.

051r[52r]: *Subscriptio*, ※ πρὸς κορινθίους α′ ἐγράφη ἀπὸ ἐφέσου, διὰ στεφανᾶ · καὶ φουρτουνάτου · καὶ ἀχαϊκοῦ · καὶ τιμοθέου : ἀναγνώσεις ε′ : κεφάλαια θ′ · μαρτυρίαι κ′ : στίχ(οι) [*non leg.*] cod. (Von Soden, *Die Schriften* I,1, 1902, p. 300).

051v[52v]–52r[53r]: Euthalius Diaconus, Preface to 2 Corinthians, *tit.* ※ ὑπόθεσις τρίτης μὲν ἐπιστολῆς · β′ δὲ πρὸς κορινθίους, *inc.* Ταύτην ἐπιστέλλει ἀπὸ μακεδονίας, *des.* ἐν εὐχαριστίᾳ τελειοῖ τὴν ἐπιστολήν (*PG* 85, 756C7–757B3; Blomkvist, *Euthalian Traditions*, 2012, pp. 77–78, 157–159; Von Soden, *Die Schriften* I,1, 1902, pp. 341–342).

052r[53r]: *Inscriptio*, *inc.* ἔστι δὲ καὶ ταῦτᾶ · ὁ πᾶς λόγος, *des.* ἀλαζονείας καὶ πονηρίας (*PG* 85, 757B11–C4 with n. 81; Von Soden, *Die Schriften* I,1, 1902, p. 342).

052r[53r]–63r[64r]: 2 Corinthians, *tit.* α′ + εὐχαριστία πε(ρὶ) θ(εο)ῦ βοηθείας ἧ πεποιθέναι φησίν *tantum*, *inc.* Παῦλος ἀπόστολος ἰ(ησο)ῦ χ(ριστο)ῦ διὰ θελήματος θ(εο)ῦ καὶ τιμόθεος ὁ ἀδελφός, *des.* μετὰ πάντων ὑμῶν ἀμήν.

063r[64r]: *Subscriptio* (red ink, partly illegible), πρὸς κορϊνθίους δευτέρα ἐγράφη ἀπὸ φιλίππων, διὰ τίτου καὶ λουκᾶ · στίχων φϟ′ [*non leg.*] cod. (Von Soden, *Die Schriften* I,1, 1902, p. 300).

063r–v[64r–v]: Euthalius Diaconus, Preface to Galatians without title, *inc.* Ταύτην ἐπιστέλλει ἀπὸ ῥώμης, *des.* καὶ διδάξας τελειοῖ τὴν ἐπιστολήν, followed by eleven κεφάλαια, numbered α′ to ια′ (*PG* 85, 760B9–761B8; Blomkvist, *Euthalian Traditions*, 2012, pp. 78–79, 160–161; Von Soden, *Die Schriften* I,1, 1902, pp. 342–343).

063v[64v]–68r[70r]: Galatians, *tit.* ἡ πρὸς γαλάτας ἐπιστολῆ cod. (red ink), *inc.* Παῦλος ἀπό(στολος) οὐκ ἀπ' ἀν(θρώπ)ων, *des.* μετὰ τοῦ πν(εύματο)ς ὑμῶν ἀδελφοὶ ἀμήν; f. 66v[68v] partly blank.

068r[70r]: *Subscriptio*, πρὸς γαλάτας ※ ἐγράφη ἀπὸ ῥώμης στίχων ςϡΓ′ · ἀναγνώσεις β′ : ※ κεφάλαια ιβ′ : μαρτυρίαι ια′ : στίχ(οι) τκ′ (Von Soden, *Die Schriften* I,1, 1902, p. 300).

068r–v[70r–v]: Euthalius Diaconus, Preface to Ephesians, *tit.* ※ ὑπόθεσις τῆς πρὸς ἐφεσίους ἐπιστολῆς, *inc.* Ταύτην ἐπιστέλλει ἀπὸ ῥώμης, *des.* κατὰ τῆς διαβολικῆς ἐνεργείας, οὕτω τελειοῖ τὴν ἐπιστολήν (*PG* 85, 761C2–764A8; Blomkvist, *Euthalian Traditions*, 2012, pp. 79–80, 161–163; Von Soden, *Die Schriften* I,1, 1902, p. 343).

068v[70v], 74r[71r]–75v[72v], unnumbered folio[107r–v]: Ephesians 1:1–4, 4:16–6:24, *tit.* ※ πρὸς ἐφεσίους ἐπιστολὴ παῦλου, with a lacuna (Eph 1:4–4:16) and disordered folios as follows:

- 68v[70v]: Eph 1:1–4, *inc.* [1:1]Παῦλος ἀπόστολος ἰ(ησο)ῦ χ(ριστο)ῦ · διὰ θελήματος θ(εο)ῦ, τοῖς ἁγίοις, *des.* [1:4]πρὸ καταβολῆς κόσμου · [εἶναι.
- unnumbered folio[107r–v]: Eph 4:16–5:14, *inc.* [4:16]διὰ πά]σης ἁφῆς τῆς ἐπιχοριγίας cod., *des.* [5:14]καὶ ἀνάστα ἐκ [τῶν νεκρῶν.
- 74r[71r]–75v[72v]: Eph 5:14–6:24, *inc.* [5:14]καὶ ἀνάστα ἐκ] τῶν νεκρῶν, *des.* ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κ(ύριο)ν ἡμῶν ἰ(ησοῦ)ν χ(ριστό)ν · ἐν ἀφθαρσίᾳ · ἀμήν.

075v[72v]: *Subscriptio*, ※ ἐγράφη ἀπὸ ῥώμης διὰ τυχικοῦ : ἀναγνώσις β′ : κεφάλαια ι′ : μαρτυρίαι στ′ : στίχ(οι) τιβ′ cod. (Von Soden, *Die Schriften* I,1, 1902, p. 300).

075v[72v]–76r[73r]: Euthalius Diaconus, Preface to Philippians, *tit.* ※ ὑπόθεσις τῆς πρὸς φιλιππησίους cod., *inc.* Ταύτην ἐπιστέλλει ἀπὸ ῥώμης · ἑωρακὼς αὐτοὺς ἅμα, *des.* καὶ προτρεψάμενος πάλιν εἰς τὰ ἤθη αὐτοὺς τελειοῖ την ἐπιστολήν (*PG* 85 764C11–765A14; Blomkvist, *Euthalian Traditions*, 2012, pp. 80–81, 164–165; Von Soden, *Die Schriften* I,1, 1902, pp. 343–344).

076r[73r]–79v[76v]: Philippians, *tit.* πρὸς φιλιππησίους ἐπιστολή : παῦλου, *inc.* Παῦλος καὶ τιμόθεος, *des.* ἐκ τῆς καίσαρος οἰκίας · ἡ χάρις τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ, μετὰ πάντων ὑμῶν, ἀμήν.

079v[76v]: *Subscriptio*, πρὸς φιλιππησίους, ἐγράφη ἀπὸ ῥώμης δι' επαφροδίτου · ἀναγνώσεις β′ : κεφάλαια ζ′ · στίχ(οι) ςν′ cod. (Von Soden, *Die Schriften* I,1, 1902, p. 300).

079v[76v]–80r[77r]: Euthalius Diaconus, Preface to Colossians, *tit.* ※ ὑπόθεσις τῆς πρὸς κολοσσαεῖς ἐπιστολῆς cod., *inc.* Ταύτην ἐπιστέλλει ἀπὸ ῥώμης · οὐχ ἑωρακὼς μὲν αὐτούς, *des.* καὶ τὴν ἐκ λαοδικίας, καὶ αὐτοὺς ἀναγνῶναι (*PG*

85, 765C8–768B3; Blomkvist, *Euthalian Traditions*, 2012, pp. 81–82, 165–167; Von Soden, *Die Schriften* I,1, 1902, p. 344).

080^{r}[77^{r}]–84^{r}[81^{r}]: Colossians, *tit.* πρὸς κολοσσαεῖς ἐπιστολὴ παύλου cod., *inc.* Παῦλος ἀπόστολος ἰ(ησο)ῦ χ(ριστο)ῦ · διὰ θελήματος θ(εο)ῦ · καὶ τιμόθεος, *des.* μνημονεύετέ μου τῶν δεσμῶν · ἡ χάρις μεθ' ὑμῶν ἀμήν.

084^{r}[81^{r}]: *Subscriptio*, πρὸς κολοσσαεῖς · ἐγράφη ἀπὸ ῥώμης, διὰ τυχικοῦ καὶ ὀνησίμου : ἀναγνώσις β′ : κεφά(λαια) ι′ : στίχ(οι) ϛν′ cod. (Von Soden, *Die Schriften* I,1, 1902, p. 300).

084$^{r–v}$[81$^{r–v}$]: Euthalius Diaconus, Preface to 1 Thessalonians, *tit.* ※ ὑπόθεσις τῆς πρὸς θεσσαλονικεῖς πρώτης ἐπιστολῆς cod., *inc.* Ταύτην ἐπιστέλλει ἀπὸ ἀθηνῶν, *des.* πᾶσι τοῖς ἀδελφοῖς · καὶ οὕτω τελειοῖ τὴν ἐπιστολήν cod. (*PG* 85, 769A6–C14; Blomkvist, *Euthalian Traditions*, 2012, pp. 82–83, 167–168; Von Soden, *Die Schriften* I,1, 1902, pp. 344–345).

084^{v}[81^{v}]–88^{r}[85^{r}]: 1 Thessalonians, *tit.* ※ πρὸς θεσσαλονικεῖς α′, ἐπιστολή, *inc.* Παῦλος, καὶ σιλουανός, *des.* πᾶσι τοῖς ἁγίοις ἀδελφοῖς · ἡ χάρις τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ μεθ' ὑμῶν ἀμήν.

088^{r}[85^{r}]: *Subscriptio*, ※ πρὸς θεσσαλονικεῖς α′ · ἐγράφη ἀπὸ ἀθηνῶν · ἀνάγνω(σις) α′ : κεφάλαια ζ′ : στίχ(οι) ϛ′ (Von Soden, *Die Schriften* I,1, 1902, p. 300).

088$^{r–v}$[85$^{r–v}$]: Euthalius Diaconus, Preface to 2 Thessalonians, *tit.* ※ ὑπόθεσις τῆς πρὸς θεσσαλονικεῖς β′ ἐπιστολῆς, *inc.* Ταύτην ἐπιστέλλει ἀπὸ ῥώμης · ἡ δὲ πρόφασις, *des.* πάσης ἐπιστολῆς δεδήλωκεν (*PG* 85, 772B3–D8; Blomkvist, *Euthalian Traditions*, 2012, pp. 83–84, 168–170; Von Soden, *Die Schriften* I,1, 1902, pp. 345–346).

088^{v}[85^{v}]–90^{v}[87^{v}]: 2 Thessalonians, *tit.* ※ πρὸς θεσσαλονικεῖς β′ ἐπιστο(λή), *inc.* Παῦλος · καὶ σιλουανός, *des.* οὕτω γράφω · ἡ χάρις τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ μετὰ πάντων ὑμῶν ἀμήν cod.

090^{v}[87^{v}]: *Subscriptio*, ※ πρὸς θεσσαλονικεῖς β′ : ἐγράφη ἀπὸ ἀθηνῶν · ἀνάγνωσις μία · κεφάλαια στ′ · στίχ(οι) ρς′ (Von Soden, *Die Schriften* I,1, 1902, p. 300).

090^{v}[87^{v}]–91^{v}[88^{v}]: Euthalius Diaconus, Preface to Hebrews with commentary,[5] *tit.* ※ ὑπόθεσις τῆς πρὸς ἑβραίους ἐπιστολῆς cod., *inc.* Ταύτην ἐπιστέλλει ἀπὸ ἰταλίας cod., *des.* ὡς καὶ ἡ ἀνάγνωσις αὐτὴ προϊοῦσα διδάσκει : στίχοι κθ′ cod. (*PG* 85, 773C1–776D2; Blomkvist, *Euthalian Traditions*, 2012, pp. 85–86, 170–171; Von Soden, *Die Schriften* I,1, 1902, pp. 346–347).

5 Our collations of the extensive text of the preface show no lacunae in spite of a torn folio.

091v[88v]–103v[100v]: Hebrews, *tit.* ※ πρὸς ἑβραίους ἐπιστολὴ παῦλου, *inc.* Πολυμερῶς, *des.* ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς ἰταλίας · ἡ χάρις μετὰ πάντων ὑμῶν ἀμήν.
103v[100v]: *Subscriptio*, ※ πρὸς ἑβραίους : ἐγράφη ἀπὸ ἰταλίας διὰ τιμοθέου · Ἀναγνώσεις Γ′ : κεφάλαια κβ′ : μαρτυρίαι λ′ : στίχ(οι) ψΓ′ (Von Soden, *Die Schriften* I,1, 1902, p. 300).

103v[100v]–104r[101r]: Euthalius Diaconus, Preface to 1 Timothy, *tit.* ※ ὑπόθεσις τῆς πρὸς τιμόθεον α′ ἐπιστολῆς, *inc.* Ταύτην ἐπιστέλλει ἀπὸ μακεδονίας, *des.* παρέβησαν τὴν πίστιν · τελειοῖ τὴν ἐπιστολήν (*PG* 85, 780C8–781B8 with n. 20; Blomkvist, *Euthalian Traditions*, 2012, pp. 86–87, 171–172; Von Soden, *Die Schriften* I,1, 1902, pp. 347–348); f. 104r[101r] partly blank.
104v[101v]–107v[105v]: 1 Timothy, *tit.* ※ πρὸς τιμόθεον πρώτη ἐπιστολή, *inc.* Παῦλος ἀπόστολος ἰ(ησο)ῦ χ(ριστο)ῦ, *des.* ἠστόχησαν · ἡ χάρις μετὰ σοῦ ἀμήν.
107v[105v]: *Subscriptio*, ※ πρὸς τιμόθεον α′ ἐγράφη ἀπὸ λαοδικείας, ἥτις ἐστι μητρόπολις φρυγίας τῆς πακατιανῆς : ἀνάγνωσ[*non leg.*] α′ · κεφάλαια ιη′ · μαρτυρίαι β′ : στίχ(οι) σλς′ cod. (Von Soden, *Die Schriften* I,1, 1902, p. 300).

107v[105v]: Euthalius Diaconus, Preface to 2 Timothy, mutilated, *tit.* ※ ὑπόθεσις τῆς πρὸς τιμόθεον β′ ἐπιστολῆς, *inc.* Ταύτην ἐπιστέλλει πάλιν ἀπὸ ῥώμης, *des.* καὶ τῇ διδασκαλίᾳ · καὶ εἰδέ[ναι μέν (*PG* 85, 784B4–C9; Blomkvist, *Euthalian Traditions*, 2012, pp. 87–88, 172; Von Soden, *Die Schriften* I,1, 1902, p. 348).
108r–v[106r–v]: 2 Timothy, only subsisting 2:2–3:6, *inc.* 2:2καὶ ἑτέρους διδάξαι, *des.* 3:6σεσωρευμένα [άμαρτίαις.

Unnumbered folio[107r–v]: Eph 4:16–5:14. See above.

111r–v[108r–v]: Titus, only subsisting 1:3–2:13, *inc.* 1:3ἐγὼ κατ᾽ ἐπιταγὴν τοῦ σ(ωτῆ)ρ(ο)ς, *des.* 2:13τὴν μακαρίαν ἐλπίδα καὶ ἐπι[φάνειαν.

3 Variant Readings

2 Peter 2:22 (*unnumbered folio*[*1r*])

συμβέβηκε δὲ αὐτοῖς 2903
συμβέβηκεν δὲ αὐτοῖς **א**2(NA27+28) C P Ψ 5 81 307 442 642 1175 1243 1448 1611 1735 1739 1852 2492 𝔐 vgmss sy
συμβέβηκεν αὐτοῖς 𝔓72 **א***(NA27+28) A B 048vid 33vid(NA27) 33NA28 436 *pc* vgms sa

2 Peter 3:18 (*f. 2r*)

αὐξάνετε δέ 2903
αὐξάνετε δέ ℵ A B 𝔐
αὐξάνεσθε δέ 𝔓72 C P (- δέ) 81 (- δέ) 307 1175 (- δέ) *al*

1Jo 1:5 (*unnumbered folio*[*3r*])

ἡ ἀγγελία 2903
ἡ ἀγγελία ℵ(*).1(NA27) ℵ2(NA28) A B 5 307 642 1175NA28 1448 1735 𝔐
ἡ ἐπαγγελία C P 33 69 81 323 436 442 614 630 945 1241 1243 1505 1611 1739 1852 1881 2344 *al* samss syh bo

1Jo 5:13 (*f. 4v*[*5v*])

ταῦτα ἔγραψα ὑμῖν · Τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θ(εο)ῦ · ἵνα εἴδητε ὅτι ζωὴν αἰώνιον ἔχετε · καὶ ἵνα πιστεύητε cod. 2903
ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε καὶ ἵνα πιστεύητε P 104 206 307 (ιδητε) 442 (ἔχετε αἰώνιον) 1175 1448c(NA28) 1611 1875 2652 𝔐
ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον τοῖς πιστεύουσιν ℵ*(NA27+28) B 1852 vg syh

2Jo 3 (*f. 5r*[*6r*])

ἔσται μεθ' ἡμῶν 2903
ἔσται μεθ' ἡμῶν ℵ B P Ψ 0232 33 323 1241 1739 *pm* syph
ἔσται μεθ' ὑμῶν 5 81 945NA27+ECM 1735c *pm* bomss
om. A 621ECM 630NA27 1448 1505NA27 1852 2464ECM 2805ECM *pc* syh

2Jo 9 (*f. 5v*[*6v*])

Πᾶς ὁ παραβαίνων 2903
πᾶς ὁ παραβαίνων PNA27+28 Ψ 5 33 81 307 436 442 642 1175 1243 1448 1611 1735 1739 1852 2492 𝔐 sy
πᾶς ὁ προάγων ℵ A B 048 0232NA27+ECM

3Jo 6 (*f. 6r*[*7r*])

οἳ ἐμαρτύρησάν σου 2903
οἳ ἐμαρτύρησάν σου 𝔐
ὃ ἐμαρτύρησάν σου KNA27 630NA27

3Jo 15 (*f. 6v*[*7v*])

οἱ φίλοι · 2903
οἱ φίλοι ℵ B C Ψ 048 5 442 1852 1875 2492 𝔐

οἱ ἀδελφοί A 33 69 81*(NA27+28) 218 436 642 *al* sy$^{ph.hmg}$
οἱ ἀδελφοὶ πάντες 1735

Ju 3 (*f. 7r*[*8r*])
ποιούμενος 2903
ποιούμενος ℵ A B C K L P 049 𝔐
ποιησαμένος 𝔓72 1501ECM

Ju 14 (*f. 8r*[*9r*])
Προεφήτευσε 2903
προεφήτευσεν A B2(NA27) C K L Ψ 049 33 1739 𝔐
προεπροφήτευσεν ℵ
ἐπροφήτευσεν 𝔓72 B*(NA27+ECM)

Rm 3:1 (*f. 18v*[*19v*])
ἢ τίς ἡ ὠφέλεια 2903
ἢ τίς ἡ ὠφέλεια ℵc(NA27+S) ℵ2(NA28) A B D (ὠφέλια*(S) ὠφέλεια2(S)) K L Ψ 049 056 33 (ὀφέλειαS) 81 104 (ὠφέλιαS) 365 630 1175 1506 1739 1881 (ὀφέλειαS) 2464 (ὀφέλειαS) 𝔐
ἢ τίς ὠφέλεια *tantum* ℵ*(NA27+28+S) G (τεὶς *l.* τίς *et* ὠφέλιαS) 323 1241 1505 2400 2495 *pc*

Rm 11:7 (*f. 27v*[*28v*])
τι οὖν ὃ ἐπεζήτει cod. **2903**
τί οὖν ὃ ἐπεζητεῖ F (~ταῖS) G 104 1242 1836 *pc* latt sy
τί οὖν ὃ ἐπιζητεῖ 𝔓46 ℵ A B C D L P Ψ (*om.* ὅS) 049 (*om.* ὅS) 056 33 1735 1739 1881 𝔐

1Co 2:10 (*f. 36r*[*37r*])
Δέ 2903
δέ ℵ A C D F G L P Ψ 049 056 33 81 104 630 1241 1505 1506 1735 1881 2464 𝔐 latt sy
γάρ 𝔓46 B 6 69 365 1175 1319 1739 *al*

1Co 2:10 (*f. 36r*[*37r*])
ὁ θ(εὸ)ς ἀπεκάλυψε 2903
ὁ θεὸς ἀπεκάλυψεν L Ψ 049 056 6 1424 *pm*
ἀπεκάλυψεν ὁ θεός 𝔓46 ℵ A B C D F G P 33 69 630 1319 1735 1739 2464 *pm*

1 Co 2:10 (*f. 36r*[*37r*])
διὰ τοῦ πν(εύματο)ς αὐτοῦ · 2903
διὰ τοῦ πνεύματος αὐτοῦ **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ D F G L P Ψ 049 056 6 69 81 104 365 1175 1241 1424 1735 2464 𝔐 latt sy sa^{ms} bo^{ms}
διὰ τοῦ πνεύματος *tantum* 𝔓$^{46vid(NA27+28)}$ **א**$^{*(NA27+28+S)}$ A B C 33 630 1739 2464 *pc* sa bo

1 Co 6:8 (*f. 39r*[*40r*])
καὶ ταῦτα ἀδελφούς · 2903
καὶ ταῦτα ἀδελφούς L 056 69 365 1505 1735 1827 𝔐 sy^{h}
καὶ τοῦτο ἀδελφούς 𝔓^{46} **א** A B C D P Ψ 048 33 81 104 1175 1739 1881 2464 *pc* latt

2 Co 4:4 (*f. 54v*[*55v*])
εἰς τὸ μὴ αὐγάσαι 2903
εἰς τὸ μὴ αὐγάσαι 𝔓^{46} **א** B F (τῷ *l.* τό^{S}) G K L P (αὐάσαι^{S}) Ψ 049 075 0243 69 81 630 1241 1505 1739 (- εἰς^{S}) 𝔐
εἰς τὸ μὴ καταυγάσαι C D H 365 1175 *pc*
εἰς τὸ μὴ διαυγάσαι A 33 104 326 1837 2464 *pc*

2 Co 4:4 (*f. 54v*[*55v*])
***add.* αὐτοῖς *a.* τὸν φωτισμόν 2903**
add. αὐτοῖς *a.* τὸν φωτισμόν D$^{2(NA27)}$ D$^{1(NA28)}$ K L P Ψ 049 075 0209 69 104 365 1241 1505 2464 𝔐 vg^{cl} sy
sine add. 𝔓^{46} **א** A B C D$^{*(NA27+28+S)}$ F G 0243 33 81 326 630 1175 1739 1881 *pc* lat

2 Co 11:6 (*f. 60v*[*61v*])
φανερωθέντες cod. **2903**
φανερώθεντες 𝔓^{34} **א**$^{2(NA27+28)}$ **א**$^{c(S)}$ D$^{2(NA27+28+S)}$ K L P Ψ 049 075 0278 69 81 104 365 1175 1241 1505 1735 2464 𝔐
φανερώσαντες **א**$^{*(NA27+28+S)}$ B F G 33 *pc*
φανερώσαντες ἑαυτούς 0121 0243 630 1739 1881 2400 *pc*
φανερώθεις D$^{*(NA27+28)}$ D$^{1(S)}$
lac. A C

Ga 1:23 (*unnumbered folio*[*65v*])
ἤν ποτε ἐπόθη · cod. 2903
ἤν ποτε ἐπόρθη L P 075 6 104 1175 1243 1315 1735 2125
ἤν ποτε ἐπόρθει 𝔓^{46} **א** A B C D K Ψ 056 33 69 1352 𝔐
ἤν ποτε ἐπολέμει F (ἐπολέμι^{S}) G (ἐπολέμι^{S})

***Ga 5:14* (*f. 67r*[*69r*])**
ἐν ἑνὶ λόγῳ 2903
ἐν ἑνὶ λόγῳ 𝔓46 ℵ A B C K L Ψ 056 0122 33 69 1175 1424 1735 2464 𝔐
ὑμῖν ἐν ἑνὶ λόγῳ D*(NA27+28+S) F G

***Ga 5:14* (*f. 67r*[*69r*])**
πληροῦται · 2903
πληροῦται D F G K L P Ψ 056 075 0122 630 1424 1505 1735 1881 2464 (~τεS) 𝔐 latt
πεπλήρωται 𝔓46 ℵ A B C 062vid(NA27+28) 0254 0278 33 69 81 104 326 1175 1241 1739 *pc*

***Eph 4:24* (*unnumbered folio*[*107r*])**
καὶ ἐνδύσασθαι 2903
καὶ ἐνδύσασθαι A D*(NA27+28) F G L P Ψ 33 81 365 630 1175 1505 1739 2464 𝔐
καὶ ἐνδύσασθε 𝔓46 ℵ B D1(NA27+28) K 104 323 1881 *al* latt

***Eph 5:28* (*f. 74r*[*71r*])**
ὀφείλουσιν οἱ ἄνδρες 2903
ὀφείλουσιν οἱ ἄνδρες ℵ K L Ψ 0278 81 104 365 630 1739 1881 2464 𝔐 syp
ὀφείλουσιν καὶ οἱ ἄνδρες 𝔓46 B 33 1175 1505 *pc* syh
καὶ οἱ ἄνδρες ὀφείλουσιν A D F G P 048vid(NA27+28) 0285vid(NA27+28) 629 *pc* lat

***Ph 1:25* (*f. 74r*[*74r*])[6]**
καὶ συμπαραμενῶ 2903
καὶ συμπαραμενῶ D2(NA27+28) K L P 075 0278c(NA27+28) 365 630 1505 2464 𝔐
καὶ παραμενῶ 𝔓46 ℵ A B C D*(NA27+28) F G Ψ 0278*(NA27+28) 6 33 81 104 323 1175 1739 1881 *pc*

***Ph 3:14* (*f. 78v*[*75v*])**
ἐπὶ τὸ βραβεῖον 2903
ἐπὶ τὸ βραβεῖον D F G K L P 075 104 630 𝔐
εἰς τὸ βραβεῖον 𝔓16 𝔓46 ℵ A B I Ψ 33 81 365 1175 1505 1739 1881 2464 *pc*

***Col 1:10* (*f. 80v*[*77v*])**
περιπατῆσαι ὑμᾶς 2903
περιπατῆσαι ὑμᾶς ℵ2(NA27+28) D2(NA27+28) K L P Ψ 075 104 365 630 1505 𝔐

6 As a result of an inconsistent foliation, this folio was numbered "74" (graphite), but was placed between f. 76 and f. 78. Our restored foliation is given in square brackets.

περιπατῆσαι *tantum* 𝔓46 𝔓61vid א*(NA27+28) A B C D*(NA27+28) F G 6 33 81 326 1175 1739 1881 2464 *pc*

Col 3:4 (*f. 82ᵛ*[*79ᵛ*])

σὺν αὐτῷ 2903
σὺν αὐτῷ א B C D F G P Ψ 075 𝔐
om. σὺν αὐτῷ A 1881 2464 *pc*

1 Th 2:7 (*f. 85ᵛ*[*82ᵛ*])

ἤπιοι 2903
ἤπιοι א2(NA27) אc(NA28) A C2(NA27+28) D2(NA27+28) K L P Ψc(NA27+28) 0278 33 81 104c(NA28) 326*(NA28) 365 630 1241 1505 1739 1881 𝔐 sams
νήπιοι 𝔓65 א*(NA27+28) B C*(NA27+28) D*(NA27+28) F G I Ψ*(NA27+28) 104*(NA27+28) 326c(NA27+28) *pc* it sams bo

1 Th 5:3 (*f. 87ʳ*[*84ʳ*])

ὅταν γάρ 2903
ὅταν γάρ K L P Ψ 0278 81 365 630 1175 1241 𝔐 vg
ὅταν δέ א2(NA27+28) B D 0226 6 104 1505 1739 1881 2464 *pc* syh
ὅταν *tantum* א*(NA27+28) A F G 33 it vgms syp

2 Th 1:8 (*f. 89ʳ*[*86ʳ*])

ἐν πυρὶ φλογὸς · cod. 2903
ἐν πυρὶ φλογός א A K L P 0111vid 0278 33 81 104 365 630 1175 1241 1739 1881 𝔐 syhmg
ἐν φλογὶ πυρός B D F G Ψ 1505 2464 *pc* lat sy

2 Th 3:6 (*f. 90ʳ*[*87ʳ*])

παρέλαβον 2903
παρέλαβον א2(NA27+28) D2(NA27) D1(NA28) K L P Ψ 81 104 365 630 1175 1241 1739 1881 𝔐
παρελάβετε B F G 1505 2464 *pc* vgmss syh sa
παρελάβοσαν א*(NA27+28) A 0278 33 *pc*
ἐλάβοσαν D*(NA27+28)

2 Th 3:6 (*f. 90ʳ*[*87ʳ*])

παρ᾽ ἡμῶν · 2903
παρ᾽ ἡμῶν א A D K L P Ψ 𝔐
ἀφ᾽ ἡμῶν B 104 630 *pc*

***Heb 4:11* (*f. 94r*[*91r*])**

τῆς ἀπειθείας · 2903
τῆς ἀπειθείας ℵ A K L P Ψ 𝔐
τῆς ἀπιστίας 𝔓46 104 *pc* lat syh
τῆς ἀληθείας D*(NA27+28)

***Heb 10:22* (*f. 99r*[*96r*])**

προσερχώμεθα 2903
προσερχώμεθα 𝔓13 𝔓46c(NA27+28) ℵ A C Ψ 33 81 630 1175 1505 1739 𝔐 latt
προσερχόμεθα D K L P 104 326 365 629 1241 1881 *al*
προσερχόμεθα γάρ 𝔓46vid(NA27) 𝔓46*(NA28)

***1 Tim 2:6* (*unnumbered folio*[*102r*])**

τὸ μαρτύριον 2903
τὸ μαρτύριον 𝔐
καὶ μαρτύριον ℵ*(NA27+28)
οὗ τὸ μαρτύριον D*(NA27+28) F G 104 *pc* vgs
om. A

***1 Tim 6:9* (*f. 107r*[*105r*])**

παγίδα *sine add.* 2903
παγίδα *sine add.* 𝔐
add. τοῦ διαβόλου *p.* παγίδα D*(NA27+28) F G 629 (- τοῦ) *pc* it

***2 Tim 2:3* (*f. 108r*[*106r*])**

σὺ οὖν κακοπάθησον 2903
σὺ οὖν κακοπάθησον C3(NA27+28) D1(NA27+28) Hc(NA27+28) K L Ψ 630 1241 1505 𝔐 syh
συγκακοπάθησον ℵ A C*(NA27+28) D*(NA27+28) F G H*(NA27+28) I P 33 81 104 365 1739 *pc* syhmg bo

***2 Tim 3:1* (*f. 108v*[*106v*])**

γίνωσκε · 2903
γίνωσκε 𝔐
γινώσκετε A F G 33 *pc*

***Ti 1:5* (*f. 111r*[*108r*])**

κατέλιπον 2903
κατέλιπον ℵ2(NA27+28) D2(NA27+28) K 104NA28! 630 1241 𝔐
κατέλειπον L P 104NA27+28 326 *al*

ἀπέλειπον A C F G 088 0240 33 1175 *pc*
ἀπέλιπον ℵ*(NA27+28) D*(NA27+28) Ψ 81 365 1505 1739 1881 *pc*

***Ti 2:9* (*f. 111ᵛ*[*108ᵛ*])**
ἰδίοις δεσπόταις 2903
ἰδίοις δεσπόταις ℵ C F G K L Ψ 33 104 365 630 1241 1505 𝔐
δεσπόταις ἰδίοις A D P 81 326 1739 1881 *pc*

4 Bibliography

ELLIOTT, *Bibliography*, 2015: p. 328; LAFLEUR, *Greek New Testament Philology*, 2016: pp. 341–362n.; LENA, *Byzantine Manuscripts*, 2013: pp. 222n., 232; POPA, *Katalog*, 2003: pp. 175–177n.;[7] SINANI, *Kodikët*, 2003; ID., *Beratinus*, 2004: p. 123n.; ID., *Kodikët e Shqipërisë*, 2008: pp. 53–66; ID., *Kodikët*, 2011: pp. 186–188n.; WALLACE, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2903.

7 The description of this ms. was inserted within Popa's catalogue but was composed by Zef Simoni: "Pasaporta u përgatit nga Zef Simoni në Tiranë më 5. 11. 1986", POPA, *Katalog*, 2003, p. 177.

CHAPTER 22

Albanian National Archives, Fragment 7 (pl. 23)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes Fragment 7
MS. Number: **Gregory-Aland 2908**
Contents: **Two fragments of the Gospels (Matthew, John)**
Provenance: **Voskopojë**
Text Form: **Byzantine**

1 Physical Description

XIIth–XIIIth c.,[1] parchment, ff. 4 (4 unnumbered items), 1 column per folio, 18 lines per column, size of folio: 185×130/140, area of text: 120×90/95, ruling types 74C1 (item 2)[2] and 57D1d(5)×(item 3),[3] text in minuscule (brown/red ink) with initials and κεφάλαια (gold, now faded), no images, no covers.

Item 3 is labelled in pencil with "Fragment Kod. VS" (upper right corner), and "Pagine 287" (lower right corner), in two different modern hands.

2 Contents

Item 1, 1r–v, Mt 7:22–8:3, *inc.* 7:22πολλοὶ ἐροῦσίν μοι ἐν] ἐκείνῃ τῇ ἡμέρᾳ · κ(ύρι)ε κ(ύρι)ε, *des.* 8:3καὶ ἐκτείνας [τὴν χεῖρα ἥψατο αὐτοῦ κτλ., with the κεφάλαιον ς' [6] πε(ρὶ) τοῦ λεπροῦ (verso, upper margin).

Item 2, 1r–v, Mt 17:21–18:3, *inc.* 17:21τοῦτο δὲ τὸ] γένος οὐκ ἐκπορεύεται, *des.* 18:2ἐν μέσῳ αὐτῶν 3καὶ εἶπεν · ἀμὴν [λέγω ὑμῖν κτλ., with the κεφάλαιον λς' [26]

1 Other suggested datings: "shekulli i 14-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 228; "i shkruar në shekullin e 14-të", Sinani, *Beratinus*, 2004, p. 128, and Id., *Kodikët*, 2011, p. 192; "14th Century", Wallace, *CSNTM*, October 2017.

2 Compare Leroy-Sautel, *Répertoire*, 1995, p. 68, with the ruling type pattern 68C1.

3 As explained in the description of ANA 19, the added letter "d" means that most of the horizontal marginal lines are located in the lower margin, here five lines. The last letter "x" concerns a peculiar feature of the location of the vertical lines on the left part of the folio (*ibidem*, p. 23).

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πε(ρὶ) τῶν αἰτούντων τὰ δίδραχμα (recto, upper margin), and the κεφάλαιον λζ' [27] πε(ρὶ) τῶν διαλογιζομένων τίς μείζων (verso, upper margin).

Item 3, 1r–v, Mt 19:3–12, *inc.* 19:3φαρισαῖοι] πειράζοντες αὐτὸν καὶ λέγοντες, *des.* 19:12εἰσὶ γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μ(ητ)ρ(ὸ)ς ἐγεννήθησαν οὕτως · Καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀν(θρώπ)ων · Καὶ εἰσὶν εὐνοῦχοι [οἵτινες εὐνούχισαν κτλ., with the κεφάλαιον μ' [40] πε(ρὶ) τῶν ἐπερωτησάντων εἰ ἔξεστιν ἀπολύσαι τὴν γυναῖκα (recto, upper margin).

Item 4, 1r–v, Jo 18:25–36, *inc.* 18:25ἐκ τῶν μαθητῶν] αὐτοῦ εἶ; ἠρνήσατο οὖν ἐκεῖνος, *des.* 18:36ἀπεκρίθη ἰ(ησοῦ)ς · ἡ βασιλεία ἡ ἐμὴ [οὐκ ἔστιν κτλ., without κεφάλαιον.

3 Variant Readings

***Mt 8:1* (*item 1, f. 1v*)**

καταβάντϊ Δὲ αὐτῷ cod. 2908
καταβάντι δὲ αὐτῷ ℵ*(NA27+28) K L M U Γ Π 157 565 579 1071 1241 1424 𝔐
καταβάντι δὲ αὐτοῦ ℵ*(S)
καταβάντος δὲ αὐτοῦ ℵc(S) B C W Θ *f* 1 33
καταβαίνοντος δὲ αὐτοῦ *f* 13 700

***Mt 18:1* (*item 2, f. 1v*)**

Ἐν ἐκείνῃ Τῇ ὥρᾳ cod. 2908
ἐν ἐκείνῃ τῇ ὥρᾳ ℵ B (*add.* δέ *p.* ἐκείνῃ) D E M (*add.* δέ *p.* ἐκείνῃ) W 0281 (*add.* δέ *p.* ἐκείνῃ) *f* 13 28 565 sams (*add.* δέ *p.* ἐκείνῃ) 𝔐
ἐν ἐκείνῃ τῇ ἡμέρᾳ Θ *f* 1 700 1424 *pc* sys.c
lac. A

***Mt 19:4* (*item 3, f. 1r*)**

ὁ ποιήσας 2908
ὁ ποιήσας ℵ C D K M U W Z Γ Δ Π Ω *f* 13 28 118 565 579 892 1071 1241 1424 𝔐 lat sy
ὁ κτίσας B Θ *f* 1 124 700 *pc*
lac. A

***Jo 18:30* (*item 4, f. 1r*)**

κακοποιός 2908
κακοποιός A C3(NA27+28) Cc(S) D K M N U Γ Δ Θ Λ Π *f* 1 *f* 13 28 157 565 579 700 1071 1241 1424 𝔐 lat
κακὸν ποιῶν ℵ2(NA27+28) ℵc(S) B L W 33S

κακοποιῶν C*(NA27+28+S) Ψ 33NA27+28 *pc*
κακὸν ποιήσας ℵ*(NA27+28+S)

4 Bibliography

Elliott, *Bibliography*, 2015: p. 328; Lafleur, *Greek New Testament Philology*, 2016: pp. 341–362n.; Lena, *Byzantine Manuscripts*, 2013: p. 232; Mullen, *Dorë-shkrimet biblike*, 2003: p. 228n.; Sinani, *Kodikët*, 2003; Id., *Beratinus*, 2004: pp. 37 "Kodiku i Voskopojës (fragment, 7), i shek. të 14-të", 127–128n.; Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Kodikët*, 2011: pp. 66 "Kodiku i Voskopojës (fragment, 7), i shek. të 14-të", 191–192n.; Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2908.

CHAPTER 23

Albanian National Archives, Fragment 12 (pl. 24)

Arkivi Qëndror i Shtetit, Fonds Kodikët e Shqipërisë 488, Dosjes Fragment 12
MS. Number: **Gregory-Aland 2913**
Contents: **Two fragments of the Gospel of Mark**
Provenance: **Berat**
Text Form: **Byzantine**

1 Physical Description

XIIIth–XIVth c.,[1] parchment, ff. 4, 1 column per folio, 20 lines per column, size of folio: 243/247×174/177, area of text: 200/201×125/130, ruling type 32D1ap,[2] text in minuscule (dark ink, thick letters), no images, no covers.

2 Contents[3]

1$^{r–v}$: Mk 11:27–12:5, *inc.* $^{11:27}$πρὸς αὐτὸν οἱ] ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, *des.* $^{12:5}$κἀκεῖνον ἀπέκτειναν · καὶ πολλοὺς [ἄλλους.

2$^{r–v}$: Mk 12:5–16, *inc.* $^{12:5}$καὶ πολλοὺς] ἄλλους · τοὺς μὲν δαίροντες · τοὺς δὲ ἀποκτείνοντας, *des.* ^{16}οἱ δὲ ἤνεγκαν [καὶ λέγει αὐτοῖς.

3$^{r–v}$: Mk 12:37–13:3, *inc.* $^{12:37}$καὶ πόθεν] υἱὸς αὐτοῦ ἐστί · καὶ ὁ πολὺς ὄχλος ἤκουσεν αὐτοῦ ἡδέως, *des.* $^{13:3}$κατ' ἰδίαν πέτρος καὶ ἰάκωβος καὶ ἰω[άννης.

1 Other suggested datings: "shekulli i 14-të", Mullen, *Dorëshkrimet biblike*, 2003, p. 228; "eshtë shkruar në shekullin e 14-të, në pergamenë", Sinani, *Beratinus*, 2004, p. 129, and Id., *Kodikët*, p. 193; "14th Century", Wallace, *CSNTM*, October 2017.

2 According to Leroy's codificafion, the added letters "a" and "p" represent two complementary indexes of the marginal lines. The letter "a" means that the two horizontal lines are both in the upper margin (Leroy-Sautel, *Répertoire*, 1995, p. 20); the letter "p" represents a triple line of justification on the left part of the folio (*ibidem*, p. 23): compare 30C1p (*ibidem*, p. 51).

3 Two single sheets centrally folded from the same quire. Due to inconsistent folding, the folio numbering is currently as follows: 1$^{r–v}$, 3$^{r–v}$, 2$^{r–v}$ and 4$^{r–v}$. Whoever folioed those two single sheets knew that the text consisted of parts of the Gospel of Mark, as a result of which f. 2 comes after f. 3.

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4r–v: Mk 13:3–14, *inc.* 13:3καὶ ἰω]άννης καὶ ἀνδρέας, *des.* 14τὸ βδέλυγμα τῆς ἐρημώσε[ως.

3 Variant Readings

***Mk 11:28* (*f. 1r*)**

τὴν ἐξουσίαν ταύτην ἔδωκεν 2913

τὴν ἐξουσίαν ταύτην ἔδωκεν A K N Π *f* 13 28 700 𝔐 sy^{h}

ἔδωκεν τὴν ἐξουσίαν ταύτην ℵ B C L Δ Θ Ψ 33 124 565 579 892 1424 2427 *al* sy$^{s.p}$

ταύτην τὴν ἐξουσίαν ἔδωκεν W

***Mk 11:29* (*f. 1r*)**

ὑμᾶς καὶ ἐγώ 2913

ὑμᾶς καὶ ἐγώ U *f* 13 2 700 𝔐^{S}

ὑμᾶς *tantum* B C L Δ Ψ 2427 *pc* sa^{mss} bo

ὑμᾶς κἀγώ ℵ D G M N W Γ Θ Ω *f* 1 28 33 579 700 892 1071 1241 2542 𝔐$^{NA27+28}$ lat sy sa^{mss} bo^{ms}

κἀγὼ ὑμᾶς A K Y Π 565 1424 *pc*

***Mk 12:4* (*f. 1v*)**

λιθοβολήσαντες ἐκεφαλαίωσαν · 2913

λιθοβολήσαντες ἐκεφαλαίωσαν A C K M N U Γ Θ (~λέωσαν^{S}) Π *f* 13 2 892 1241 1424 2542 𝔐 sy$^{p.h}$

ἐκεφαλίωσαν *tantum* ℵ B D (~λαίωσαν^{S}) L Δ (~λαίωσαν^{S}) Ψ 33 (~λαίωσαν^{S}) 579 (~λείωσαν^{S}) 2427 *pc* latt

***Mk 12:41* (*f. 3r*)**

καὶ καθίσας ὁ ἰ(ησοῦ)ς 2913

καὶ καθίσας ὁ ἰησοῦς A F K M U Γ Π 33 124 579 700 1071 1241 1424 𝔐 lat sy$^{p.h}$ sa^{mss}

καὶ καθίσας *tantum* ℵ B L Δ Ψ 892 2427 *pc* sa^{ms} bo

***Mk 12:41* (*f. 3r*)**

ἀπέναντι 2913

ἀπέναντι B U Ψ 33 579 1424 2427 *pc*

κατέναντι ℵ A D F K L M W Γ Δ Θ Π *f* 1 28 69 124 565 700 788 983 1689 𝔐

***Mk 13:10* (*f. 4v*)**

πρῶτον δὲ δεῖ 2913

πρῶτον δὲ δεῖ W Θ 124 565 *pc* it sy^{p}

δεῖ πρῶτον A K L M U Γ Δ Π f^{1} f^{13} 33 579 700 1241 1424 2542 𝔐 sy^{h}
πρῶτον δεῖ $\aleph^{c(NA27)}$ $\aleph^{1(NA28)}$ B D Ψ 28 892 1071 2427 *pc* lat
πρῶτον λαὸν δεῖ $\aleph^{*(NA27)}$ $\aleph^{c(S)}$
πρὸς τὸν λαὸν δεῖ $\aleph^{*(NA28+S)}$

4 Bibliography

Elliott, *Bibliography*, 2015: p. 328; Lafleur, *Greek New Testament Philology*, 2016: pp. 341–362[n.]; Lena, *Byzantine Manuscripts*, 2013: p. 232; Mullen, *Dorëshkrimet biblike*, 2003: p. 228[n.]; Sinani, *Kodikët*, 2003; Id., *Beratinus*, 2004: pp. 40 "Fragment kodiku, nr. 12 është 2245 tek Gregory-Aland (?)", 129[n.]; Id., *Kodikët e Shqipërisë*, 2008: pp. 53–66; Id., *Kodikët*, 2011: pp. 69 & n. 77 "Kodiku i Beratit (fragment nr. 12), duhet të ketë lidhje me numrin e referencës 2245", 193[n.]; Wallace, *CSNTM*, October 2017: http://www.csntm.org/Manuscript/View/GA_2913.

Postscript

We would like to suggest a few lines of conclusion about the Greek New Testament manuscripts from Albania.

First, as a group they compose a very diverse collection with two different types of artefacts. Some are luxury manuscripts such as the two world-famous ANA 1 and ANA 2, but also ANA 4, which was housed in the city of Berat, and ANA 5, which was housed in the city of Vlorë. Another luxury manuscript is ANA 93, from Korçë. We may add ANA 10, also from Vlorë, clearly identified as a manuscript in the Hodegon style. These luxury artefacts prove the importance of the Balkan region, especially Central and Southern Albania, and reveal that the region was a highly significant part of the Byzantine routes. It does not prove at all that these manuscripts were copied and illuminated in the aforementioned cities. They all reflect a Constantinopolitan *milieu*. Some other artefacts are obviously *provincial* manuscripts. Their simple decoration, their lack of vibrant colours and, in some cases, their untidy style of writing denote a copy which was possibly executed in local monasteries. Examples of such manuscripts are ANA 26 and ANA 76, both originating from Berat, ANA 85, from Korçë, and ANA 98, originating from Ardenicë. Most of these manuscripts are the witnesses of a living and strong liturgical tradition in the region. For many of them, there are obvious proofs that they were read daily, showing us how such holy books were used during the church services. Only one manuscript does not exactly fit in our previous categories. This manuscript is ANA 92, a luxury artefact written in red on such perfect white and thin parchment that it is hardly believable that this document survived the last ten centuries in such a state of preservation.

The second issue is the text form. In 2011, during the Society of Biblical Literature's Annual Meeting held in San Francisco, a special session of New Testament Textual Criticism was devoted to "A Holistic Approach to Two Contemporary Purple Parchment Gospel Books: St. Petersburg 53 (Gregory-Aland 565) and Tirana, Beratinus 2 (Gregory-Aland 1143)". The session brought together experts in different fields in order to synthesize knowledge of codicology and palaeography, philology and methodology in manuscript studies. The last imaging of the Albanian codices, realized a few years earlier by Professor Daniel B. Wallace and the team of the Center for the Study of New Testament Manuscripts, made a new way of studying manuscripts possible, especially documents which were hidden for such a long time. Amongst questions raised, one important issue consisted in determining whether or not there were witnesses of the so-called "Caesarean text" amongst the Greek New Testament

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manuscripts in Albania. We are now able to answer this question negatively: there are no witnesses of the "Caesarean text" in the extant manuscripts of the four Gospels housed in the Albanian National Archives. They all reveal a firm Byzantine text form with the exception of Φ.043 and, to a lesser extent of ANA 35, and ANA 85 where Alexandrian affinities are more consistent. Greek New Testament manuscripts from Albania were definitely turned towards Constantinople, not Southern Italy. As an example, singular readings of the Family 13 manuscripts, especially for the Gospel of Mark, never occur in these manuscripts. If some of them displace the pericope of the Adulteress to the end of the Gospel of John, that does not necessarily imply a kind of kinship with the manuscripts of Family 1. Moreover, none of them displace the text of the pericope of the angel and the sweat-like drops of blood to the Gospel of Matthew. Lastly, our selection of variant readings allows us to assert that none of these manuscripts was the exemplar for another in the Fonds 488.

Despite centuries of foreign occupancy, despite dictatorship and aggressive cultural-educational struggle against "religious superstition", as we recalled in our introduction, the present riches of the collection of the Fonds 488 of the Albanian National Archives have survived. In a word, it is astonishing that such valuable artefacts came to us without even more trouble and that they may now be studied by scholars. The opening of Albania towards democracy and the imaging of the collection of the four Gospels and lectionaries make further studies possible thanks to mass digitization. We hope that international cooperation between the Albanian authorities and such international institutions as UNESCO will continue. Further and more developed imaging processes should be considered, especially for ANA 1 which presents such particular challenges due to the contrasts between the dyed parchment and the oxydated silver ink.

In many ways research has been focused on a single aspect of manuscript studies, either textual criticism or catalography where philological features are often omitted. This narrow approach has been to the detriment of all, since each reveals only a little of a manuscript's origins, its place in history and the significance for the textual tradition of the Greek New Testament. This volume is an attempt to strengthen the two aspects of a same world, leaving for further scholarship, and especially for the Albanian scholars who are the guardians of these world treasures, the task of taking great care of them, completing and emending the enclosed contents.

APPENDIX A

Numbering Concordance of the Greek Manuscripts from Albania

The Four Gospel manuscripts and lectionaries are displayed according to their Gregory-Aland numbering. Ecclesiastical books are presented according to their existing identified shelfmarks; please note that the terms used: "Ἀκολουθία" and "Παρακλητική", are reprinted from 'Αλεξούδης' editions. Unidentified manuscripts come last. The dash— means that, as far as we know, there is no description of this ms. in the referenced publication.

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TABLE 1 *Four gospels*

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
GA Φ.043	**Β′** (p. 114 and n. 1)	–	**1.** (p. 352) ΠΙΝΑΞ Α′ pl. 1	**Τεῦχος ΜΒ′** (1901, pp. 15–16, 160, 299)	***Φ*** Berat, Kirche des heiligen Georg, Sd ε 17 (1909, pp. 93–94, 1038)
GA 1141	–	–	**9.** (pp. 356–357) ΠΙΝΑΞ Δ′ pl. 9	**Τεῦχος ΛΗ′** (1900, pp. 544–545)	**1141** Berat, beim Erzbischof, Sd ε 199 (1909, pp. 243, 1130)
GA 1143	**Α′** (pp. 113–114)	–	**2.** (pp. 352–353) ΠΙΝΑΞ Β′ pl. 3	**Τεῦχος ΜΑ′** (1900, p. 545)	**1143** Berat, in der Kirche *τοῦ εὐαγγελισμοῦ*, Sd ε 1035 (1909, pp. 243, 1130)
GA 1705	–	–	**13.** (p. 360) ΠΙΝΑΞ Ζ′ pl. 15	– (sic)	**1705** Berat (Alexoudes 13), Metropolitankirche 9, Sd ε 645 (1909, p. 1173)
GA 1707	–	–	**30.** (p. 365)	**Τεῦχος ΙΕ′** (1900, p. 526)	**1707** Berat (Alexoudes 30), Metropolitankirche 10, Sd $\Theta^{\varepsilon 205}$ (1909, p. 1173)
GA 1709	–	–	**36.** (p. 366)	**Τεῦχος Κ′** (1900, p. 526)	**1709** Berat (Alexoudes 36) “Sd ε 1053 wie es scheint” (1909, p. 1173)
GA 1764	–	–	**14.** (p. 360) ΠΙΝΑΞ Ζ′ pl. 16	**Τεῦχος ΛΣΤ′** (1900, p. 544)	**1764** Berat Metropolitankirche 6 (Alexoudes 14) Sd α 1205 (1909, p. 1179)
GA 2244	–	–	–	–	**2244** Berat, Metropolitankirche 2. Sd ε 3004 (1909, p. 1203)

Koder-Trapp (1968)	**Aland (1994)**	**Mullen (2003)**	**CSNTM (July 2017)**	**Tiranë, Albanian National Archives (July 2017)**
–	**Φ.043** Tirana, Staatsarchiv, Nr. 1	Kodiku i Beratit, nr. 1 ("Codex Beratinus"), p. 216	**ANA 1**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 1**
–	**1141** Tirana, Staatsarchiv?, (früher: Berat, Metrop.-Bibl., Alex. 9)	Kodiku i 4-të, i Beratit, p. 217	**ANA 4**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 4**
–	**1143** Tirana, Staatsarchiv, Nr. 2	Kodiku i Beratit, nr. 2 ("Codex Anthimius") sic, p. 216	**ANA 2**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 2**
12 (pp. 205–206)	**1705** Tirana, Staatsarchiv, Koder-Trapp 12	Kodiku i 38-të, i Beratit, "Gregory-Aland: 1705 dhe / ose 1708 (ndoshta)", p. 224	**ANA 38**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 38**
5 (p. 202), **21** (p. 211) and **24** (p. 212)	**1707** Tirana, Staatsarchiv, Koder-Trapp 5	Kodiku i 12-të, i Beratit, "Gregory-Aland: 1707", p. 219	**ANA 12**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 12**
15 (pp. 207–208)	**1709** Tirana, Staatsarchiv, Koder-Trapp 15, fol. 141–194 (fol. 1–140: *l* 2353)	Kodiku i 19-të, i Beratit, "Gregory-Aland: 1709–2353", p. 221	**ANA 19**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 19**
10 (pp. 203–205)	**1764** Tirana, Staatsarchiv, Koder-Trapp 10	Kodiku i 17-të, i Beratit, "Gregory-Aland: 1764", p. 221	**ANA 17**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 17**
–	**2244** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl. 2), with the footnote: "2244: identisch mit *l* 1207?"	Kodiku i 15-të, i Beratit, "Gregory-Aland: 2244", p. 220	**ANA 15**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 15**

TABLE 1 *Four gospels* (cont.)

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
GA 2245	–	–	–	–	**2245** Berat, Metropolitankirche 3. Sd ε 4007 (1909, p. 1203)
GA 2246	–	–	–	–	**2246** Berat, Metropolitankirche 5. Sd ε 1052 (1909, p. 1203)
GA 2247	–	–	–	–	**2247** Berat, Metropolitankirche 7. Sd ε 4008 (1909, p. 1203)
GA 2252	–	–	–	Τεῦχος συγκείμενον … (1902, pp. 492–494)	**2252** Swernetz bei Berat, Verkündigungskloster. Sd ε 1022 (1909, p. 1203)
GA 2253	–	**Α′** (pp. 114–115)	**ΠΙΝΑΞ ΙΒ′** pl. **23.** (without notice)	–	**2253** Valona bei Berat. Sd ε 593 (1909, p. 1203)
GA 2514	–	–	–	–	–
GA 2900	–	–	–	–	–
GA 2901	–	–	–	–	–
GA 2902	–	–	–	–	–

Koder-Trapp (1968)	**Aland (1994)**	**Mullen (2003)**	**CSNTM (July 2017)**	**Tiranë, Albanian National Archives (July 2017)**
–	**2245** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., 3)	Kodiku i 29-të, i Beratit, "Gregory-Aland: Ndoshta 1711", p. 223	**ANA 29**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 29**
–	**2246** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., 5)	Kodiku i 26-të, i Beratit, "Gregory-Aland: 2246", p. 222	**ANA 26**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 26**
11 (p. 205)	**2247** Tirana, Staatsarchiv, Koder-Trapp 11	Kodiku i 35-të, i Beratit, "Gregory-Aland: Ndoshta 2247", p. 223	**ANA 35**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 35**
–	**2252** Tirana, Staatsarchiv?, (früher: Valona, Panagias, s. n.)	Kodiku i 5-të, i Vlorës, p. 217	**ANA 5**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 5**
–	**2253** Tirana, Staatsarchiv? (früher: Valona, Blasiu, s. n.)	Kodiku i 10-të, i Vlorës, "Gregory-Aland: 2253", p. 219	**ANA 10**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 10**
–	**2514** Tirana, Staatsarchiv? (früher: Argyrokastro, Mitropolis, 1)	Kodiku i 79-të, i Gjirokastrës, "Gregory-Aland 2514", p. 225	**ANA 79**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 79**
–	–	Kodiku i 85-të, i Korçës "Gregory-Aland: Nuk është i regjistruar në "Kurzgefasste Liste"", p. 226	**ANA 85**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 85**
–	–	Kodiku i 92-të, i Korçës, "Gregory-Aland: (ndoshta) Nuk është i regjistruar në "Kurzgefasste Liste"", p. 227	**ANA 92**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 92**
–	–	Kodiku i 93-të, i Korçës, "Gregory-Aland: (ndoshta) Nuk është i regjistruar në "Kurzgefasste Liste"", p. 227	**ANA 93**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 93**

TABLE 1 *Four gospels* (cont.)

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
GA 2903	–	–	–	–	–
GA 2908	–	–	–	–	–
GA 2912	–	–	–	–	–
GA 2913	–	–	–	–	–
Four Gospels **GA?**	–	–	**35.** (pp. 365–366)	**Τεῦχος ΚΑ'** (1900, pp. 526–527)	**1708** Berat (Alexoudes 35) (1909, p. 1173)
Four Gospels **GA?**	–	–	**44.** (p. 368)	–	**1710** Berat (Alexoudes 44) (1909, p. 1173)
Four Gospels **GA?**	–	–	**45.** (p. 368)	–	**1711** Berat (Alexoudes 45) (1909, p. 1173)

Koder-Trapp (1968)	**Aland (1994)**	**Mullen (2003)**	**CSNTM (July 2017)**	**Tiranë, Albanian National Archives (July 2017)**
–	–	– (sic)	**ANA 98**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 98**
–	–	Kodiku fragment 7, i Voskopojës "Gregory-Aland: Nuk është i regjistruar në "Kurzgefasste Liste"", p. 228	**ANA Frag. 7**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes Frag. 7**
–	–	Kodiku i 76-të, i Beratit, "Gregory-Aland: (ndoshta) Nuk është i regjistruar në "Kurzgefasste Liste"", p. 225	**ANA 76**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 76**
–	–	Kodiku fragment 12, i Beratit "Gregory-Aland: Fragment 2245 (?)", p. 228	**ANA Frag. 12**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes Frag. 12**
–	**1708** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., Alex. 35)	–	–	?
–	**1710** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., Alex. 44)	–	–	?
–	**1711** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., Alex. 45)	Kodiku i 29-të, i Beratit, "Gregory-Aland: Ndoshta 1711", p. 223	–	?

TABLE 2 *Lectionaries*

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
GA *l*1204	–	–	**4.** (p. 353) ΠΙΝΑΞ Β′ pl. 4.	**Τεῦχος ΛΒ′** (1900, p. 538)	**1204** Berat (Alexoudes 4) (1909, p. 1268)
GA *l*1207	–	–	**32.** (p. 365) ΠΙΝΑΞ ΙΑ′ pl. 21. 22.	**Τεῦχος ΙΖ′** (1900, p. 526)	**1207** Berat (Alexoudes 32) (1909, p. 1268)
GA *l*1209	–	–	**48.** (p. 369)	[**Τεῦχος ΛΖ′** (1900, p. 544)?]	**1209** Berat (Alexoudes 48) (1909, p. 1268)
GA *l*1433	–	–	**17.** (p. 362)	– (sic)	**1433** Berat, Alexoudes 17 (1909, p. 1283)
GA *l*1434	–	–	**22.** (pp. 362–363)	**Τεῦχος Ζ′** (1900, p. 525)	**1434** Berat, Alexoudes 22 (1909, p. 1283)
GA *l*2372	–	–	–	–	–
GA *l*2439	–	**Γ′** (p. 116)?	–	–	–

Koder-Trapp (1968)	**Aland (1994)**	**Mullen (2003)**	**CSNTM (July 2017)**	**Tiranë, Albanian National Archives (July 2017)**
–	***l*1204** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., Alex. 4)	Kodiku i 6-të, i Beratit "Gregory-Aland: Fragmente ungjijsh, 1204", pp. 217–218	**ANA 6**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 6** (see the inventory of London, BL, Add. 37007, Cataldi Palau, *Manoscritti epiroti*, 1997, pp. 9–10)
13 (pp. 206–207)	***l*1207** Tirana, Staatsarchiv, Koder-Trapp 13	Kodiku i 21-të, i Beratit, "Gregory-Aland: 1207", p. 221	**ANA 21**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 21**
–	[Alex. 48 (37 ?), Aland (1963), p. 392] ***l*1209** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., Alex. 48)	Kodiku i 36-të, i Beratit, "Gregory-Aland: Ndoshta 1209", pp. 223–224	–	?
2 (p. 199)	***l*1433** Tirana, Staatsarchiv, Koder-Trapp 2	Kodiku i 22-të, i Beratit, "Gregory-Aland: 1433", p. 222	**ANA 22**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 22**
8 (p. 203) and **21** (p. 211)	***l*1434** Tirana, Staatsarchiv, Koder-Trapp 8	Kodiku i 9-të, i Beratit, "Gregory-Aland: Nuk ka të dhëna", p. 218	**ANA 9**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 9**
6 (p. 202) and **25** (p. 212)	***l*2372** Tirana, Staatsarchiv, Koder-Trapp 6	Kodiku i 3-të, i Beratit, "Gregory-Aland: Fragmente ungjijsh, 2372", pp. 216–217	**ANA 3**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 3**
–	***l*2439** Tirana, Staatsarchiv, Kod. Vl. 7 (updated 2010)	Kodiku i 7-të, i Vlorës, "Gregory-Aland: Nuk e përmendin në "Kurzgefasste Liste"", p. 218	**ANA 7**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 7**

TABLE 2 *Lectionaries* (cont.)

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
GA *l*2440	–	**Β′** (p. 116)	**ΠΙΝΑΞ Α′** pl. **2.** (erroneously attributed to notice n°3, see below)	–	–
GA *l*2441	–	–	**3.** (p. 353)	**Τεῦχος Μ′** (1900, p. 545) = Batiffol 1887 "XIII", p. 443	**758** Berat in der Kirche (1909, pp. 443, 1240)
GA *l*2442	–	–	–	–	***l*153** (1909, p. 473), then ***l*882** (1909, p. 1248)
GA *l*2443	–	–	–	–	–
GA *l*2444	–	–	–	–	–
GA *l*2445	–	–	–	–	–
GA *l*2447	–	–	–	–	–

Koder-Trapp (1968)	Aland (1994)	Mullen (2003)	CSNTM (July 2017)	Tiranë, Albanian National Archives (July 2017)
–	***l*2440** Tirana, Staatsarchiv, Kod. Vl. 11 (updated 2010)	Kodiku i 11-të, i Vlorës, "Gregory-Aland: Nuk i përmendin në "Kurzgefasste Liste"", p. 219	**ANA 11**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 11**
–	***l*758** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., Alex. 3), but ***l*2441** Tirana, Staatsarchiv, Kod. Br. 13 (updated 2010)	Kodiku i 13-të, i Beratit, "Gregory-Aland: 758", p. 220	**ANA 13**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 13**
–	***l*882** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., Batiff. 7), then ***l*2442** Tirana, Staatsarchiv, Kod. Br. 16 (updated 2010)	Kodiku i 16-të, i Beratit, "Gregory-Aland: Ndoshta 882", p. 220	**ANA 16**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 16**
–	***l*2443** Tirana, Staatsarchiv, Kod. Br. 77 (updated 2010)	Kodiku i 77-të, i Beratit, "Gregory-Aland: (ndoshta) 1208, fragmentet (lectionary)", p. 225	**ANA 77**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 77**
–	–	Kodiku i 88-të, i Beratit, "Gregory-Aland: (ndoshta) Nuk është i regjistruar në "Kurzgefasste Liste"", p. 226	**ANA 88**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 88**
–	–	Kodiku i 89-të, i Beratit, "Gregory-Aland: (ndoshta) Nuk është i regjistruar në "Kurzgefasste Liste"", p. 226	**ANA 89**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 89**
1 (p. 199)	–	Kodiku i 8-të, i Beratit, "Gregory-Aland: Nuk ka të dhëna", p. 218	**ANA 8**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 8**

TABLE 2 *Lectionaries* (cont.)

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
GA *l*2448	–	–	–	–	–
GA *l*2449	–	–	–	–	–
GA *l*2454	–	–	–	–	–
GA *l*2455	–	–	–	–	–
GA *l*2456	–	–	–	–	–
GA *l* ?	–	–	**33.** (p. 365)	**Τεῦχος ΙΗ′** (1900, p. 526)	**1208** Berat (Alexoudes 33) (1909, p. 1268)

Koder-Trapp (1968)	**Aland (1994)**	**Mullen (2003)**	**CSNTM (July 2017)**	**Tiranë, Albanian National Archives (July 2017)**
7 (p. 202)	–	Kodiku i 36-të, i Beratit, "Gregory-Aland: Ndoshta 1209", pp. 223–224	**ANA 36**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 36**
9 (p. 203)	–	Kodiku i 24-të, i Beratit, "Gregory-Aland: Nuk e përmendin në "Kurzgefasste Liste"", p. 222	**ANA 24**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 24**
–	–	Kodiku fragment 16, i Voskopojës "Gregory-Aland: Nuk përmendet", p. 229	**ANA Frag. 16**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes Frag. 16**
–	–	Kodiku fragment 2, i Beratit, "Gregory-Aland: Nuk është i regjistruar në "Kurzgefasste Liste"", p. 228	**ANA Frag. 2**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes Frag. 2**
–	–	Kodiku fragment 5, i Voskopojës "Gregory-Aland: Nuk është i regjistruar në "Kurzgefasste Liste"", p. 228	**ANA Frag. 5**	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes Frag. 5**
–	***l*1208** Tirana, Staatsarchiv?, (früher: Berat, Metrop.-Bibl., Alex. 33)	Kodiku i 77-të, i Beratit, "Gregory-Aland: (ndoshta 1208, fragmentet (lectionary))", p. 225	–	?

TABLE 3 *Ecclesiastical books et alia*

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
Patristics (no GA)	–	–	**27.** (pp. 363–364) ΠΙΝΑΞ Ι′ pl. 20.	**Τεῦχος ΙΒ′** (1900, p. 526)	**No GA**
Patristics (no GA)	–	–	**29.** (pp. 364–365)	**Τεῦχος ΙΔ′** (1900, p. 526)	**No GA**
Menologion for November (no GA)	–	–	**16.** (p. 362)	**Α′** (1900, pp. 485–486)	**No GA**
Patristics (no GA)	–	–	**23.** (p. 363)	**Τεῦχος Η′** (1900, p. 525)	**No GA**
Typikon (no GA)	–	–	**31.** (p. 365)	**Τεῦχος ΙΣΤ′** (1900, p. 526)	**No GA**
Hagiography (no GA)	–	–	**18.** (p. 362)	**Β′** (1900, p. 486)	**No GA**
Patristics (no GA)	–	–	–	–	**No GA**
Menaion (no GA)	–	–	–	–	**No GA**
Triodion and Pentecostarion (fragment, no GA)	–	–	**26.** (p. 363)	**Τεῦχος ΙΑ′** (1900, pp. 525–526)	**No GA**
Triodion (fragment, no GA)	–	–	–	–	**No GA**

Koder-Trapp (1968)	**Aland (1994)**	**Mullen (2003)**	**CSNTM (July 2017)**	**Tiranë, Albanian National Archives (July 2017)**
–	**No GA**	Kodiku i 27-të, i Beratit, "Gregory-Aland: Nuk e përmendin në "Kurzgefasste Liste"", p. 223	–	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 27**
–	**No GA**	–	–	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 28**
3 (pp. 199–201)	**No GA**	–	–	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 30**
18 (pp. 209–210)	**No GA**	–	–	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 32**
14 (p. 207)	**No GA**	–	–	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 33** (see the inventory of London, BL, Add. 37007, in Cataldi Palau, *Manoscritti epiroti*, 1997, p. 9)
–	**No GA**	–	–	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 37**
17 (pp. 208–209)	**No GA**	–	–	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 39**
16 (p. 208)	**No GA**	–	–	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 43**
4 (pp. 201–202) and 20 (p. 211)	**No GA**	–	–	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes 47** (see Cataldi Palau, *Manoscritti epiroti*, 1997, pp. 9 & 33 with n. 79)
24 (p. 212)	**No GA**	Kodiku fragment 15, i Beratit "Gregory-Aland: Nuk përmendet", p. 229	–	AQSh, Fonds Kodikët e Shqipërisë 488, **Dosjes Frag. 15**

TABLE 3 *Ecclesiastical books et alia* (cont.)

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
Theology (no GA)	–	–	**42.** (pp. 366–367)	**Τεῦχος Λ′** (1900, pp. 537–538)	**No GA**
Gregory of Nyssa (no GA)	–	–	**39.** (p. 366)	**Τεῦχος ΚΕ′** (1900, p. 537)	**No GA**
Patristics (no GA)	–	–	**34.** (p. 365)	**Τεῦχος ΙΘ′** (1900, p. 526)	**No GA**
Patristics (no GA)	–	–	– (sic)	**Τεῦχος Γ′** (1900, pp. 509–511)	**No GA**
Psalter (no GA)	–	–	**37.** (p. 366)	**Τεῦχος ΚΓ′** (1900, p. 537)	**No GA**
Psalter (printed, no GA)	–	–	– (sic)	**Τεῦχος ΚΣΤ′** (1900, p. 537)	**No GA**
Typikon (no GA)	–	–	**47.** (pp. 368–369)	–	**No GA**
Typikon (printed, no GA)	–	–	–	**Τεῦχος ΚΒ′** (1900, p. 537)	**No GA**
Ἀκολουθία (September to February, no GA)	–	–	**28.** (p. 364)	**Τεῦχος ΙΓ′** (1900, p. 526)	**No GA**
Ἀκολουθία (December and January, no GA)	–	–	**19.** (p. 362)	**Τεῦχος Δ′** (1900, p. 525)	**No GA**
Ἀκολουθία (January, no GA)	–	–	**46.** (p. 368)	–	**No GA**
Ἀκολουθία (April and May, no GA)	–	–	**6.** (p. 354) ΠΙΝΑΞ Γ′ pl. 6.	**Τεῦχος ΛΔ′** (1900, p. 544)	**No GA**

Koder-Trapp (1968)	Aland (1994)	Mullen (2003)	CSNTM (July 2017)	Tiranë, Albanian National Archives (July 2017)
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?

TABLE 3 *Ecclesiastical books et alia* (cont.)

Gregory-Aland (July 2017)	Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)	Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)	Ἀλεξούδης (Κατάλογος, 1898)	Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)	Gregory (1908–1909)
Ἀκολουθία (August, printed Venice, 1772, no GA)	–	–	**49.** (p. 369)	–	**No GA**
Liturgy (no GA)	–	–	**25.** (p. 363)	**Τεῦχος Ι′** (1900, p. 525)	**No GA**
Three Liturgies (no GA)	–	–	**5.** (pp. 353–354) ΠΙΝΑΞ Γ′ pl. 5.	**Τεῦχος ΛΓ′** (1900, p. 538)	**No GA**
Menologion (no GA)	–	–	see **16.** (p. 362)	**Τεῦχος ΚΘ′** (1900, p. 537)	**No GA**
Synaxarion (no GA)	–	–	–	**Τεῦχος ΛΖ′** (1900, p. 544)	**No GA**
Triodion and Pentecostarion (no GA)	–	–	**7.** (pp. 354–355) ΠΙΝΑΞ Γ′ pl. 7.	**Τεῦχος ΛΕ′** (1900, p. 544)	**No GA**
Παρακλητική (no GA)	–	–	**20.** (p. 362)	**Τεῦχος Ε′** (1900, p. 525)	**No GA**
Menaion (December, no GA)	–	–	**24.** (p. 363)	**Τεῦχος Θ′** (1900, p. 525)	**No GA**
John Chrysostom (Homilies, no GA)	–	–	**21.** (p. 362)	**Τεῦχος ΣΤ′** (1900, p. 525)	**No GA**
Diptych (no GA)	–	–	–	**Τεῦχος ΜΓ′** (1901, p. 16)	**No GA**
Diptych (no GA)	–	–	**38.** (p. 366)	**Τεῦχος ΚΔ′** (1900, p. 537)	**No GA**
Maxim Margounios (no GA)	–	–	**41.** (p. 366)	**Τεῦχος ΚΗ′** (1900, p. 537)	**No GA**

Koder-Trapp (1968)	Aland (1994)	Mullen (2003)	CSNTM (July 2017)	Tiranë, Albanian National Archives (July 2017)
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
see **3** (pp. 199–201)	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?

TABLE 3 *Ecclesiastical books et alia* (cont.)

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
Maxim Margounios (no GA)	–	–	**43.** (pp. 367–368)	**Τεῦχος ΛΑ′** (1900, p. 538)	**No GA**
Manuel Malaxos (no GA)	–	–	–	**Τεῦχος ΜΔ′** (1901, p. 55)	**No GA**
Geography (no GA)	–	–	**40.** (p. 366)	**Τεῦχος ΚΖ′** (1900, p. 537)	**No GA**

Koder-Trapp (1968)	Aland (1994)	Mullen (2003)	CSNTM (July 2017)	Tiranë, Albanian National Archives (July 2017)
–	**No GA**	–	–	?
–	**No GA**	–	–	?
–	**No GA**	–	–	?

TABLE 4 *Manuscripts outside Albania*

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
Horologion (no GA)	–	–	–	–	**No GA**
Maurocordatos (no GA)	–	–	–	–	**No GA**
GA *l*1495 [*l*459] [*l*1205]	–	–	**8.** (pp. 355–356) ΠΙΝΑΞ Δ′ pl. 8.	**Τεῦχος ΜΣΤ′** (1901, pp. 71–72)	**1495** London, Brit. Mus. Add. 37007 (1909, p. 1287) [**1205** Berat (Alexoudes 8) (1909, p. 1268)]
GA *l*1496 [*l*461] [*l*1206]	–	–	**10.** (pp. 357–359) ΠΙΝΑΞ Ε′ pl. 12. and ΠΙΝΑΞ ς′ pl. 13.	**Τεῦχος ΛΘ′** (1900, p. 545)	**1496** London, Brit. Mus. Add. 37008 (1909, p. 1287) [**1206** Berat (Alexoudes 10) (1909, p. 1268)]
GA 559	–	–	–	–	**559** London, Sion College Arc. 1. 3. (1909, p. 202)
GA 57	–	–	–	–	**57** Oxford, Magdalen College 9 (1909, pp. 141–142)
Nicephorus Blemmydes (no GA)	–	–	–	–	**No GA**
GA 666	–	–	–	–	**666** Cambridge Massachusetts, Harvard Univ. AR (1909, p. 210)

Koder-Trapp (1968)	Aland (1994)	Mullen (2003)	CSNTM (July 2017)	Today Known Locations (July 2017)
–	**No GA**	–	–	**Laval, AUL, P 226, HF-117 (gr. 1)**
–	**No GA**	–	–	**Laval, AUL, P 226, HF-244 (gr. 6)**
–	***l*1495** = [*l*459] = [*l*1205] London, Brit. Libr., Add. 37007	–	–	**London, BL, Add. 37007**
–	***l*1496** = [*l*461] = [*l*1206] London, Brit. Libr., Add. 37008	–	–	**London, BL, Add. 37008**
–	**559** London, Sion Coll., Arc. L 40.2/G3	–	–	**London, LPL, Sion L40.2/G3**
–	**57** Oxford, Magdalen Coll., Gr. 9	–	–	**Oxford, Magdalen College Libr., gr. 9**
–	**No GA**	–	–	**Oxford, Magdalen College Libr., gr. 16**
–	**666** Cambridge / Mass., Harvard Univ. Libr., Ms. Gr. 1	–	–	**Cambridge (MA), Harvard College Libr., Houghton Libr., MS Gr. 01**

TABLE 4 *Manuscripts outside Albania* (cont.)

Gregory-Aland (July 2017)	**Ἀλεξούδης (Σύντομος Ἱστορικὴ Περιγραφή, 1868)**	**Ἀλεξούδης (Περιγραφὴ τριῶν εὐαγγελίων, 1896)**	**Ἀλεξούδης (Κατάλογος, 1898)**	**Ἀλεξούδης (Ἐκκλ. Ἀλήθ., 1900–1901–1902)**	**Gregory (1908–1909)**
GA 2841 [GA 1142]	–	–	**15.** (pp. 360–362) ΠΙΝΑΞ Θ′ pl. 19 (and erroneously ΠΙΝΑΞ Η′ pl. 17. and 18.) = Batiffol 1887 "XII", pp. 442–443	**Τεῦχος ΜΕ′** (1901, pp. 55–56)	**1142** Berat, in der Mangalemina-Kirche (1909, p. 243)
GA 2386	–	–	–	(*Περιγραφὴ τεύχους ἱεροῦ*, Ἐκκλ. Ἀλήθ., 1907)	–
GA 1530	–	–	–	–	**1530** Athos, Andreas 753 (1909, p. 1155)

Koder-Trapp (1968)	Aland (1994)	Mullen (2003)	CSNTM (July 2017)	Today Known Locations (July 2017)
–	**1142** Tirana, Staatsarchiv? (früher: Berat, Metrop.-Bibl., Alex. 15), and Washington/D.C., Dumbarton Oaks, acc. no. 58.105, then **2841** Cambridge/Mass., Harvard College Libr. MS Typ 215H	–	–	**Cambridge (MA), Harvard College Libr., Houghton Libr., MS Typ 215**
–	**2386** New York, Pierpont Morgan Libr., 748, 195 fol. and Princeton/N.J., Univ., Art Mus., 32–14, 1 fol.	–	–	**New York, MLM, MS M.748** and **Princeton, PUAM, y1932–14**
–	**1530** Princeton/N.J., Univ. Libr., Med. and Ren. Mss., Garrett 2	–	–	**Princeton, PUL, Garrett MS. 02**

APPENDIX B

Common Codicological Features of Some Tirana Greek Manuscripts

Gregory-Aland (July 2017)	Short codicological description dated from XIXth–XXth (purple ink)	Large white label numbered (stuck on binding)	Small white and blue framed label numbered
GA 1141 = ANA 4	f. 2^{r} Περιέχει φύλλα 233 | ἀριθμήθη ἐγένετο τῇ 18 7/βρίου 1901 | κατὰ [illegible] | [illegible]	–	"N° 21" stuck on inner left board
GA 1143 = ANA 2	–	–	f. I^{r} without inscription (erased ?)
GA 1705 = ANA 38	f. 1^{r} Περιέχει φύλλα 239. | ἡ ἀριθμήση ἐγένετο τῇ 18 7/βρίου 1901. | ὑπὸ τοῦ αἰδεσιμωτάτου Ἱερέως Παπᾶ Κω(νσταν)τίνου | [illegible].	–	"N° 19" stuck on f. 1^{r}
GA 1707 = ANA 12	f. 1^{r} Περιέχει φύλλα 600 | [α]ριθμήθη ὑπό τοῦ Αἰδεσιμω[illegible] | Ἱερέως Παπᾶ Κω(νσταν)τίνου. τῇ 18 7/βρίου | 1901.	"10 δέκα | φύλλα 600"	"22" stuck on f. 1^{r}
GA 1709 = ANA 19	f. 195^{v} Περιέχει φύλλα 204 | 18 7/βρίου 1901	–	"N° 7" stuck on f. 1^{r}
GA 1764 = ANA 17	f. 1^{r} Πράξις τῶν ἀποστόλων cod.	–	–
GA 2244 = ANA 15	f. 1^{r} Ἀριθ[illegible]θεν περιέχει φύλλα | 350	"φύλλα 350 | 2 | δύο"	"27" stuck on f. 1^{v}
GA 2245 = ANA 29	f. 9^{r} Περιέχει φύλλα 265 | ἐγένετο ἡ ἀριθμήθη τῇ 18 7/βρίου 1901 | κατὰ [illegible] | [illegible]	–	"29" stuck on inner left board

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Gregory-Aland (July 2017)	**Short codicological description dated from XIXth–XXth (purple ink)**	**Large white label numbered (stuck on binding)**	**Small white and blue framed label numbered**
GA 2246 = ANA 26	f. 2^{r} upper part: ἀριθμός 5. lower part: Ἀριθμήθη [illegible]έχει | [illegible]84. 18 7/βρίου 1901 | [illegible]	–	–
GA 2247 = ANA 35	f. 6^{r} Περιέχει φύλλα 223	"8 | ὀκτώ | φύλλα" [torn label]	"31 shek 14" stuck on inner left board
GA *l*1433 = ANA 22	–	–	"37" stuck on the ancient lower board
GA *l*1434 = ANA 9	–	–	"47" stuck on the inner upper board
GA *l*2442 = ANA 16	–	–	"N° 5" stuck on f. I^{v}
GA *l*2447 = ANA 8	–	–	"N° 4" stuck on f. 1^{r}
GA *l*2448 = ANA 36	–	–	"N° 6" stuck on f. I^{v}
ANA 20 (no GA)	–	–	"25" stuck on inner upper binding
ANA 27 (no GA)	–	–	"N° 17" or "N° 14"? stuck on f. I^{v}
ANA 28 (no GA)	–	–	"40" stuck on inner lower board, upside down
ANA 30 (no GA)	f. I^{v} [illegible] περίεχει 28 βίους ἁγίων χειρόγραφον cod.	–	"N° 3" stuck on f. I^{v}
ANA 43 (no GA)	–	–	"46" stuck on inner upper board, upside down
ANA 74 (no GA)	f. 3^{r} Ἀριθ. 2	–	–

APPENDIX C

A Non-Exhaustive List of Biblical and Non-Biblical Manuscripts Related to Albania and/or to Ἄνθιμος Ἀλεξούδης

Canada

Laval, Archives de l'Université Laval, P 226, HF-117 (gr. 1), Horologion, in parchment, XIIth c., previously the property of an Albanian monastery near Korçë, "un couvent de Koritza (Albanie) parfaitement inconnu", according to Dain, A., "Rapport sur la codicologie byzantine" in *Berichte zum XI. Internationalen Byzantinisten-Kongress München 1958*, München: In Kommission bei C.H. Beck, 1958, p. 6, who acquired the ms. at an unknown date; see Richard, *Répertoire*, 1948, p. 87; Id., *Répertoire*, 1958, p. 188 n°690; Poirier, P.-H.-Mondrain, B., "Les manuscrits grecs de l'Université Laval, Québec, Canada (*olim* Collection Alphonse Dain)", *Scriptorium* 55.1 (2001): 149–151, with pl. 33 (ff. 12^{v}–13^{r}).

Laval, Archives de l'Université Laval, P 226, HF-244 (gr. 6), Alexander Maurocordatus' *Commentary on Aristotle's* De generatione et corruptione, in paper, XVIIth–XVIIIth c., with marginal and interlinear annotations. One of those (f. 1^{r}), mentions that the book was previously owned ἐκ τῶν τοῦ ταπεινοῦ μητροπολίτου Πελιγραδίου Ἀγαθαγγέλου, Metropolitan of the city of Berat from November 1815 to August 1825, and later Ecumenical Patriarch in Constantinople, see Poirier, P.-H.-Mondrain, B., *op. cit.*, 2001, pp. 159–161, with pl. 32a (f. 1^{r}); Kiminas, *The Ecumenical Patriarchate*, 2009, p. 42; Γριτσοπουλος, Τ.Α., Θρησκευτικὴ καὶ ἠθικὴ ἐγκυκλοπαιδεία, 1^{ος}, col. 80–82, Αθηναι, 1962. The ms. was later acquired by Alphonse Dain.

United Kingdom

London, British Library, Add. 37007, Gospel lectionary (GA *l*1495 = [*l*459] = [*l*1295]), in parchment, XIIIth c., with ekphonetic neumes, once the property of the Church τῆς Παναγίας τῶν Βλαχερνῶν τῆς συνοικίας τοῦ Κάστρου Βερατίου according to Αλεξουδη, *Κώδικες*, 1901, pp. 71–72. This ms. includes an inventory (f. 1^{r}, dated 1399), drawn up by Δανιὴλ ἱερομόναχος καὶ καθηγούμενος τῆς μονῆς τοῦ ἁγίου Νικολάου τῶν Πενταρχοντιῶν (*PLP* 5102), of the Greek manuscripts owned by his monastery, located north of Berat, see also Αλεξουδη, *Ἐπιγραφαί*, 1886 [1882], pp. 186–187; Id., *Δύο σημειώματα*, 1892,

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pp. 275–281; ID., *Κατάλογος*, 1898, pp. 355–356 with pl. Δ′ n°8; ATSALOS, *La terminologie*, 1971, p. 141 & n. 3; VOGEL-GARDTHAUSEN, *Griechischen Schreiber*, 1909, p. 98 & n. 4; ΛΑΜΠΡΟΣ, *Διορθώσεις*, 1892, pp. 71–72. The Add. 37007 inventory echoes the 1356 Σκουριπέκης' Chronicle (see pp. 43–46), before the Ottoman conquest of Berat, and includes numerous Albanian dignitaries such as Θεόδωρος Μουζάκης (*PLP* 19425), Μπάλσας (*PLP* 19629), and/or Μπάλσας II [Balša Balšić] (*PLP* 19630), see ATSALOS, *Termes byzantins*, 2000, p. 454 & n. 36–40; CATALDI PALAU, *Manoscritti epiroti*, 1997, pp. 4–11 and pp. 38pl. (upper board), 39pl. (f. 1r), 40pl. (f. 68r), 41pl. (f. 254r); EAD., *The Burdett-Coutts Collection*, 2006, pp. 50, 54 n°44. Previous owners were John Eleutherios of Corfu (GREGORY, *Textkritik* I, 1909, p. 428, n°459), and the Reverend John Samuel Dawes, chaplain on this island. Digitized ms. at http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_37007, last accessed October 2016.

London, British Library, Add. 37008, Gospel lectionary (GA *l*1496 = [*l*461] = [*l*1206]), in paper, dated 1413 in Berat with the subscription of Γεώργιος ὁ Σιδεροκαστρίτης (f. 397r–v, *PLP* 25305, *RGK* I n°70, VOGEL-GARDTHAUSEN, *Griechischen Schreiber*, 1909, p. 84 & n. 1–3), upon order of Νικήφορος τοῦ Λούβρου καὶ κεφαλῆς πόλεως Βελλαγράδων cod. (*PLP* 15053) and his wife Μαρία Κυρϊκάλενα (*PLP* 14007), see ΑΛΕΞΟΥΔΗ, *Ἐπιγραφαί*, 1886 [1882], p. 187; ID., *Κατάλογος*, 1898, pp. 357–359 with pl. Ε′ n°12 and pl. Σ′ n°13; ID., *Κώδικες*, 1900, p. 545; ATSALOS, *Termes byzantins*, 2000, p. 454 & n. 39, 41–42 and p. 455 & n. 43. Like the Add. 37007, this ms. includes also an inventory (f. 1r), about the 28 manuscripts of the S. Marina Church in Berat and their sale (?), see CATALDI PALAU, *Manoscritti epiroti*, 1997, pp. 11–15 and pp. 42pl. (lower board), 43pl. (f. 1r), 44pl. (f. 146r), 45pl. (f. 6r); EAD., *The Burdett-Coutts Collection*, 2006, pp. 50, 52 n°18. Previous owners were John Eleutherios of Corfu (GREGORY, *Textkritik* I, 1909, p. 428, n°461), and the Reverend John Samuel Dawes, chaplain on this island. Digitized ms. at http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_37008, last accessed October 2016.

London, Lambeth Palace Library, Sion L40.2/G3, Four Gospels (GA 559, GREGORY, *Textkritik* I, 1909, p. 202; SCRIVENER-MILLER, *A Plain Introduction*, 1894, p. 250, n°518), incomplete, on parchment, XIIth c., with a note (f. 137v) of donation by a κυρ Λλάνθας cod., from Avlona, today Vlorë, to the Monastery of the Virgin of Zvërnec, see WRIGHT, C.-ARGYROU, M.-DENDRINOS, C., *A Descriptive Catalogue of the Greek Manuscript Collection of Lambeth Palace Library*, London: Lambeth Palace Library-Hellenic Institute Royal Holloway-University of London, 2016, pp. 428–432 at https://www.royalholloway.ac.uk/Hellenic-Institute/Research/LPL/Greek-MSS/Catalogue.pdf with one plate (f. 16v), last accessed October 2016; see also STEENBUCH, C., "Minuscule Ms. Evan. 559 (xi cent.)", *JTS* 16 (1915): 264–267 with collations of the text. Previous owners were Thomas Payne, Anglican chaplain in Constantinople and members of his family.

Oxford, Magdalen College Library, gr. 9, Complete New Testament (GA 57, Gregory, *Textkritik* I, 1909, pp. 141–142; Scrivener-Miller, *A Plain Introduction*, 1894, p. 198), with Psalms and Odes, in parchment, end of XIIth c., with mention of the name Πάλσας cod., i.e. Μπάλσας II [Balša Balšić] (*PLP* 19630), dignitary of the Albanian city of Berat, and the date of 18 September 1385 on a bifolio added later (f. 1^{r}, XIIIth–XIVth c.), see Coxe, H.O., *Catalogus Codicum Mss. qui in Collegiis aulisque Oxoniensibus hodie adseruantur*, Pars I, *Catalogus Codicum Mss. Collegii B. Mariæ Magdalenæ*, Oxonii e Typographeo Academico, 1852, pp. 4–5; Cataldi Palau, *Manoscritti epiroti*, 1997, pp. 15–16 and p. 46$^{pl.}$ (f. 1^{r}); Ead., *The Burdett-Coutts Collection*, 2006, p. 54 & n. 154.

Oxford, Magdalen College Library, gr. 16, Nicephorus Blemmydes' *Epitome logica* and *Epitome physica*, in paper, end of XIVth c., with a note dated 14 February 1480 (f. 113^{r}), mentioning the name of Αλβανια cod., with the city of Berat, and the death (f. 284^{v}), of a man called Μπαλσα cod., i.e. Μπάλσας II [Balša Balšić] (*PLP* 19630), see Coxe, H.O., *op. cit.*, 1852, p. 7; Cataldi Palau, *Manoscritti epiroti*, 1997, pp. 16–18 and pp. 47$^{pl.}$ (f. 112^{r}), 48$^{pl.}$ (f. 113^{r}); Ead., *The Burdett-Coutts Collection*, 2006, pp. 50, 54 n°47.

United States of America

Cambridge, Harvard College Library, Houghton Library, MS. Gr. 01, Four Gospels (GA 666), on parchment, end of XIIIth c.-beginning of XIVth c. (restored with paper in the XVIth c.), related to Albania on the basis of Gregory, *Textkritik* I, 1909, p. 210, said to be "aus Albanien". The ms. was bought by Gregory in 1888 (possession note on f. Ar), and then purchased from him by Harvard College Library in April 1889. Before Gregory, one previous owner may be identified as "Δημητεη[*non leg.*" (f. Av, Δημητρηου?), and/or "διμητρήου πτερηστερας" (verso of the second rear fly-leaf, not in *PLP*, Δημητρηου Πτερηστηρας?) according to our own autopsy of the ms. (November 2017); see Kavrus-Hoffmann, N., "Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America. Part V.1: Harvard University, The Houghton Library", *Manuscripta* 54:1 (2010): 69–81 with p. 73$^{pl.}$ (ff. 93^{v}, 99^{r}); see also Nees, L., description of the ms. in G. Vikan ed., *Illuminated Greek Manuscripts from American Collections. An Exhibition in Honor of Kurt Weitzmann*, The Art Museum-Princeton University Press, 1973, pp. 188, 189$^{pl.}$ (f. 94^{v}). Within the ms., an extant paper loose sheet, signed by "Caspar René Gregory" and dated "Lipsiae die 26 Maii 1889" (!), gives the description of the ms. folioed until "289." including two ff. numbered 189: "189.A" and "189.B"—by the biblical scholar (?). Except Gregory's assertion, there is no obvious evidence that the ms. came from Albania and further studies have to be done. No digitized images but a bibliography at http://hcl.harvard.edu/libraries/houghton/collections/early_manuscripts/bibliographies/Gr/Gr001.html, last accessed October 2017.

Cambridge, Harvard College Library, Houghton Library, MS. Typ. 215 [= MS Typ 215H] (with two separate folders which include the images of the Evangelists Matthew and Mark), Four Gospels (GA 2841 [= GA 1142, GREGORY, *Textkritik* I, 1909, p. 243; SCRIVENER-MILLER, *A Plain Introduction*, 1894, p. 279; VON SODEN, *Die Schriften* I,1, 1902, pp. 74, 164]), on parchment, XIth c., see BATIFFOL, *Les manuscrits grecs de Bérat*, 1887, n°XII, pp. 442–443; ΑΛΕΞΟΥΔΗ, *Κατάλογος*, 1898, pp. 360–362 with pl. Θ′ n°19 (subscription, end of the Gospel of John), and erroneously pl. Η′ n°17–18; ID., *Κώδικες*, 1901, pp. 55–56 without plates. Oddly enough this ms. was never folioed in spite of the following modern studies: VIKAN, G., *op. cit.*, 1973, pp. 142–146 ("fol. 75^{v}" sic); DUFFY-ANGELOV, *Observations*, 2000, pp. 501–514 with p. 507$^{pl.}$ ("fig. 1"); KAVRUS-HOFFMANN, N., *op. cit.*, "Part V.3: Harvard University, The Houghton Library and Andover-Harvard Theological Library", *Manuscripta* 55:1 (2011): 35–45 with pp. 38$^{pl.}$ ("fol. 146^{r}" sic), 39$^{pl.}$ ("fol. 196^{r}" sic); KALAVREZOU, I., notice "23. Byzantine Gospels ("Harvard Gospels")" in *Beyond Words. Illuminated Manuscripts in Boston Collections*, J.F. Hamburger-W.P. Stoneman-A.-M. Eze et alii eds., McMullen Museum of Art, Boston College, 2016 ("f. 75^{v}" sic); during our own autopsy of the ms. (November 2017), we did not receive any answer from the curator concerning the fact that this codex was never folioed. Known previous owners were Κωνσταντῖνος Ἄγγελος, a relative of the Emperor of Nicaea Theodore I Komnenos Laskaris, who donated the ms. to the Monastery of the Eleousa, i.e. Ἡ Νέα Μονή (location not ascertained); ms. sold by H.P. Kraus to P. Hofer in 1954, then bequeathed by the latter to the Houghton Library in 1984. See also DENNIS, R.G., "The World of Madness and the World of Dreams: Charles Sumner and Philip Hofer as Collectors of Early Manuscripts", *The Gazette of The Grolier Club*, New Series 42 (1990): 35, and SAMINSKY, A., "A Byzantine Gospel Manuscript in Harvard and Its Circle", in *Tracing the Ornament. Studies in Byzantine and Old Russian Art, Proceedings of Andrey Roublev Museum*, N°VII, Moscow, 2013, pp. 172–173 (English summary). A few digitized images at http://lms01.harvard.edu/F/D9S58B1Q61GQ61B1SLNRKQ6CB7218RS63CC7M56ETSUNABY29B-31896?func=find-c&CCL_TERM=sys=009762592, last accessed October 2017.

New York, The Morgan Library and Museum, MS M.748, Four Gospels (called the "Kerasous Gospels", GA 2386), in parchment, dated 1133 (derived from the scribal note about solar eclipse, see KAVRUS-HOFFMANN, N., *op. cit.*, "Part IV.2: The Morgan Library and Museum", *Manuscripta* 52:2 (2008): 282–305 with p. 288$^{pl.}$ (f. 23^{v}); EAD., "Two Solar Eclipses and the Date and Localization of the Kerasous Gospels From the Morgan Library and Museum", *NP* 5 (2008): 193–207$^{pl.}$; CLARK, *A Descriptive Catalogue*, 1937, pp. 168–169 with pl. XXXIII). The ms. was described first in 1907 by Ἀλεξούδης (ΑΛΕΞΟΥΔΗ, *Περιγραφὴ τεύχους ἱεροῦ*), then Metropolitan of Amasya (Amaseia, Northern Turkey), as "κτῆμα τοῦ ἱεροῦ ὀρθοδόξου ναοῦ τοῦ ἀρχαγγέλου Μιχαὴλ τῆς ὀρθοδόξου χριστιανικῆς κοινότητος τῆς κωμοπόλεως Καρούσης (Κέρτζας)", which is currently the Turk-

ish city of Giresun (Κερασούντα), on the Black Sea, west of Trebizond/Trabzon (see Olivier, *Répertoire*, 1995, p. 310, under "Gerze"). In her catalogue, N. Kavrus-Hoffmann asserted—without referenced sources—that the ms. was "later, in 1906, ⟨…⟩ owned by Anthimos of Amasya, archbishop of Samsun". Amongst plethoric (and mostly iconographic) bibliography, see D'Agostino, M.-Degni, P., "La *Perlschrift* dopo Hunger: Prime considerazioni per una indagine", *Scripta* 7 (2014): 84 and n. 8; Stefec, R.S., "Aspekte griechischer Buchproduktion in der Schwarzmeerregion", *ibidem*: 208.

Princeton, Princeton University Art Museum y1932–14, Single leaf from a Gospel book (New York, The Morgan Library and Museum, MS M.748 [?], GA 2386, see above), depicting in full a Byzantine ruler (Constantine the Great?), see Kotzabassi-Ševčenko, *Greek Manuscripts at Princeton*, 2010, pp. 232–235, with pl. 247. According to Ἀλεξούδης' description (Αλεξουδη, *Περιγραφὴ τεύχους ἱεροῦ*, 1907), the ms. included "ἐν ἑνὶ φύλλῳ ⟨…⟩ ἀνὴρ ὄρθιος ἀντωπὸς μεσήλιξ μετὰ μικροῦ μύστακος καὶ γενείου", a portrait of a royal image apparently stuck on a folio (f. 8r?). According to Clark, *A Descriptive Catalogue*, 1937, p. 168, the Gospel book was "discovered by Harold R. Willoughby, in the fall of 1928, in the hands of M. Stora", a Parisian dealer, who sold it—but without the royal portrait—to the Pierpont Morgan Library. Maurice Stora sold the single leaf separately "in 1932 to an unknown individual. It was donated anonymously to the Princeton University Art Museum the same year", Kotzabassi-Ševčenko, *op. cit.*, 2010, p. 232.

Princeton, Princeton University Library, Garrett MS. 2, Four Gospels (GA 1530, Gregory, *Textkritik* III, 1909, p. 1155, who examined the ms. in Mount Athos, Σκήτη Ἁγίου Ἀνδρέου, on 26 March 1902 [shelfmark 753]; Von Soden, *Die Schriften* I,3, 1910, "ε11001", pp. 2139, 2145), parchment, end of XIth–beginning of XIIth c. (miniatures and tables later added), see Kotzabassi-Ševčenko, *Greek Manuscripts at Princeton*, 2010, pp. 7–18; Clark, *A Descriptive Catalogue*, 1937, pp. 63–66. The authors reported that, tipped onto the binding, are four documents which included: 1) a "description of this codex, composed and written by Anthimos ⟨Alexoudis⟩, metropolitan of Amasya, who dated the manuscript to the 10th or 11th century" and, 2) an "attestation of D.A. Kaiakis and confirmation of Anthimos of Amasya that the manuscript was in the possession of Kaiakis's relatives", in Istanbul, when the document was signed by both of them on 29 April 1900. The ms. "was sold to the hieromonk Sophronios, abbot of the Galata metochion of St. Andrew of the Russians, Istanbul", Kotzabassi-Ševčenko, *op. cit.*, 2010, p. 17. Was the Metropolitan the former owner of this ms. or did he provide scientific or moral approval of the transaction? The two other documents tipped onto the binding of Garrett MS. 2 concerned the *Liturgia argentea* (see above, pp. 15–18), Ἀλεξούδης' own property already mentioned during his Berat stay. The Metropolitan offered a "parchment roll dyed purple ⟨…⟩ to the abbot of the Andreasskete meto-

chion", KOTZABASSI-ŠEVČENKO, *op. cit.*, 2010, p. 17. Then the ms. Garrett MS. 2 (and the *Liturgia argentea*?), was/were sent to Mount Athos where Gregory consulted the first item; see also DŽUROVA, *Manuscrits grecs* I–II, 2011, p. 90; EAD., *Le rayonnement*, 2011, p. 32.

APPENDIX D

Collations of the Three Different Editions of the Σκουριπέκης' Chronicle (1887, 1892, 1901)

Μνήσθητι (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Μνήσθητι (Αλεξουδη, *Δύο σημειώματα*, 1892), Μνήσθητε (Αλεξουδη, *Κώδικες*, 1901).

ἐχάρισεν with a footnote (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἐχάρισε (Αλεξουδη, *Δύο σημειώματα*, 1892), ἐχάρησεν (Αλεξουδη, *Κώδικες*, 1901).

βιβλία κζ' (Batiffol, *Les manuscrits grecs de Bérat*, 1887), βιβλία κς' (Αλεξουδη, *Δύο σημειώματα*, 1892), βιβλία κζ' (Αλεξουδη, *Κώδικες*, 1901).

τὰ κριτότερα (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τὰ κριτώτερα (Αλεξουδη, *Δύο σημειώματα*, 1892), τὰ κατώτερα (Αλεξουδη, *Κώδικες*, 1901).

τὰ κριτότερα. Ὅταν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τὰ κριτώτερα, ὅταν (Αλεξουδη, *Δύο σημειώματα*, 1892), τὰ κατώτερα. Ὅταν (Αλεξουδη, *Κώδικες*, 1901).

τὰς ῥύμνας (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τὰς ρύμνας (Αλεξουδη, *Δύο σημειώματα*, 1892), τὰς ρώμνας (Αλεξουδη, *Κώδικες*, 1901).

θαρρώντας with a footnote "θαρρώντας = θαρρῶν" (Batiffol, *Les manuscrits grecs de Bérat*, 1887), θαρρῶντας (Αλεξουδη, *Δύο σημειώματα*, 1892), θαρρῶντας (Αλεξουδη, *Κώδικες*, 1901).

ἐνορίαν with a footnote "Ἐνόραν, *ms*." (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἐνόραν (Αλεξουδη, *Δύο σημειώματα*, 1892), ἐνόραν (οὕτω!) (Αλεξουδη, *Κώδικες*, 1901).

ἐπαρεκάλεσεν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἐπαρακάλεσεν (Αλεξουδη, *Δύο σημειώματα*, 1892), ἐπαρακάλεσεν (Αλεξουδη, *Κώδικες*, 1901).

ἀπῆγέν τον (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἀπῆγε τον (Αλεξουδη, *Δύο σημειώματα*, 1892), ἀπῆγεν τον (Αλεξουδη, *Κώδικες*, 1901).

πύργον (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Πῦργον (Αλεξουδη, *Δύο σημειώματα*, 1892), πύργον (Αλεξουδη, *Κώδικες*, 1901).

τὰ τοιαῦτα κζ' βιβλία (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τὰ τοιαῦτα κς' βιβλία (Αλεξουδη, *Δύο σημειώματα*, 1892), τὰ τοιαῦτα κζ' βιβλία (Αλεξουδη, *Κώδικες*, 1901).

ἐκουβάλισάν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἐκουβάλησάν (Αλεξουδη, *Δύο σημειώματα*, 1892), ἐκουβάλισάν (Αλεξουδη, *Κώδικες*, 1901).

κουλᾶν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Κουλὰν (Αλεξουδη, *Δύο σημειώματα*, 1892), κουλὰν (Αλεξουδη, *Κώδικες*, 1901).

εἰς τὸν ὦμόν του καὶ εἰς τὰς χεῖράς του ἀπὸ β' (Batiffol, *Les manuscrits grecs de Bérat*, 1887), εἰς τὸν ὦμον του καὶ εἰς τὰς χεῖρας του ἀπὸ β' (Αλεξουδη, *Δύο σημειώματα*, 1892), εἰς τὸν ὦμόν του καὶ εἰς τὰς χεῖράς του ἀπὸ β' (Αλεξουδη, *Κώδικες*, 1901).

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ἐκούρσευαν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἐκούρσεβαν (Αλεξουδη, *Δύο σημειώματα*, 1892), ἐκούρσευαν (Αλεξουδη, *Κώδικες*, 1901).

ἐδιαφοροῦσαν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἀδιαφοροῦσαν (Αλεξουδη, *Δύο σημειώματα*, 1892), ἐδιαφοροῦσαν (Αλεξουδη, *Κώδικες*, 1901).

ἐξέφυγαν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἐξέφυγον (Αλεξουδη, *Δύο σημειώματα*, 1892), ἐξέφυγον (Αλεξουδη, *Κώδικες*, 1901).

εἴπετε τὸ (Batiffol, *Les manuscrits grecs de Bérat*, 1887), εἰπὲ τὸ (Αλεξουδη, *Δύο σημειώματα*, 1892), εἴπετε τὸ (Αλεξουδη, *Κώδικες*, 1901).

συγχωρήσοι (Batiffol, *Les manuscrits grecs de Bérat*, 1887), συγχωρήσῃ (Αλεξουδη, *Δύο σημειώματα*, 1892), συγχωρήσοι (Αλεξουδη, *Κώδικες*, 1901).

τοῖς δύο (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τοὺς δύο (Αλεξουδη, *Δύο σημειώματα*, 1892), τοῖς δύο (Αλεξουδη, *Κώδικες*, 1901).

εὑρίσκηται with a footnote "Εὑρίσκητε *ms*." (Batiffol, *Les manuscrits grecs de Bérat*, 1887), εὑρίσκεται (Αλεξουδη, *Δύο σημειώματα*, 1892), εὑρίσκεται (Αλεξουδη, *Κώδικες*, 1901).

πρέπον ἐστὶν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), πρέπον ἐστι (Αλεξουδη, *Δύο σημειώματα*, 1892), πρέπον ἐστὶν (Αλεξουδη, *Κώδικες*, 1901).

ἔχητε (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἔχετε (Αλεξουδη, *Δύο σημειώματα*, 1892), ἔχητε (Αλεξουδη, *Κώδικες*, 1901).

ἀμέλησεν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἀμέλησε (Αλεξουδη, *Δύο σημειώματα*, 1892), ἀμέλησεν (Αλεξουδη, *Κώδικες*, 1901).

παραδιάβη (Batiffol, *Les manuscrits grecs de Bérat*, 1887), παραδιαβῇ (Αλεξουδη, *Δύο σημειώματα*, 1892), παραδιαβῇ (Αλεξουδη, *Κώδικες*, 1901).

οὐδὲν ἂν with a footnote "Οὐδέναν *ms*." (Batiffol, *Les manuscrits grecs de Bérat*, 1887), οὐδέναν (Αλεξουδη, *Δύο σημειώματα*, 1892), οὐδὲν ἂν (Αλεξουδη, *Κώδικες*, 1901).

δευτέρην (Batiffol, *Les manuscrits grecs de Bérat*, 1887), δευτέραν (Αλεξουδη, *Δύο σημειώματα*, 1892), δευτέραν (Αλεξουδη, *Κώδικες*, 1901).

Σκουρηπέκης (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Σκουριπέκης (Αλεξουδη, *Δύο σημειώματα*, 1892), Σκουρηπέκης (Αλεξουδη, *Κώδικες*, 1901).

ἡ γῆ with a footnote "γῆς ms." (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἡ γῆ (Αλεξουδη, *Δύο σημειώματα*, 1892), ἡ γῆ (Αλεξουδη, *Κώδικες*, 1901).

om. καὶ εἰς τὰς ζ' (Batiffol, *Les manuscrits grecs de Bérat*, 1887), καὶ εἰς τὰς ζ' (Αλεξουδη, *Δύο σημειώματα*, 1892), *om.* καὶ εἰς τὰς ζ' (Αλεξουδη, *Κώδικες*, 1901).

καὶ ἐσείσθη τὸ Κάστρον (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἐσείσθη τὸ κάστρον *tantum* (Αλεξουδη, *Δύο σημειώματα*, 1892), καὶ ἐσείσθη τὸ Κάστρον (Αλεξουδη, *Κώδικες*, 1901).

ἐκ κάστροθεν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἐκ Κάστρωθεν (Αλεξουδη, *Δύο σημειώματα*, 1892), ἐκ κάστροθεν (Αλεξουδη, *Κώδικες*, 1901).

om. δέ *post* Εἰσί (Batiffol, *Les manuscrits grecs de Bérat*, 1887), *add.* δέ *post* Εἰσί (Αλεξουδη, *Δύο σημειώματα*, 1892), *om.* δέ *post* εἰσί (Αλεξουδη, *Κώδικες*, 1901).

ὁ αὐτὸς ὁ Σκουρηπέκης ἱερομόναχος τὸν Θεόδουλον (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ὁ αὐτὸς Σκουριπέκης τὸν Ἱερομόναχον Θεόδουλον (Αλεξουδη, *Δύο σημειώματα*, 1892), ὁ Σκουρηπέκης τὸν ἱερομόναχον τὸν Θεόδουλον (Αλεξουδη, *Κώδικες*, 1901).

οἱ ἑξαήμεροι οἱ β′ (Batiffol, *Les manuscrits grecs de Bérat*, 1887), οἱ ἑξαήμεροι οἱ β′ (Αλεξουδη, *Δύο σημειώματα*, 1892), ἑξαήμερον οἱ δύο τόμοι (Αλεξουδη, *Κώδικες*, 1901).

κομμάτια ς′ (Batiffol, *Les manuscrits grecs de Bérat*, 1887), κομμάτια ζ′ (Αλεξουδη, *Δύο σημειώματα*, 1892), κομμάτια στ′ (Αλεξουδη, *Κώδικες*, 1901).

σεπτέβριος (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Σεπτέμβριος (Αλεξουδη, *Δύο σημειώματα*, 1892), Σεπτέβριος (Αλεξουδη, *Κώδικες*, 1901).

ὀκτόβριος (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Ὀκτώβριος (Αλεξουδη, *Δύο σημειώματα*, 1892), Ὀκτώβριος (Αλεξουδη, *Κώδικες*, 1901).

ἰανουάριον (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Ἀνουάριον (Αλεξουδη, *Δύο σημειώματα*, 1892), Ἰανουάριον (Αλεξουδη, *Κώδικες*, 1901).

συναξάρια βιβλία γ′ (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Συναξάρια βιβλία γ′ (Αλεξουδη, *Δύο σημειώματα*, 1892), Συναξάρια βιβλ. β′ (Αλεξουδη, *Κώδικες*, 1901).

στοιχηράρην (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Στιχηράρην (Αλεξουδη, *Δύο σημειώματα*, 1892), στοιχηράριον (Αλεξουδη, *Κώδικες*, 1901).

τὸ ῥμαϊκό (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τὸ Ρωμαϊκόν (Αλεξουδη, *Δύο σημειώματα*, 1892), τὸ ρωμαϊκόν (Αλεξουδη, *Κώδικες*, 1901).

σεπτέμβριος (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Σεπτέμβριος (Αλεξουδη, *Δύο σημειώματα*, 1892), Σεπτέβριος (Αλεξουδη, *Κώδικες*, 1901).

ἰανουάριος (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Ἀνουάριος (Αλεξουδη, *Δύο σημειώματα*, 1892), om. (Αλεξουδη, *Κώδικες*, 1901).

φεβρουάριος τὰ καλλίτερα (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Φεβρουάριος τὰ καλλίτερα (Αλεξουδη, *Δύο σημειώματα*, 1892), om. (Αλεξουδη, *Κώδικες*, 1901).

τὸ σεντουκόπουλον (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Τὸ σεντοκόπουλον (Αλεξουδη, *Δύο σημειώματα*, 1892), Τὸ σεντουκόπουλον (Αλεξουδη, *Κώδικες*, 1901).

ἅπερ εὑρισκόντας (Batiffol, *Les manuscrits grecs de Bérat*, 1887), εὑρίσκονται *tantum* (Αλεξουδη, *Δύο σημειώματα*, 1892), ἅπερ εὑρίσκονται (Αλεξουδη, *Κώδικες*, 1901).

τετρευαγγέλιον Βουλγαρίας (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Τετραευάγγελον Βουλγαρίας (Αλεξουδη, *Δύο σημειώματα*, 1892), Τετραευάγγελον Βουλγαρίας (Αλεξουδη, *Κώδικες*, 1901).

τετραευάγγελιον (Batiffol, *Les manuscrits grecs de Bérat*, 1887), Τετραευάγγελον (Αλεξουδη, *Δύο σημειώματα*, 1892), Τετραευάγγελιον (Αλεξουδη, *Κώδικες*, 1901).

τὸ οἰκειόχειρον (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τὸ οἰκειόχειρον (Αλεξουδη, *Δύο σημειώματα*, 1892), τὸ οἰκειόχερον (Αλεξουδη, *Κώδικες*, 1901).

τὸ μέγαν τὸ εὐαγγέλιον (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τὸ μέγαν Εὐαγγέλιον (Αλεξουδη, *Δύο σημειώματα*, 1892), τὸ μέγα εὐαγγέλιον (Αλεξουδη, *Κώδικες*, 1901).

τὸ μικρὸν τὸ ἐπιτραχήλην (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τὸ μικρὸν τὸ ἐπιτραχήλιον (Αλεξουδη, *Δύο σημειώματα*, 1892), τὸ μικρὸν ἐπιτραχήλιον (Αλεξουδη, *Κώδικες*, 1901).

add. τὸ ἐπιτραχήλην *ante* μέ (Batiffol, *Les manuscrits grecs de Bérat*, 1887), *om.* τὸ ἐπιτραχ. *ante* μέ (Αλεξουδη, *Δύο σημειώματα*, 1892), *add.* τὸ ἐπιτραχήλιον *ante* μέ (Αλεξουδη, *Κώδικες*, 1901).

ἐσήκωσεν. Ἐσήκωσεν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἐσήκωσεν. Ἐσήκωσεν (Αλεξουδη, *Δύο σημειώματα*, 1892), ἐσήκωσεν *tant.* (Αλεξουδη, *Κώδικες*, 1901).

καὶ τὰ γ' σκεπάσματα (Batiffol, *Les manuscrits grecs de Bérat*, 1887), καὶ τὰ ς' σκεπάσματα (Αλεξουδη, *Δύο σημειώματα*, 1892), καὶ τὰ γ' σκεπάσματα (Αλεξουδη, *Κώδικες*, 1901).

τύχῃ (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τύχοι (Αλεξουδη, *Δύο σημειώματα*, 1892), τύχῃ (Αλεξουδη, *Κώδικες*, 1901).

ἤλθουν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἔλθουν (Αλεξουδη, *Δύο σημειώματα*, 1892), ἔλθουν (Αλεξουδη, *Κώδικες*, 1901).

θέλῃ[1] (Batiffol, *Les manuscrits grecs de Bérat*, 1887), θέλει (Αλεξουδη, *Δύο σημειώματα*, 1892), θέλῃ (Αλεξουδη, *Κώδικες*, 1901).

εἰ δὲ τὰ ὅσα *tant.* (Batiffol, *Les manuscrits grecs de Bérat*, 1887), εἰ δὲ τὰ ἀλοιώσει ὅσα (Αλεξουδη, *Δύο σημειώματα*, 1892), εἰ δὲ τὰ ὅσα *tant.* (Αλεξουδη, *Κώδικες*, 1901).

τις κόψῃ (Batiffol, *Les manuscrits grecs de Bérat*, 1887), ἢ κόψει (Αλεξουδη, *Δύο σημειώματα*, 1892), τις κόψῃ (Αλεξουδη, *Κώδικες*, 1901).

καὶ τὸν μέγαν Θεόλογον (Batiffol, *Les manuscrits grecs de Bérat*, 1887), καὶ τὸν μέγαν Θεόλογον (Αλεξουδη, *Δύο σημειώματα*, 1892), καὶ τὸν ἅγιον μέγαν Θεόλογον (Αλεξουδη, *Κώδικες*, 1901).

τὸν κτήτοραν (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τὸν κτήτορα (Αλεξουδη, *Δύο σημειώματα*, 1892), τὸν κτήτοραν (Αλεξουδη, *Κώδικες*, 1901).

τῆς ἁγίας μονῆς τοῦ κοινοβίου (Batiffol, *Les manuscrits grecs de Bérat*, 1887), τῆς Μονῆς τοῦ Κοινοβίου (Αλεξουδη, *Δύο σημειώματα*, 1892), τῆς ἁγίας μονῆς τοῦ κοινοβίου (Αλεξουδη, *Κώδικες*, 1901).

κοινοβίου *tantum* (Batiffol, *Les manuscrits grecs de Bérat*, 1887), *add.* ὅτι μὲ φόβον καὶ τρόμον ἐπῆρα τὴν ψυχήν καὶ τὸ σῶμα μου ὅσο καὶ τὰ ἔκλεισα εἰς τὸν Κουλάν (Αλεξουδη, *Δύο σημειώματα*, 1892), κοινοβίου *tantum* (Αλεξουδη, *Κώδικες*, 1901).

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1 Within the expression θέλῃ (~λει) βουληθοῦν νὰ ἀρατίσουν, the verbs θέλει (~λῃ) + βουλεύω may be considered as two different forms of a periphrastic future: 1) see θέλει γράψω/θέλω γράψει, or θέλει γράψουν/θέλουν γράψει, where the auxiliary θέλω becomes the invariable particle θέλει, 2) see also θέλω (auxiliary) + νὰ (subordinating conjunction) + γράψω (subjunctive aorist) with the added sense of determination. Concerning ἀρατίσουν, from ἀρατίζω, it may here be supposed to be as an Albanicism according to the lemmata "Ἄρατος-αρατίζω", see http://ellines-albanoi.blogspot.fr/ dated 26 April 2014, and https://sarantakos.wordpress.com, dated 13 April 2012 (both last accessed July 2017).

Bibliography

This bibliography goes beyond the Greek New Testament manuscripts described in this volume. It also focuses on all fields, such as history and manuscript production, codicology and textual criticism of all extant codices currently housed in Tirana within the Fonds 488.

The bibliography is divided into: a) Primary sources, b) Secondary literature, and, c) Reference tools. When needed, abbreviated references used throughout the book always come first. Moreover, for more convenience to non-Albanian readers, we have inserted in square brackets, after bibliographical references, one—or several—guideline(s) about the article and/or the current abbreviated shelfmarks of the quoted manuscripts, if they exist. Bibliographical references are listed according to authors' alphabetical order and studies by a single author are listed in chronological order. Unsigned articles may be found at the end of the secondary literature section and were reported within the bibliography of each manuscript. Concerning the indications provided by the facsimiles, recto or verso of each folio, please also note the difference between "ff. 15^{v}–16^{r}" which means only one photograph for two folios, and "ff. 15^{v}, 16^{r}" which indicates two distinct facsimiles.

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Plate Section

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PLATE 1 *Albanian National Archives 1* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 1*]
GA Ф.043 (*f. 15r, numbered* 21)
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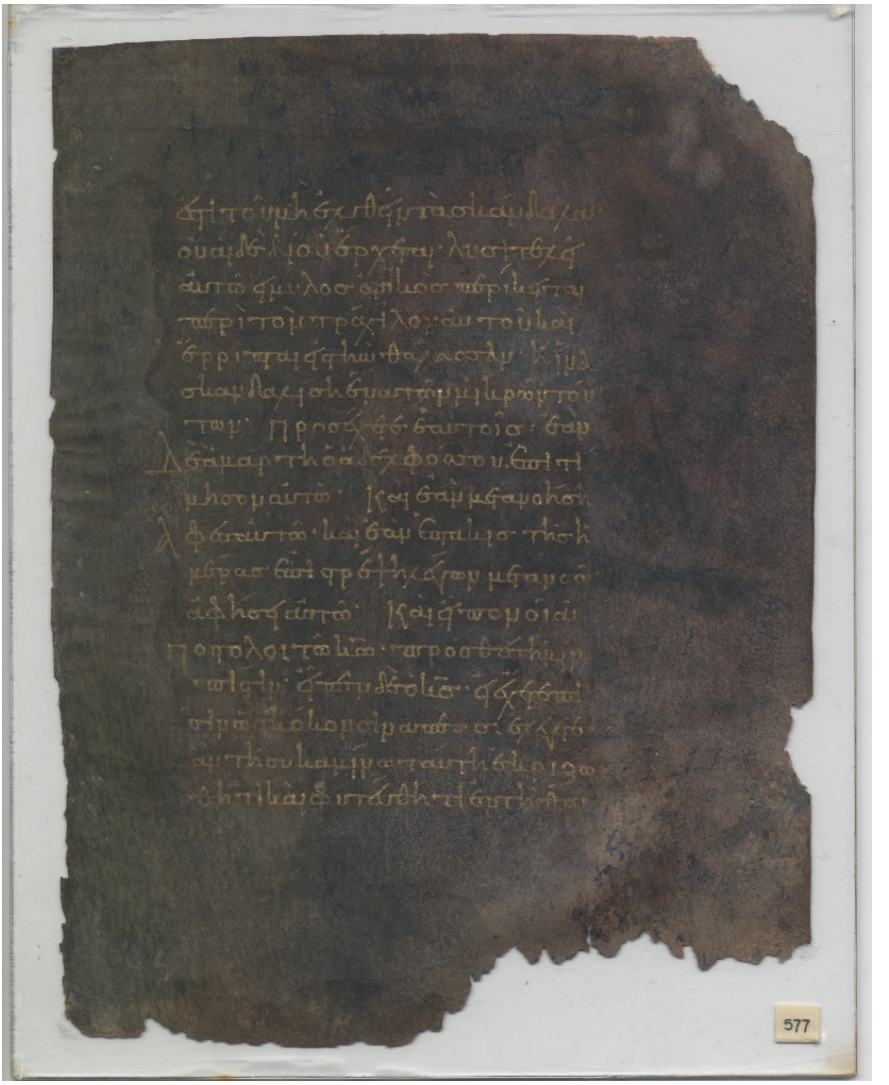


PLATE 2 *Albanian National Archives 2* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 2*]
GA 1143 (*f. 286r, numbered* 577)
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PLATE 3 *Albanian National Archives 2* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 2*] *GA 1143* (*plaster facsimile*) *figuring the ms. as it was rediscovered in 1968*
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迎客松
TAKIM I PRESIDENTIT TE AKADEMISE SE SHKENCAVE TE R.P.TE KINES GO MO ZHO
ME DELEGACIONIN E DHENË NË ARKIVIN TË SHTETIT TË R.P.TË SHQIPËRISË A. ALIA E S. MARA
DHE ME AMBASADORIN E R.P.TË SHQIPËRISË NË PEKIN XHORXHI ROBO ME DATË 22-VI-1971

PLATE 4 *The Sino-Albanian restoration team in Beijing* (*Academy of Sciences, 22 June 1971*), *with Reshat Alia and Sanie Mara* (*foreground, third and fourth from the right*), *and George Robo* (*sixth from the right*)
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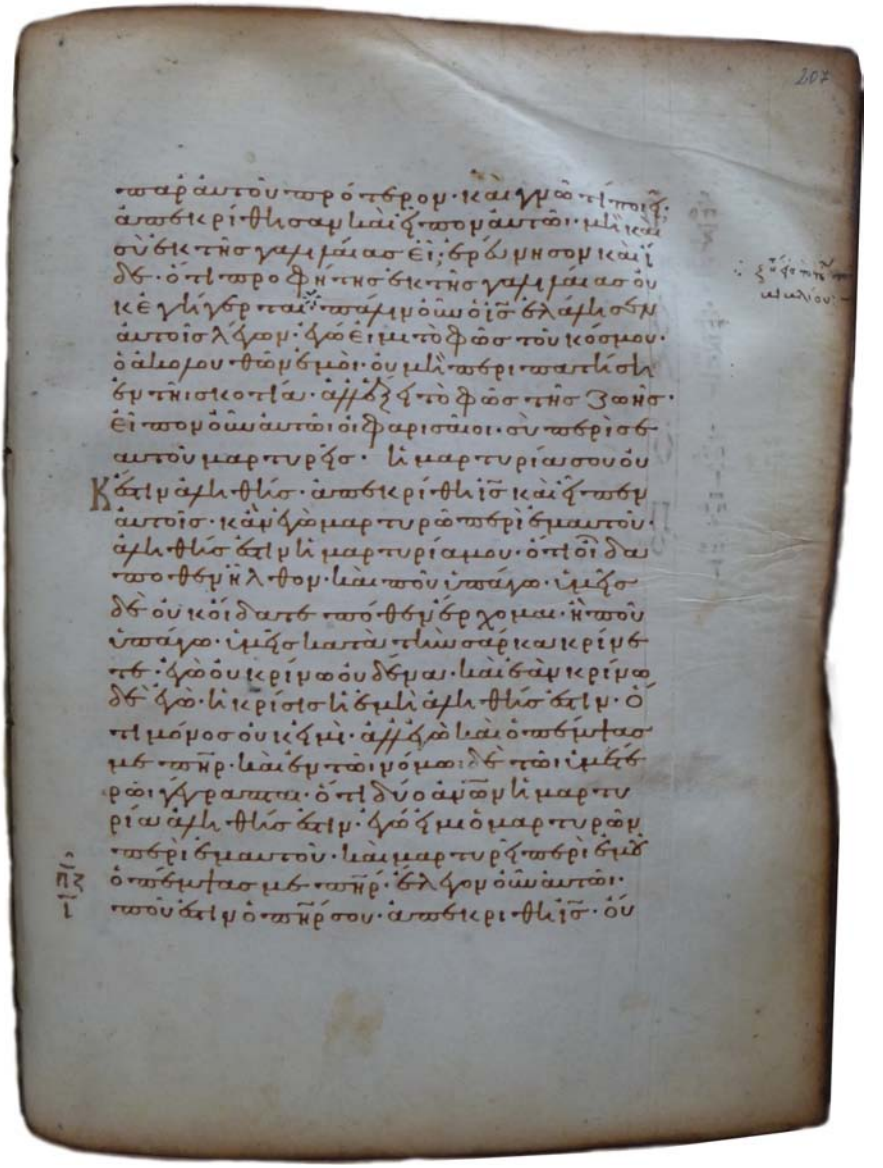


PLATE 5 *Albanian National Archives 4* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 4*]
GA 1141 (*f. 207r*)
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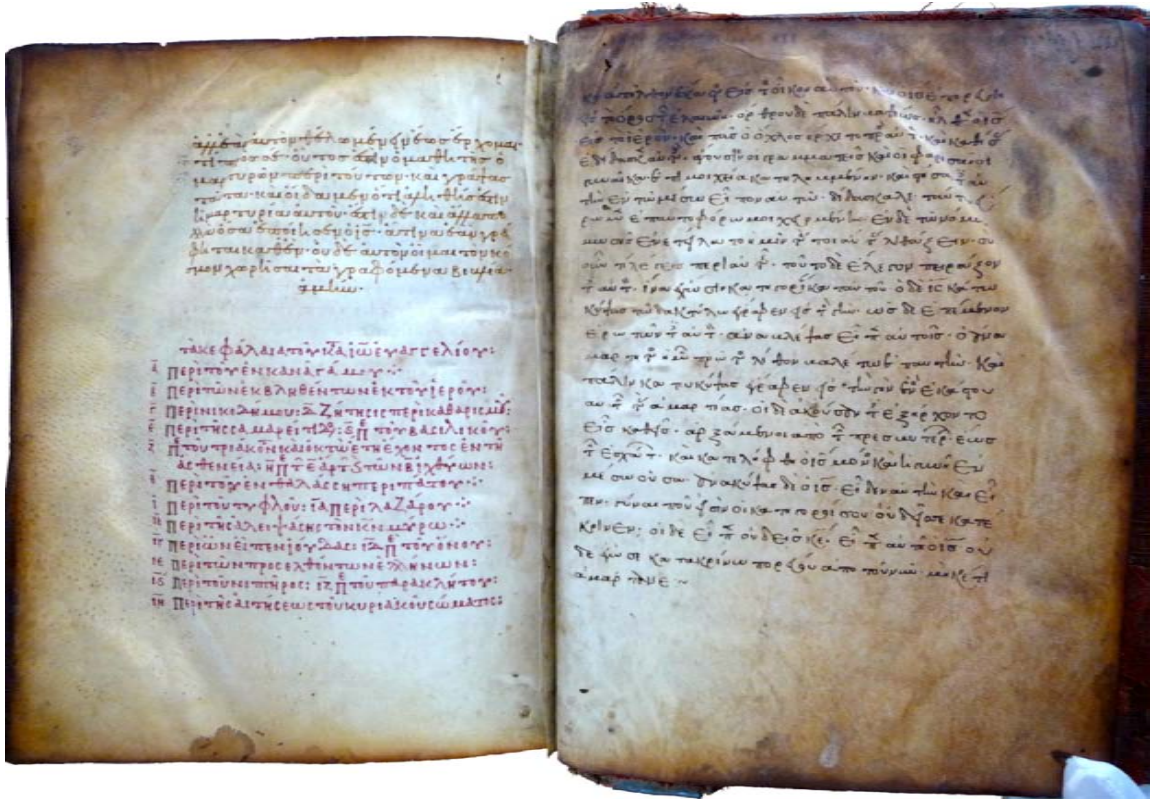


PLATE 6 *Albanian National Archives 4* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 4*] *GA 1141* (*ff. 237ᵛ–238ʳ*)
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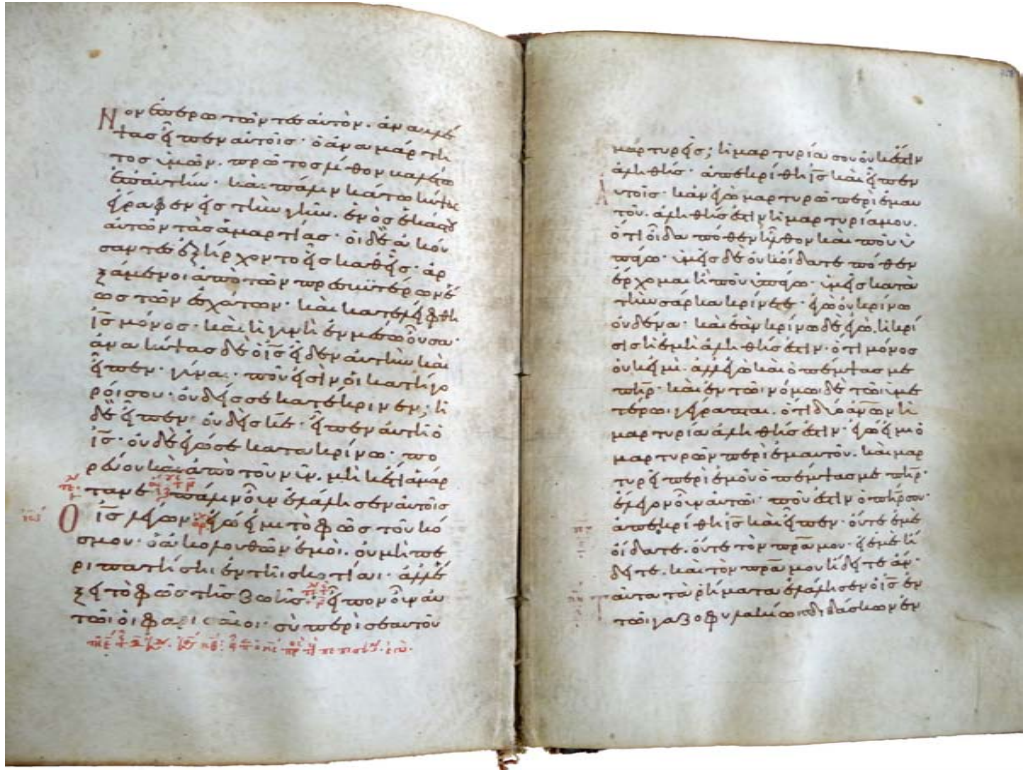


PLATE 7 *Albanian National Archives 5 [AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 5] GA 2252 (ff. 257ᵛ–258ʳ)*

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PLATE 8 *Albanian National Archives 10* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 10*] *GA 2253* (*ff. 16ᵛ–17ʳ*)
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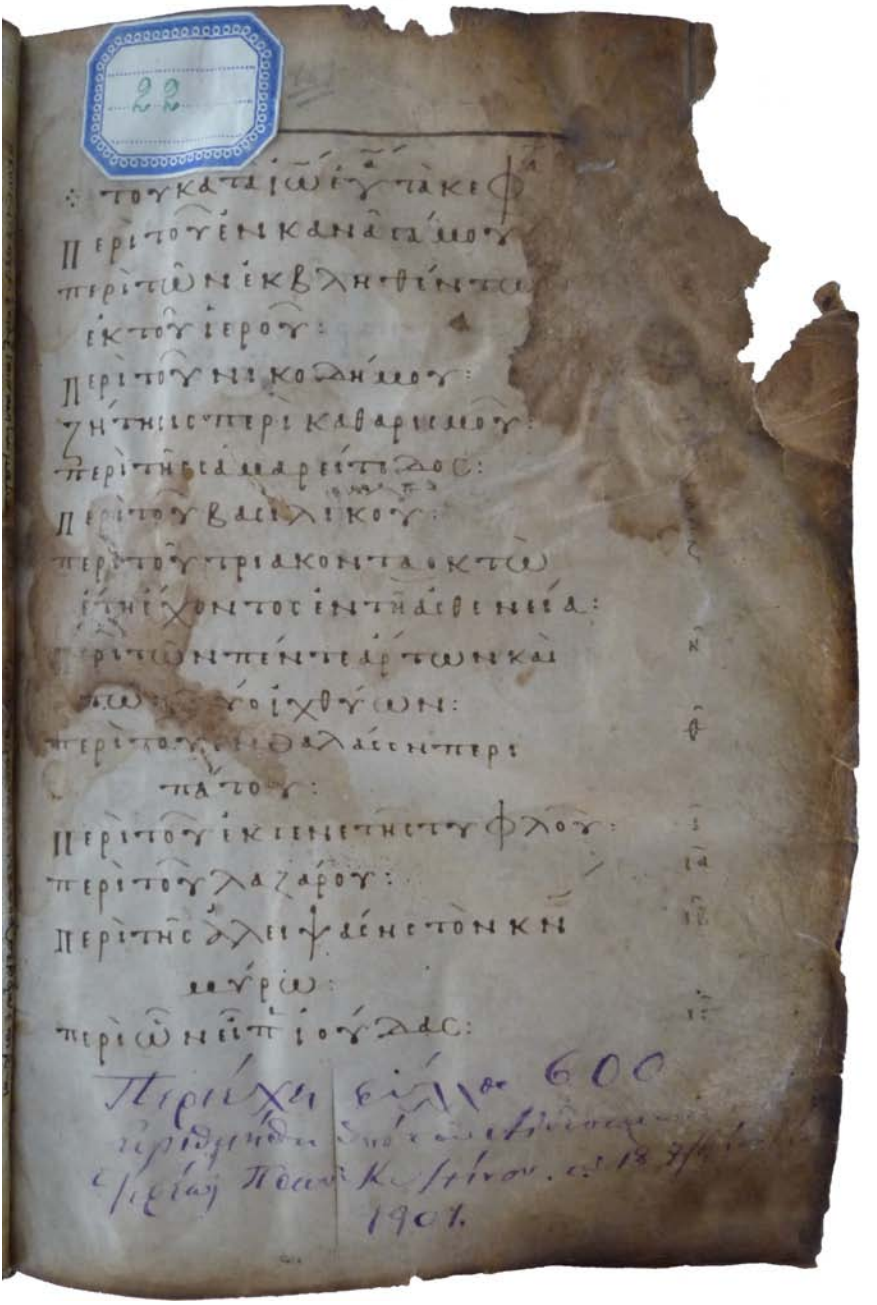


PLATE 9 *Albanian National Archives 12* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 12*]
GA 1707 (*f. 1r*)
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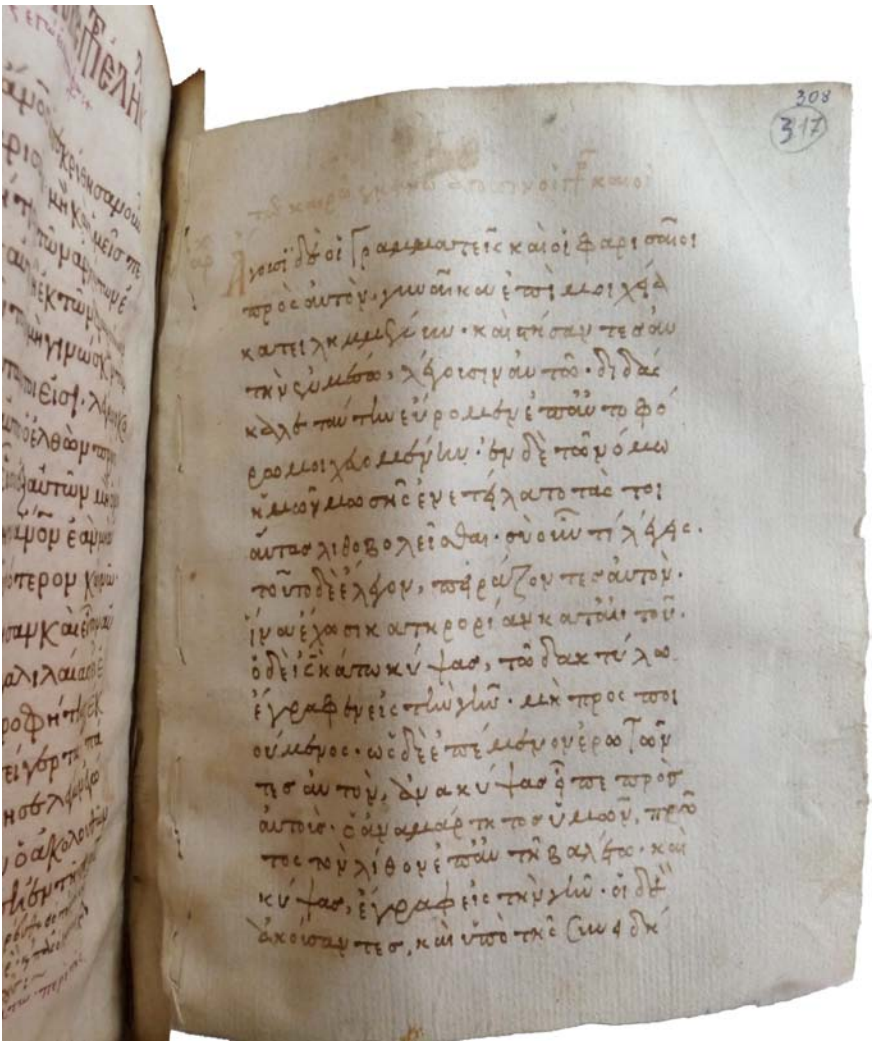


PLATE 10 *Albanian National Archives 15* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 15*] *GA 2244* (*f. 308r, erroneously folioed "317"*)
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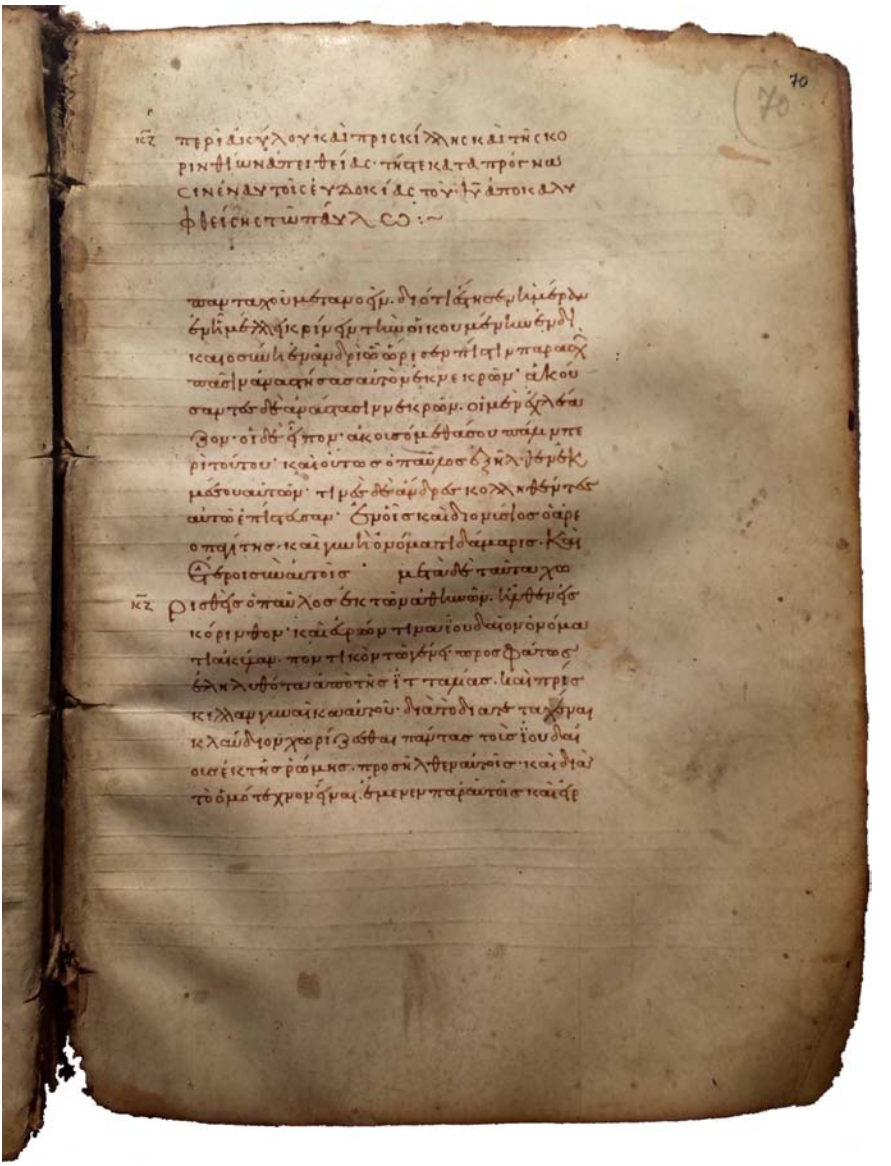


PLATE 11 *Albanian National Archives 17* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 17*]
GA 1764 (*f. 70r*)
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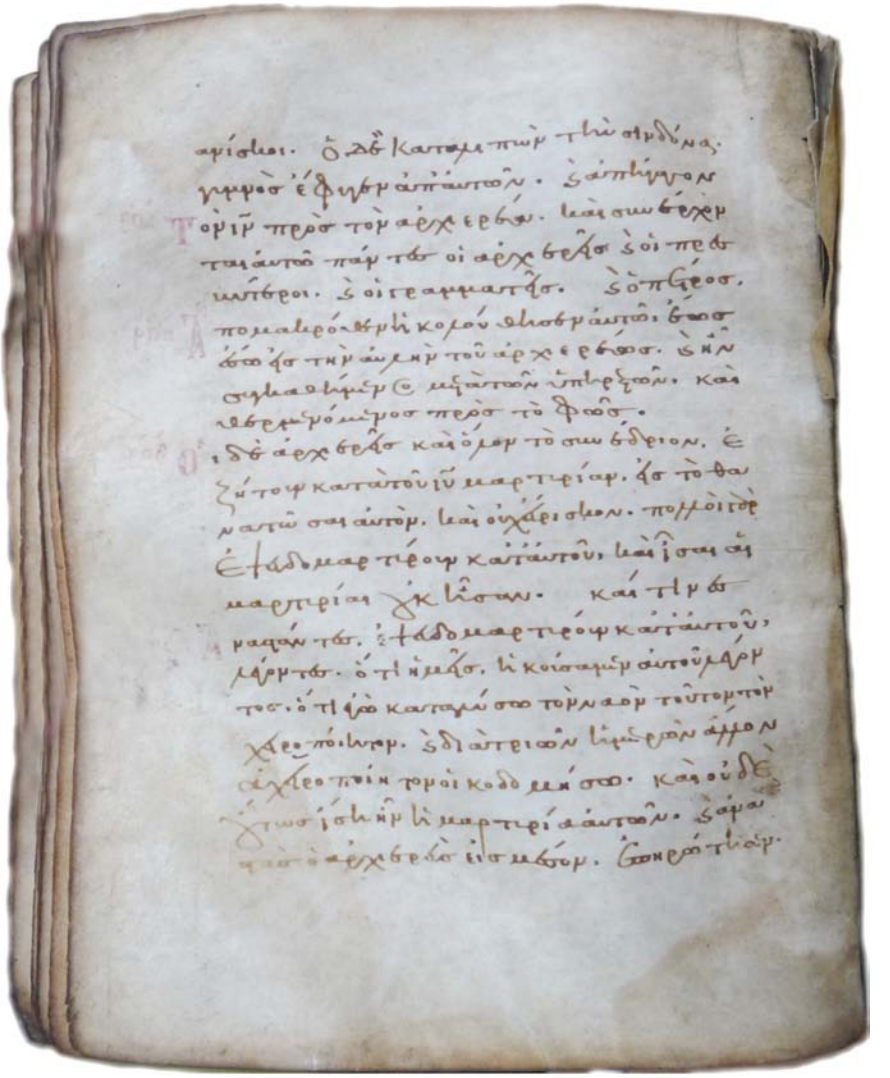


PLATE 12 *Albanian National Archives 19* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 19*]
GA 1709 (*f. 64ᵛ*)
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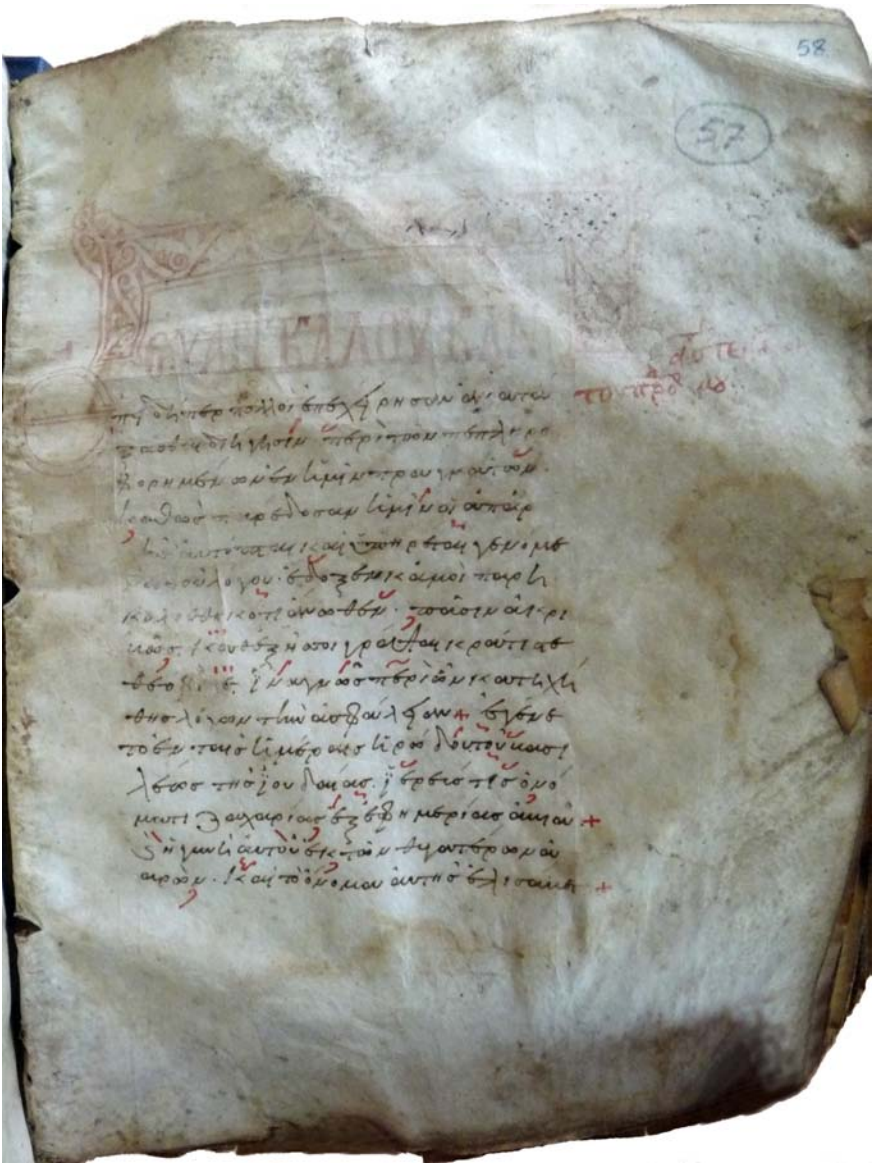


PLATE 13 *Albanian National Archives 26* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 26*]
GA 2246 (*f. 58r, erroneously folioed "57"*)
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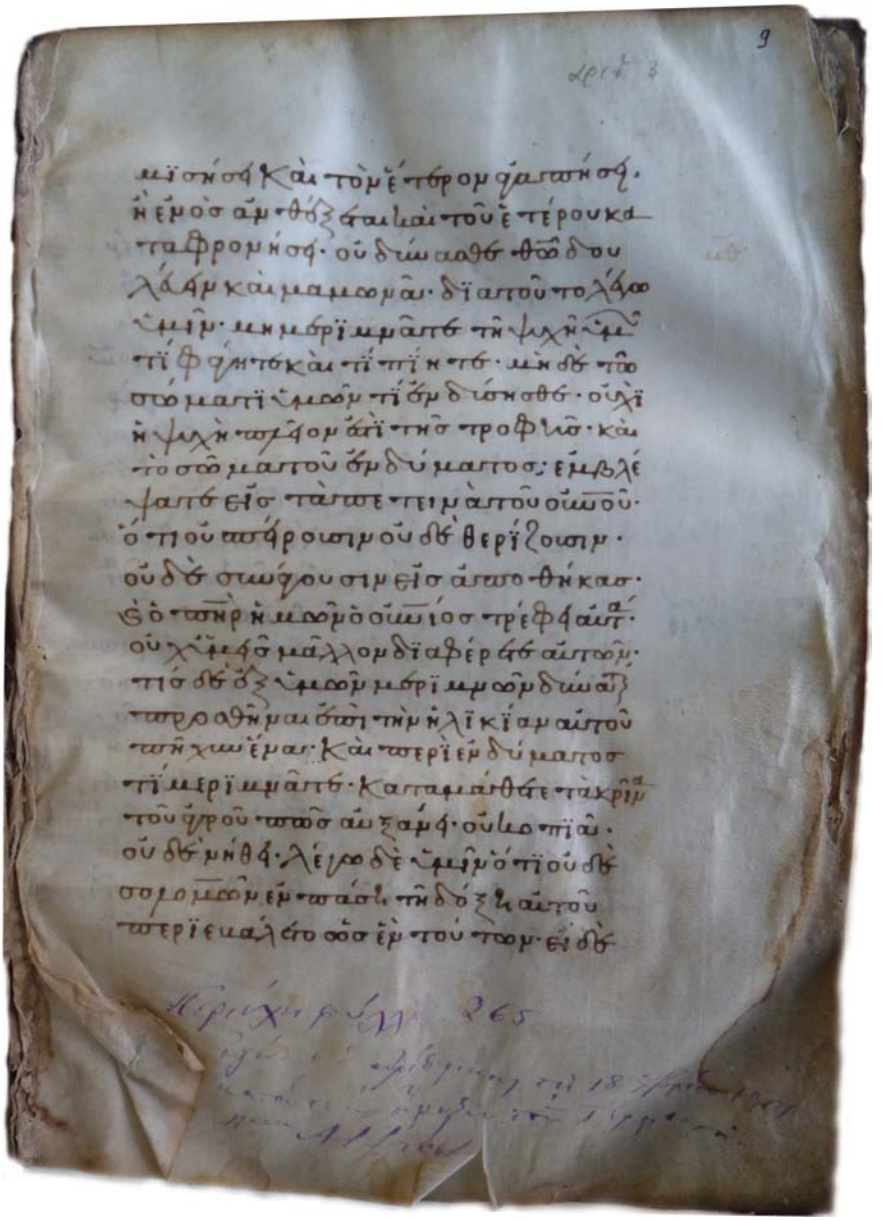


PLATE 14 *Albanian National Archives 29* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 29*]
GA 2245 (*f. 9r*)
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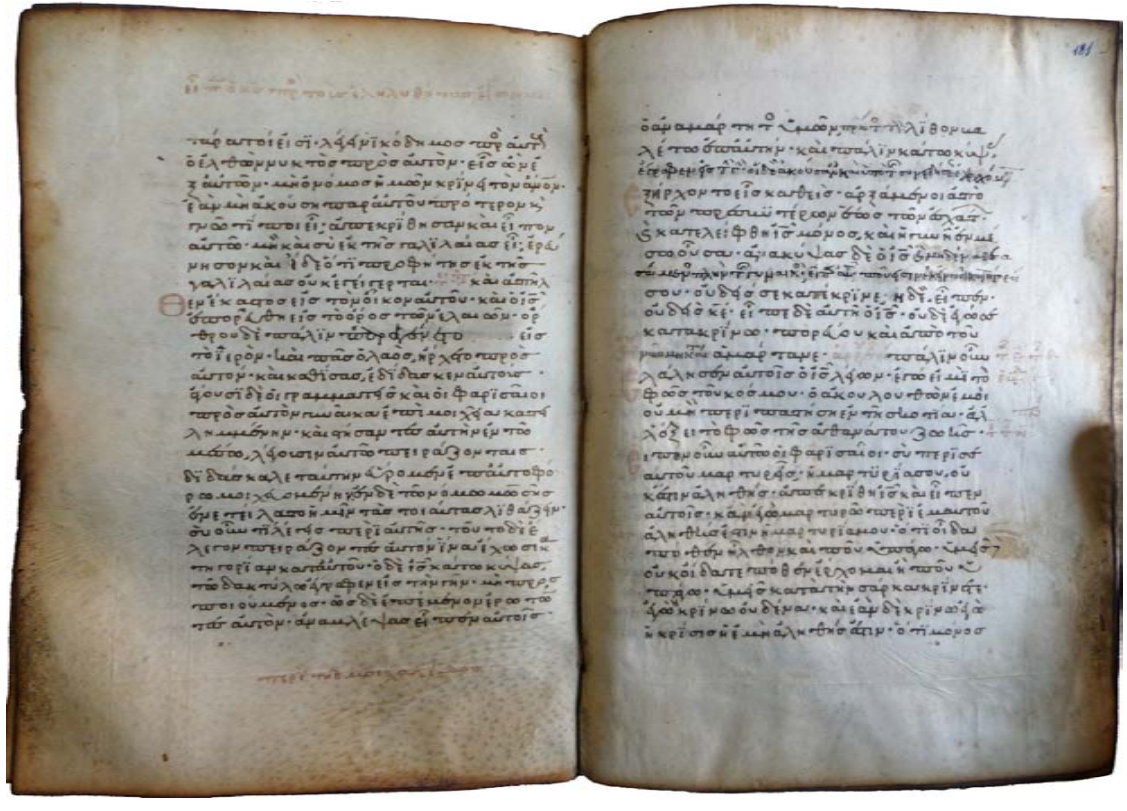


PLATE 15 *Albanian National Archives 35 [AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 35] GA 2247 (ff. 180ᵛ–181ʳ)*

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PLATE 16 *Albanian National Archives 38 [AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 38] GA 1705 (ff. 234ᵛ–235ʳ)*
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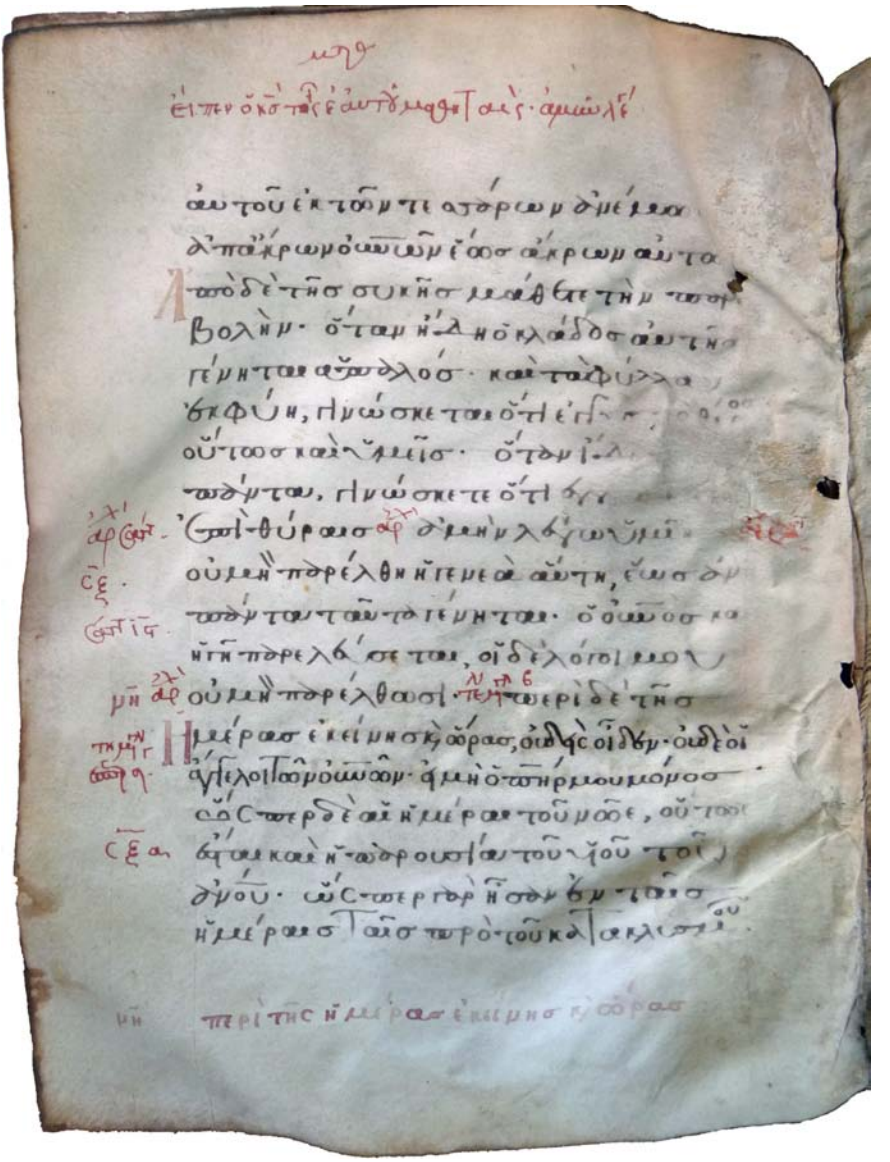


PLATE 17 *Albanian National Archives 76* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 76*]
GA 2912 (*f. 6v*)
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PLATE 18 *Albanian National Archives 79* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 79*] *GA 2514* (*ff. 148ᵛ–149ʳ*)

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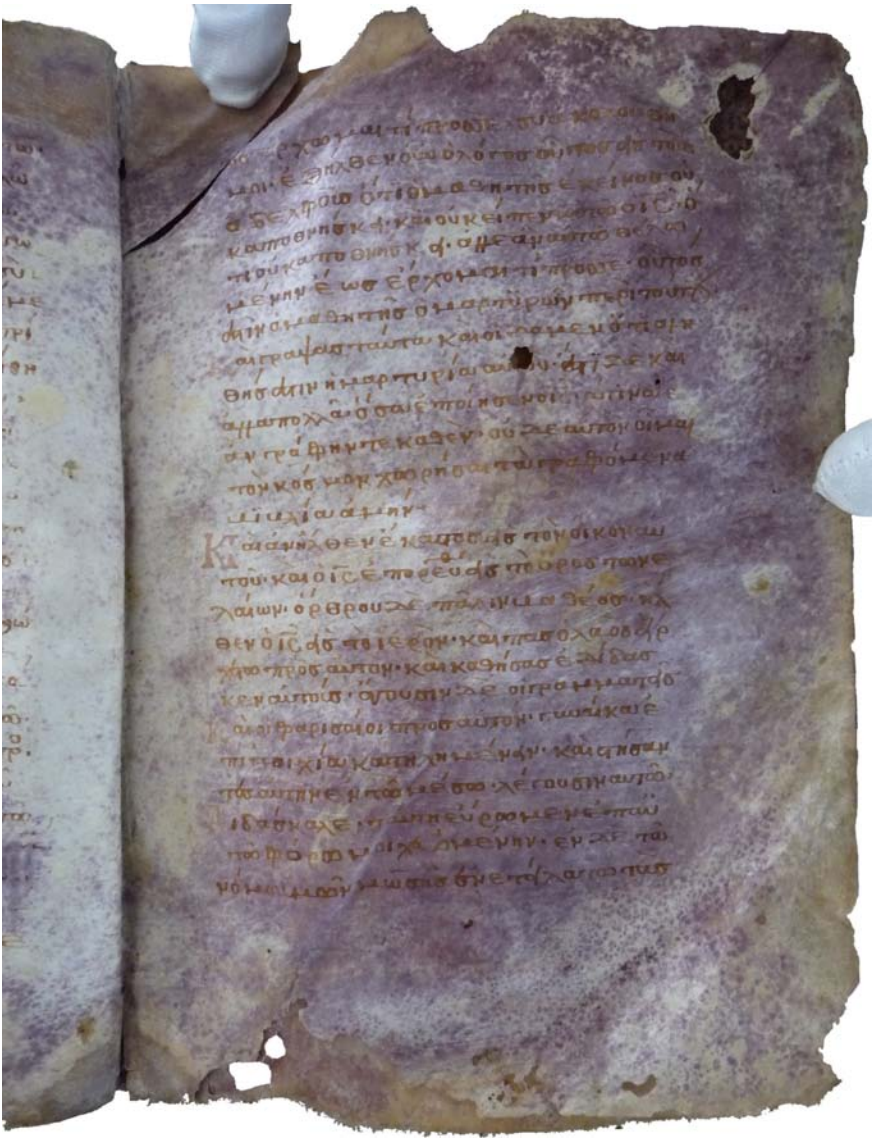


PLATE 19 *Albanian National Archives 85* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 85*]
GA 2900 (*f. 211r*)
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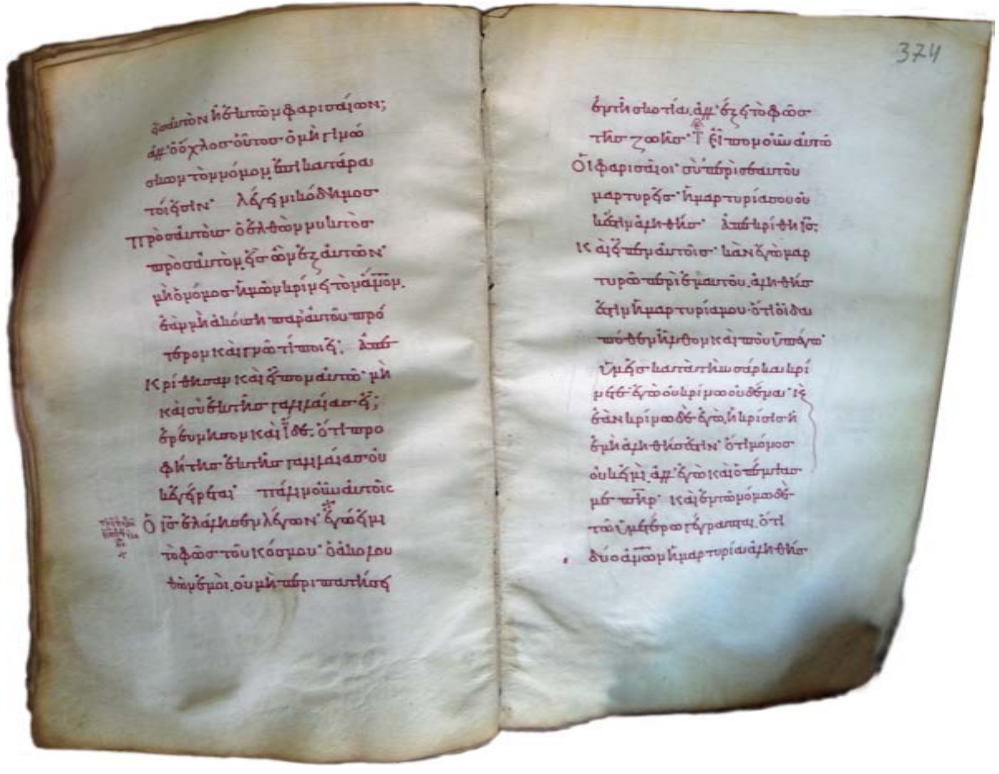


PLATE 20 *Albanian National Archives 92* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 92*] *GA 2901* (*ff. 373ᵛ–374ʳ*)

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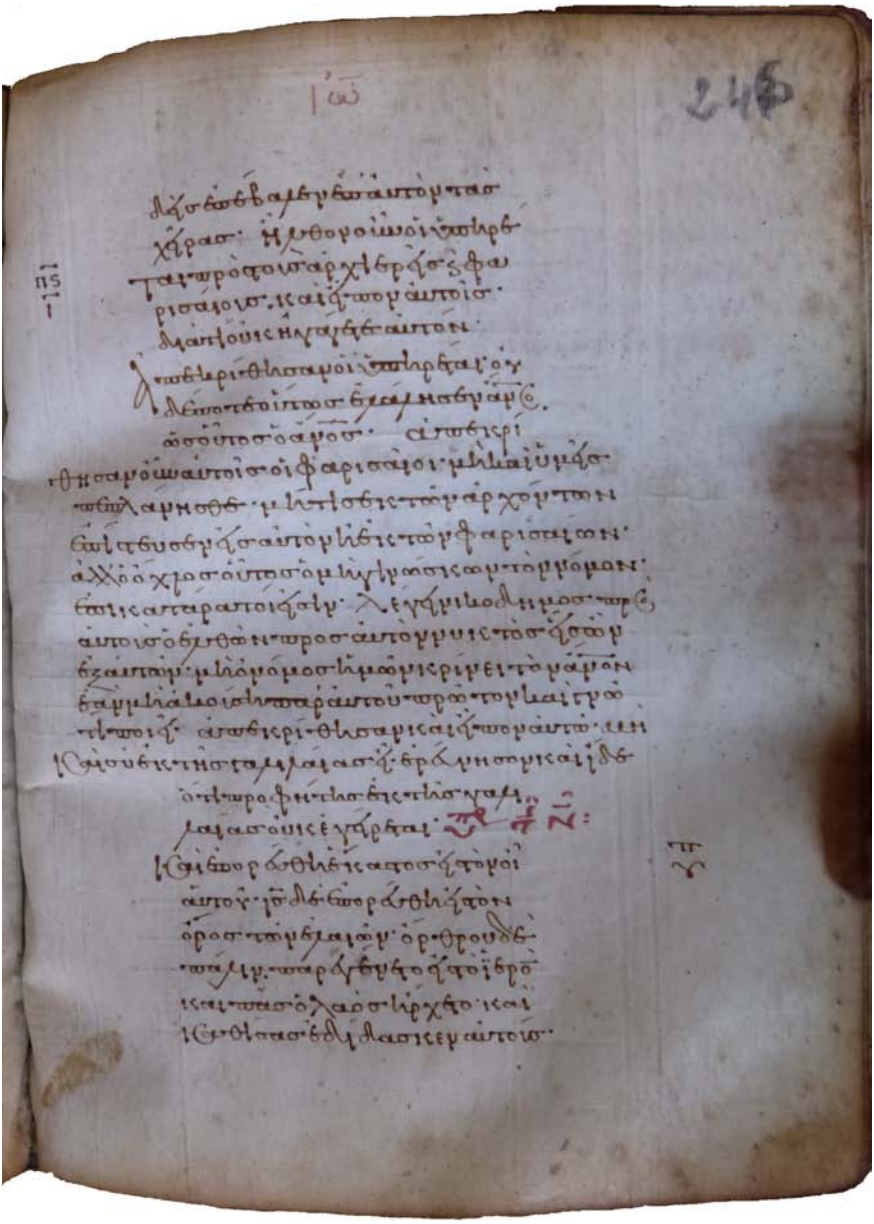


PLATE 21 *Albanian National Archives 93* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 93*]
GA 2902 (*f. 246r*)
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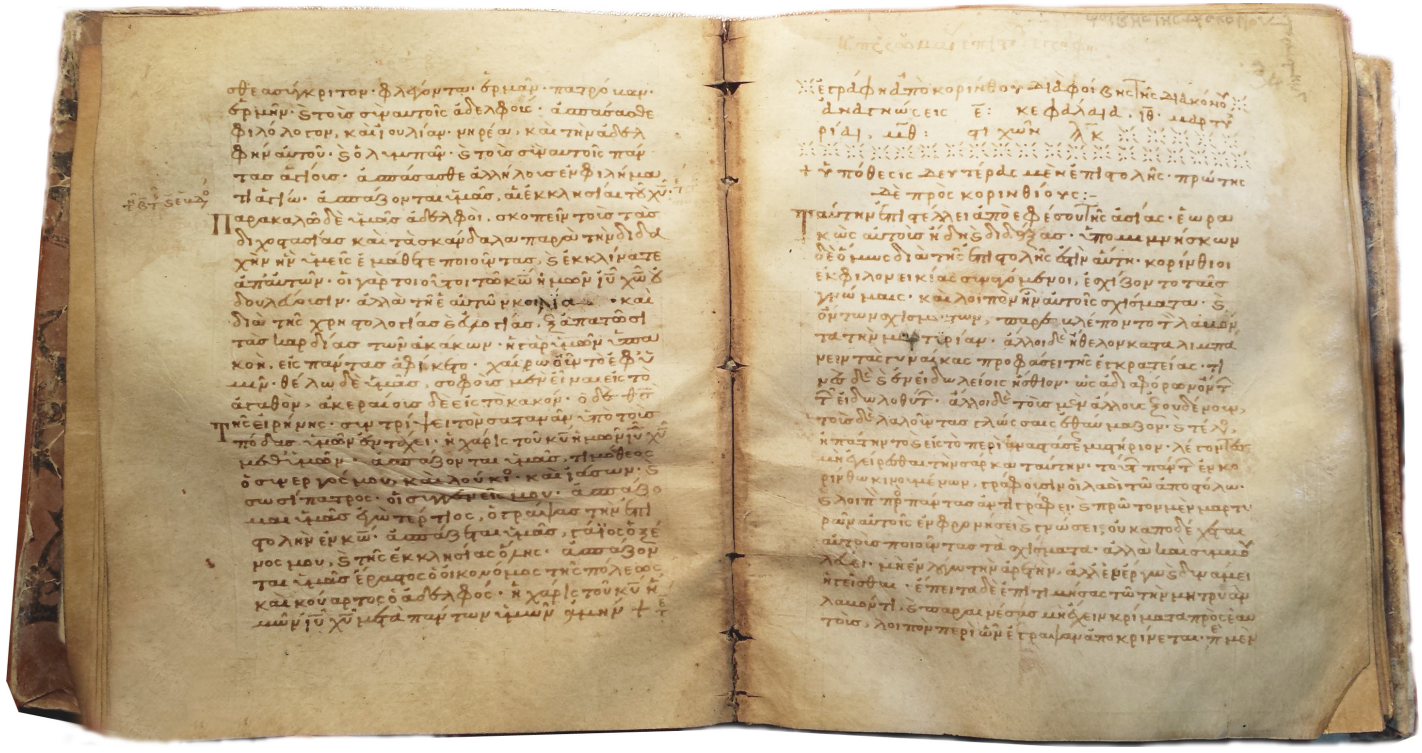


PLATE 22 *Albanian National Archives 98* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes 98*] *GA 2903* (*ff. 33ᵛ–34ʳ*)

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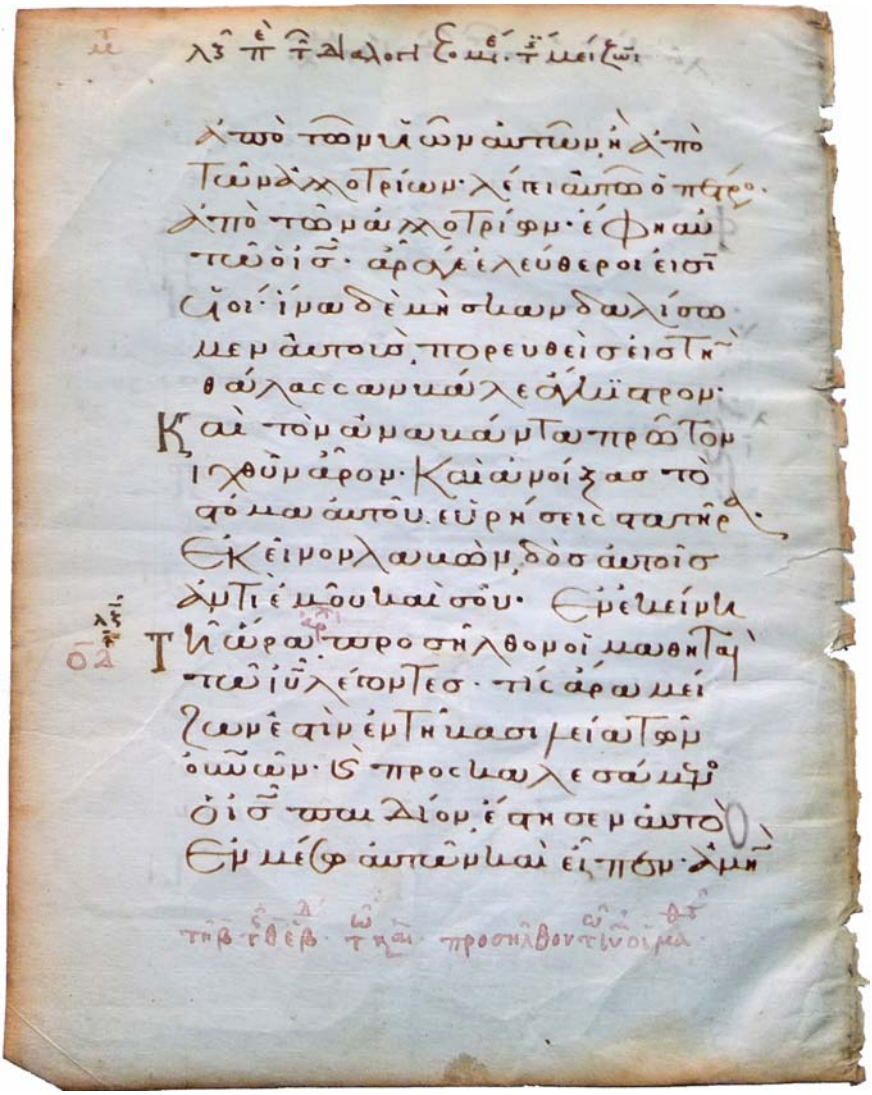


PLATE 23 *Albanian National Archives, Fragment 7* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes Fragment 7*] *GA 2908* (*item 2, verso*)

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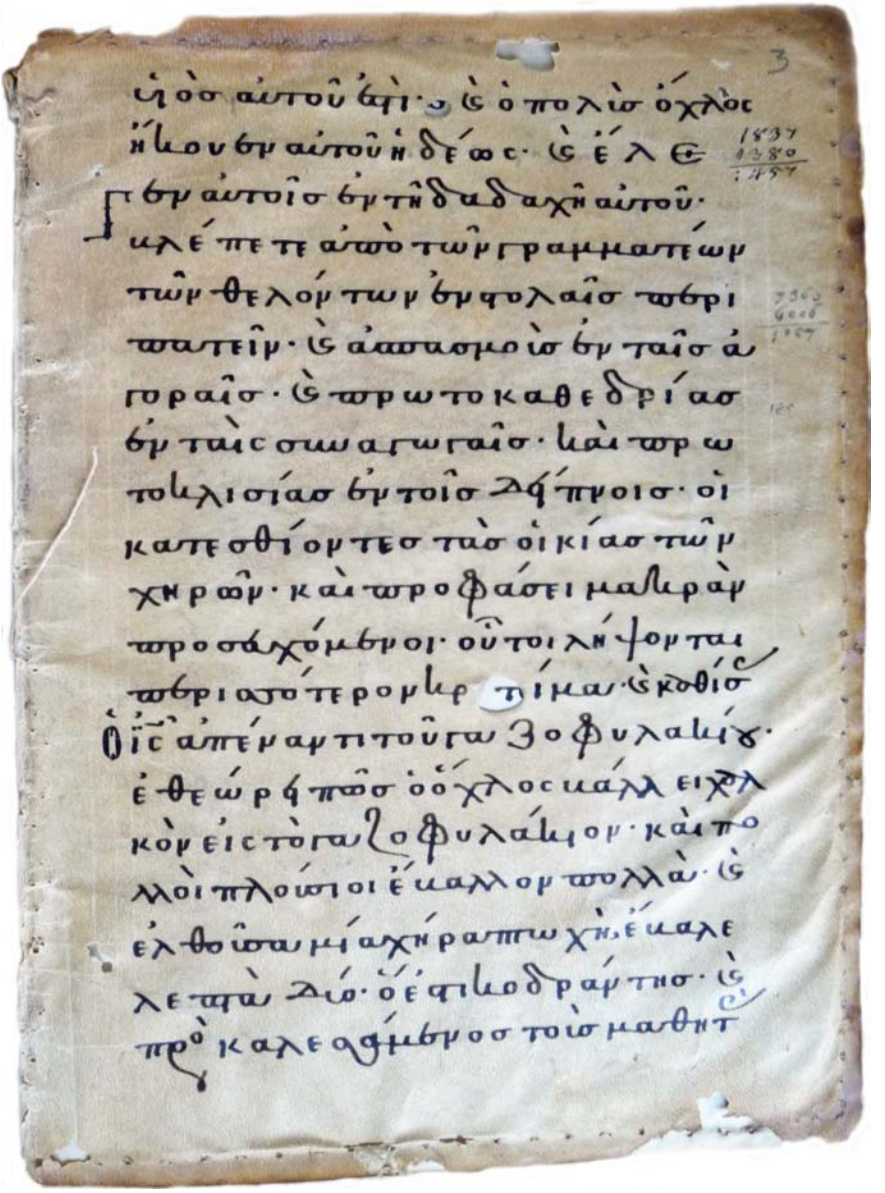


PLATE 24 *Albanian National Archives, Fragment 12* [*AQSh, Fonds Kodikët e Shqipërisë 488, Dosjes Fragment 12*] *GA 2913* (*f. 3r*)

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